

“BEHOLD HE COMETH”

AN OUTLINE OF PROPHETIC TRUTH
FROM THE PRESENT PERIOD
TO THE END OF TIME

BY

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THE CHIEF PROPHETIC PERIODS INTO WHICH THE HISTORY OF THE WORLD MAY BE DIVIDED

	<i>Approximate length Years</i>
1. From the Creation of Man to the Flood	= 1656
2. From the Flood to Abraham	= 352
3. From Abraham to the Exodus	= 505
4. From the Exodus to the Building of Solomon's Temple	= 480
5. From the Building of Solomon's Temple to the Babylonish Captivity	= 407
6. From the Captivity to the Birth of Christ	= 600
	<hr/> 4000
7. From the Birth of Christ to His Death	
8. A Break in the Direct Dealings of God with Israel as a Nation—Church Period	
9. Interval between the Coming of the Lord <i>for</i> His Saints and His appearing <i>with</i> them in glory	
10. Millennium	1000
11. Satan loosed for a little season	
12. The Eternal State	Infinite

We have no dates or chronology for the events related in the New Testament, as we have in the Old. It was of the utmost importance to indicate in a precise manner the coming into this world of the promised Messiah; not, however, according to the methods of human science, but in accordance with prophetic principles. The same divine wisdom which arrests our attention in regard to what has already been accomplished, is set upon keeping our hearts constantly in an attitude of expectation throughout the whole interval which elapses until we come to the last "week" of Daniel. The Lord said, "A little while, and ye shall not see Me; and again, a little while, and ye shall see Me; because I go to the Father." We will simply confine ourselves to recalling, as a well-known fact, that the destruction of Jerusalem by the Romans took place forty years after the Saviour's death.

(The above has been taken from a French translation of the Bible.)

NOTE.—In this prophetic sketch we have not made any attempt to enter upon proofs of what is put before the reader, or to meet objections which might be raised. To have done so would have led us much beyond the limits intended. Every care has, however, been taken, as far as we were enabled, in weighing over the statements made, so as to see that they are in accordance with a true interpretation of prophecy.

It should also be mentioned that, where the translation differs from the Authorized Version, the quotations or references have been made, almost in every case, from or to the New Translation by J. N. Darby.

“BEHOLD HE COMETH”

I

THE PRESENT PERIOD AND THE COMING OF THE LORD

It is a matter for thankfulness that the blessed hope of the coming of the Lord is being brought afresh before Christians at the present time. Does it not point to the nearness of that event, for which His whole Church should watch and wait? The evil servant it was who said in his heart, “My lord delayeth his coming,” and as a consequence he fell into the ways of the ungodly world around, and illtreated and oppressed his fellow-servant (Matt. xxiv. 49). Again, the “scoffers” it was, who walking after their own lusts, were saying, “Where is the promise of His coming?” Let us pray that we may be kept free from all such unbelieving ideas.

It may be rightly said, that some knowledge of the prophetic teaching of the Scripture will greatly help us towards a true understanding of this subject; indeed it is necessary also if we are to “rightly divide the word of truth”—and this applies to every branch of the truth of God. We need to distinguish the ways of God with men in different dispensations or periods, both past and future, otherwise we shall get into hopeless confusion.

If, for example, we apply to the Church of God now, passages of the prophets which speak of His dealings with the nation of Israel, we shall fall into quite a mistaken interpretation of much of the Old Testament, as well as of the New. As an illustration of this we may point to the headings of some chapters in our Bibles, where the translators have put words such as “enlargement of the

Church," "prosperity of the Church," etc., to prophecies which really apply to Israel and not to the Church of God at all.

Then we must also bear in mind that, in the study of prophecy, as in every other part of the divine Word, we need the guidance and instruction of the Holy Spirit. He alone can open up and explain it to us for our soul's good and blessing. The words, "They shall be all taught of God" (John vi. 45), are true at all times; and it is only thus that we shall be kept from the speculations and imaginations of the mind of man, into which even learned men not infrequently fall.

Prophecy, and indeed all Scripture, centres round the Person of Christ. All the ways and counsels of God find their true centre in Him. God is about to head up all things in Christ; things in heaven and things on earth (Eph. i. 10). The apostle Peter tells us that no prophecy of Scripture is of any private interpretation, that is, it cannot be separated from the whole scope of the thoughts and counsels of God, of which the ultimate object is the exaltation of Christ, crowning Him with glory and honour and setting Him, according to Psalm viii, over all the works of God's hands.

Moreover prophecy, by divine grace, instructs the Christian beforehand, opening up to him that marvellous series of events which prepares the way for the establishment of the kingdom of Christ. As Son of David He will reign, the true Messiah of Israel, set as King on God's holy hill of Zion (Ps. ii), and as Son of man He will have dominion over the whole world, until that day when, every enemy having been put down and His millennial reign finished, He shall give up the kingdom, voluntarily, to the Father, that God may be all in all.

Finally, the study of prophecy, so often neglected even by persons of a serious turn of mind, is of great importance, because it shows us what the world is and what its end will be. It ought, therefore, to help to detach the Christian from the spirit and principles of this present age, which is rapidly going on to its final judgment.

At the same time there are dangers to be guarded against.

If we study prophecy in a simply intellectual or speculative way, we may get little profit from it ; our soul may even become dried up and our spiritual state hindered. On this subject we would make a brief quotation from Dr. H. Rossier, a valued and diligent student of it :—

“ I have often been struck by the danger of being occupied with prophetic events, instead of considering the Person who is the centre of them. With the very commendable intention of finding edification in the study of prophecy, one may approach it on the ground that we find it interesting, even captivating for the man who studies the philosophy of its history ; but, in result, very dry for the Christian’s soul. If the events of prophecy are, on the one hand, the awful proof of the wickedness of man ; the setting forth of them has as its object, primarily, to bring into prominence the righteousness, the holiness, the power and the glory of Him who directs all these events according to an unchangeable plan, fixed in His eternal counsels.

“ But the events which prepare the way for, which introduce or accompany the reign of Christ are not the King *Himself*, however much they may be in relationship with Him. We must therefore watch carefully never to lose sight of the Lord as the centre to which all the ways of God lead us. Even the knowledge of the immediate *entourage* which surrounds that blessed Person, should not suffice us. His court, His dignitaries, His palace, His capital, His people (the remnant of Israel), His army—all these witnesses of His glory—are not *Himself*. Even as to the attributes which belong to His majesty and His power—His crown, His royal robe, His sceptre and His sword—these do not lead us to an *intimate* knowledge, still less to a *complete* knowledge of His character.

“ The Christian can find *intellectual* satisfaction in an exact knowledge of these aspects of prophecy and yet his *heart* be but little occupied by it ; and an exclusive pre-occupation with these subjects would only produce unhappy effects on our piety, in lowering the level of those fertilising waters which it is ours to communicate to others, and which flow from a close and personal relationship, from an

intimate communion with Christ, who is the Source itself of the water of life."

May God grant us the light and teaching of the Holy Spirit on His Word, so that we may find Christ therein, and thus may profit by the prophetic parts of it as well as those parts which relate more particularly to the circumstances in which we ourselves are found.

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The present economy of grace, which has already lasted nearly 1900 years, *may* come to a close at any moment. Yet we cannot fix any date because, as regards the close of this present period, Scripture never fixes one. It is purposely hidden in the counsels of God, and the Lord would have His people to be constantly expecting His return.

Let us, then, briefly refer to the truth of the coming of the Lord before entering on an outline of future prophetic events. He will come first *for* His redeemed ones; afterwards He will come in power and glory *with* them. There is a certain interval of time between these two events. When Christ comes *for* His own, as far as Scripture shows us, He will not be seen by the world. He will not come, on that occasion, to the earth, but will descend from heaven and meet them "in the air." When He comes *with* His saints, every eye shall see Him and every kindred of the earth shall wail because of Him (Rev. i. 7), for He comes in judgment.

We shall never understand prophecy unless we see clearly that the present economy—what the Apostle Paul was raised up as the special vessel to bring out—the Church of God—is a distinct parenthesis, which interrupts the course of the direct dealings of God with Israel as a nation. That parenthesis began at Pentecost and will end with the coming of the Lord.

Israel occupied, and will yet occupy, a very special place in the ways of God. Jehovah had given promises to the fathers, to Abraham, Isaac and Jacob; and had fulfilled them to their children. He had brought a vine out of Egypt and planted it in the land of Canaan

(Ps. lxxx. 8) ; and He looked that it should produce good fruit, but it only brought forth wild grapes (Isa. v. 2). In due time Christ came, Himself the true vine, the true Messiah and King of Israel. He came to His own, but His own received Him not (John i. 11). And not only so but they also cast Him out of the vineyard and killed Him. And further, when the Holy Ghost came, sent to take His place ; they resisted Him as their fathers did ; they so to speak said to Jesus in the stoning of Stephen, “ We will not have this man to reign over us ” (Luke xix. 14).

But all this hostility to the divine will in no way dried up the resources of God ; He brought in something far higher than all the blessings which Israel as a people ever enjoyed in the land of Canaan. This entirely new thing was the *Church of God*—the gathering together, out of all nations, of a people whose calling and hopes are not earthly as Israel’s were, but essentially and entirely, *heavenly*. Christ, the Head, having taken His place in heaven ; the Holy Spirit came down at Pentecost to form on earth a body composed of all true believers, united by one Spirit to the glorified Head in heaven.

It is evident, therefore, that, consequent on the rejection of Christ, God broke off, for the time being, His relationships with Israel as a nation, as it is written, “ Blindness in part is happened to Israel ” and this will continue “ until the fulness of the Gentiles be come in ” (Rom. xi. 25). When the parenthesis to which we have referred comes to a close by the coming of the Lord, God will again take up His ancient people. Then “ all Israel (that is, not merely individuals as now, but the people as a nation, the whole complete remnant) shall be saved ” (Rom. xi. 26).

When the present period is considered as a parenthesis, many passages of Scripture which would otherwise be difficult to understand, become quite clear ; for example Matthew x. 23, “ Ye shall not have gone over the cities of Israel, till the Son of man be come.” The preaching of the kingdom of Christ, in view of which the disciples were sent out by the Lord, will be taken up again by the godly remnant of Israel in the day which shall follow His coming to close the present period by taking His saints to Himself.

We read also in Matthew xxiv. 34, "Verily I say unto you, This generation shall not pass till all these things be fulfilled." The same race of men which of old rejected Jesus as their Messiah, will be found again at the end of those times, characterised by the same unbelief.

This precious hope of the coming of the Lord is interwoven with the whole fabric of the New Testament, and indeed, we might say, of the Old also. It is the immediate and proper hope of the Christian. The first Epistle to the Thessalonians, which was also the first inspired epistle that Paul wrote, teaches us that he himself preached the coming of the Lord as forming a part of the gospel. This preaching resulted in those simple believers, converted such a short time—Paul seems to have preached amongst them only about three weeks or so (Acts xvii. 2)—being found in the attitude of "waiting for God's Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. i. 10).

It was not that they were waiting for deliverance from the wrath itself, for they had already that deliverance; but they were waiting for *Him* whose character was such, namely, a Deliverer from it. The end of chapter iv. is the most complete setting forth in detail which Scripture gives us, of this event. This aspect of the coming of the Lord, sometimes rightly called the *rapture of the saints*, is not the *public manifestation* of the Lord in glory. In fact, as we have said already, there is nothing to show that He will be *seen* by the world when He comes to take His Church to Himself in the air.

When the Lord ascended to heaven He was not seen by anyone except His disciples: after His resurrection He was seen only by chosen witnesses, to whom He manifested Himself by many infallible proofs (Acts i. 3). It will be the same with us: we will disappear from the world unseen as He did. What grace and what a privilege! So it was, too, with Enoch and Elijah; they passed into heaven without dying, unseen—the first "translated," "not found": the second, seen only by God's servant, and *sought*, but *not found*.

In the passage in 1 Thessalonians iv, the saints are

divided into two classes, those who "sleep in Jesus," and "we who are alive and remain." This last expression is repeated twice. This passage does not say that Christ will come *to* the earth, but that He will "descend from heaven," and that those who sleep in their graves—the dead in Christ—would rise first, then we, the living, who remain, would be caught up together with them in the clouds to meet the Lord in the air; and He Himself will conduct them to the Father's house.

It is His assembling "shout" which will effectuate the raising of the dead and the changing of the living. The particular word here used for "shout" occurs here only in the New Testament; it was the word of command given by the commanders of the Greek galleys to the rowers, or by a general to his troops—here it is employed for the gathering of the saints, in order to call them up to meet the Lord. Perhaps also we might say that it expresses Christ's love for His Church, for which He had waited so long, now given expression to in this word of power as well as of deep and true affection.

Some have thought that this shout will be heard by everyone: we do not believe it will. Who are the ones really concerned? Certainly not the unconverted world. To them it would be the closing of the door of hope, and the end of the follies and vanities that they loved so much, if the Lord's call were to reach them. Oh no!—it is something much more intimate than that and comes to those who have heard His call as the Good Shepherd, the Saviour.

The Thessalonians were under the mistaken impression that those of their number who had died had lost the blessing of the Lord's coming; the Apostle teaches them that this was not so, but that it was quite otherwise, because the living ones would in no wise take precedence of those who slept in their graves, and that the "dead in Christ" would have the priority when that event took place.

The fifteenth chapter of 1 Corinthians confirms this: "Behold I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." The Apostle here, as also in Thessalonians,

is speaking only of true believers. It is, as we know, a military allusion to the trumpet which was sounded at the breaking up of a Roman camp, for the departure of the army after the men had fallen into rank. It called them to start off all together.

It is to be remarked that the two epistles to which we have referred use the word "We" (*we* the living who remain . . . *we* shall not all sleep), as if the Apostle places himself amongst the number of those who might be alive at the moment of the Lord's coming. It is, in fact, because this event, the coming of the Lord, was intended always to be the proper and immediate hope of the believer. And he closes the chapter with the words, "Wherefore comfort one another with these words." Are we in sorrow for the departure of our loved ones? Thank God we do not sorrow as those that have no hope. The time is near when all, both they and we, shall hear the assembling shout and shall be caught up together to meet Him in the air, and so to be for ever with the Lord. Blessed hope!—may it have indeed a deeper place in our hearts and souls!

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The Lord Jesus Himself often spoke of His coming. In Luke xii. 35, 36, He said, "Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their lord . . . that when he cometh and knocketh, they may open unto him immediately." The attitude of the servant who waits, so to speak with his hand on the latch of the door, is the true attitude for everyone who loves the Lord and whose heart beats true to Him during His absence.

Do we sometimes forget Him? Alas! we do, but as the compass needle turns instinctively towards the north, so the true and normal aspiration of the Christian will always be towards that moment when we shall see Him face to face. And even if the needle be agitated for a moment during the storm or the tempest, or caused to deviate temporarily by magnetic influences, it soon swings back to its normal position. So it is: the coming of Christ is the centre of attraction, the pole-star which governs and

regulates the Christian's life and heart, the object and the end of his most cherished hopes.

In John xiv. the Lord, when just about to leave this world to go to the Father, pours the oil of consolation into the hearts of His troubled disciples and says, " I will come again and receive you unto Myself." When risen and glorified, He presents Himself to His own in the last chapter of the book of Revelation as the bright and morning star, and closes with these words, " Surely, I come quickly."

In truth, the coming of the Lord—this event of such great importance, without precedent in the world's history, entirely outside the calculations of all the men of science—this event is the bright and blessed hope set before the Church of God. The Lord said at the grave of Lazarus, " I am the resurrection and the life ; he that believeth in Me, though he were dead, yet shall he live ; and whosoever liveth and believeth in Me shall never die." He is, in His own Person, the first-fruits of the harvest, the pledge that the rest of it shall follow.

The power of resurrection-life has already been displayed in Christ ; He *is* the resurrection and the life. Only one thing is needed ; that is that He, the Victor over death and the grave, should appear upon the scene again, and then the victorious power of life will be applied, not only as now to the souls of His people, but to their bodies also, when the saints will be raised or changed in a moment and clothed with bodies like His own. There is, as regards this fact, no mistake, no uncertainty : Scripture is as clear as it is precise and unequivocal concerning this fact. Christ *is* already our life ; and when He comes again, we shall enter, as to our bodies also, into the *full* participation of that life.

It is true that the Church lost this hope during many centuries, and as a consequence lost also its properly *heavenly* character ; but *we* to whom this precious hope has been recovered by means of faithful servants of God, most of whom have entered into their rest : What manner of people ought we to be who possess such a treasure ? What a practical power this hope of the Lord's coming should have to form our life and walk, and to regulate our conduct in the Church and in the world !

And we may surely believe that there is an analogy between the first coming and the second coming of our Lord Jesus. When He came the first time, it was in humble, lowly grace. The great world of that day cared little about it. The Idumean king who then reigned in Israel, jealous for his own position and honours, sought to slay the child. The great religious leaders of the nation—Chief Priests, Scribes, Pharisees, etc., were either bitterly hostile or indifferent.

But God had prepared a little remnant to receive His Son. The aged Simeon took the babe in his arms and gave thanks to God, his soul's worship flowing out in presence of such wonderful grace. So also the aged Anna gave praise to God and spake of Him to all them that looked for redemption in Israel. And what would the Lord find if He were to return to-day? Men in general careless, thoughtless and indifferent; and the religious world (so-called) going on, for the most part, with humdrum formalities and dead routine. Alas! too, He would find many of the religious leaders teaching Ritualism, Modernism, and other evils, which overturn the very foundations of the Christian faith. How solemn! But He would find those (and that not confined to any one body of people) who say from the bottom of the heart, "Even so, Come, Lord Jesus." May their number be increased!

Scripture uses four words in speaking of the coming of the Lord—(perhaps even more)—these are the Coming, Appearing, Manifestation, Revelation, of the Lord Jesus.

When we speak of His *coming for* His saints, it is a question of pure grace and is connected with the *privileges* which belong to us as Christians. His *appearing* presents to us the solemn side of His coming, in connection with our *responsibility* to serve and witness for Him in this world. After the Lord comes for His saints, and before He appears with them in glory, we shall be manifested before the judgment-seat of Christ, where our whole life and conduct here will be reviewed (2 Cor. v.). There it is that

each one shall receive “ the things done in his body, according to that he hath done, whether it be good or bad.”

There, too, it is that the place of each in the kingdom of Christ will be assigned to him, and there every act of service will be estimated by the Lord Himself at its true value. This is why the Apostle Paul speaks, in his last epistle (2 Tim. iv. 8), of the “ crown of righteousness, which the Lord, the righteous judge, shall give me at that day (the day of manifestation) ; and not to me only, but unto all them also that love His *appearing*.” Such is the aspect of the Lord’s coming which we find both in Timothy and Titus, and the reason is evident, namely, because both these epistles are occupied with the conduct of the servant in the house of God on earth, and not with the privileges which belong to the Church of God as the body of Christ.

It is remarkable that both the Old and New Testaments should close with the coming of Christ. In Malachi He is seen as the Sun of Righteousness who will arise with healing in His wings to introduce the “ day ” of blessing *for this earth*, and once again to restore His ancient people Israel to Immanuel’s land ; to be the centre of His earthly government. But the book of Revelation closes with quite another figure, and one eminently suited to the purpose in hand.

It is the Bright and Morning Star. This is the *heavenly* hope of the Church during the “ night ” of Christ’s absence and rejection by the world. We (Christians) await the rising of the Morning Star, as the godly remnant of Israel will await the Sun of Righteousness ; and the Apostle Peter tells us that the morning star (or day star) has already arisen in the *heart* of the believer (2 Peter i. 19).

Although Scripture never authorises us to fix a *date* for the coming of the Lord, yet it is important that we, Christians, should discern the character of the times in which we live. But, let us remember that we have not to wait for the fulfilment of signs or events for the Lord to come for His Church—these things belong to Israel and to the day of His public appearing in glory, which will be preceded by many remarkable signs.

When, however, we compare the present day with the times that preceded it, we find a very marked departure from that simplicity of faith which was found in our forefathers. The advance of education, of science, of knowledge amongst the masses; the aftermath of the War which so disturbed men's minds—these and many other causes have contributed to the general breaking away from that simple faith in the Bible which once so largely marked these lands. Infidelity, open and unabashed, is now promulgated, not only amongst the godless and illiterate, but from the pulpits of Christendom. The consequence is that "the man in the street," disappointed with religious men who receive pay for teaching unbelief in the gospel, goes to no place of worship and believes anything or nothing.

The work of the "Higher Critics" so-called has had its deadly effect in the Universities where young men are trained for the Christian ministry; and it is promulgated in the Press and the magazines of the day, as well as even in the mission field.

One effect of this has been that serious souls, looking for a resting-place from the general avalanche of unbelief and uncertainty as to what they had always been taught to consider to be foundation truth, have gravitated towards Romanism, which professes to give them a kind of security from the shifting sands of infidel scepticism. But, alas! this is only to close the door to the true light of the gospel and deceive the heart by all kinds of substitutes for the truth. Such things as the Mass, endless religious ceremonies, Mariolatry, and a thousand other satanic deceptions, may give a kind of quieting of the conscience, but never can give that true peace and rest which is the result of resting in simple faith on the finished work of Christ, done once for all.

At the same time that all this has been developing, we can be thankful to record a widespread preaching of the gospel in this and foreign lands. How many earnest men and women are now labouring in heathen countries as well as in others! Does not all this point to the gathering in of souls just before the Lord comes? So that if the enemy is active—and truly he is—the Spirit of God is active

also, and will continue to be so until the last one is gathered in.

As to the political state of the world, it is characterised by lawlessness and unrest. Since the War, this spirit has been on the increase. We can thank God for any signs of peace amongst the nations, but no one who knows what the heart of man is, can deceive himself by thinking that this will continue indefinitely. No: the moment the restraining power which now holds back the tide of lawlessness and evil is removed, the world will soon again be plunged in another conflict.

But the Christian who is satisfied to walk humbly in separation from the world, can find outside all these things an unchanging and enduring resource in God Himself. His life, his truest interests, his deepest joys, come from above, and cannot be taken from him by anything which passes in this world. And as we look onward, the horizon is lit up by that joyous hope; so well calculated to lift us up above all the trials, sorrows and difficulties of the way.

In hope we lift our wishful, longing eyes,
Waiting to see the Morning Star arise;
How bright, how gladsome will His advent be,
Before the Sun shines forth in majesty.

If here on earth the thoughts of Jesus' love
Lift our poor hearts this weary world above;
If even here the taste of heavenly springs
So cheers the spirit, that the pilgrim sings;

What will the sunshine of His glory prove?
What the unmingled fulness of His love?
What hallelujahs will His presence raise?
What but one loud eternal burst of praise?

J. G. DECK.

II

THE PERIOD BETWEEN THE COMING OF THE LORD TO TAKE HIS SAINTS TO HIMSELF AND HIS APPEARING WITH THEM IN GLORY

(1)—*The last half-week of Daniel*

THE rapture of the saints of which we have spoken is, and must necessarily be, an event of vast importance as regards the future history of the world. It closes the period of the Church, which runs from Pentecost to the coming of the Lord. It ends the parenthesis, reopening the Jewish period, and bringing us back to a state of things which has a certain analogy to the circumstances mentioned in the gospels when Jesus was on earth.

Prophecy enlightens us as to what will take place on the earth with absolute certainty, so that the humble Christian who is taught of God, knows far more about what is still in the future than the most astute politician, who is dependent on a human forecast of events. At the same time, prophecy was not given to gratify our curiosity, but to instruct and guide the Christian in his path here. Then again, prophecy is connected with the government of God in the world and what is about to take place when He will resume His dealings with Israel; and above all, with the establishment of the Messiah as King in Zion. We read in Deuteronomy xxxii. 8, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."

It has been remarked by another that, "Jehovah and His dealings, and the Messiah, shine through the whole of prophecy. Israel always forms the inner circle, or chief platform, on which these dealings are developed, and with which the Messiah is immediately in relation. Outside of,

and behind this, the nations are gathered, instruments and objects of the judgment of God, and finally, the subjects of His universal government made subject to the Messiah, who however will assert His especial claim to Israel as His own people.”

It is quite remarkable what a large part both of Old and New Testament prophecy, is occupied with the period which forms the subject of this section of our review—a period much more important than the comparative shortness of the time which is embraced in it would lead us to think. Let us, then, inquire, in the first place, what will take place after the rapture of the saints, and what length of time will elapse from that event till the appearing of the Lord with them in glory ?

The ninth chapter of Daniel, from verse 20 to 27, is perhaps the passage best suited to answer these questions.

The prophet, who was found in deep humiliation before God, made prayer and supplication, confessing his sins and those of his people. This attitude was just what suited (and what still suits) a time of ruin, when the hand of the Lord was stretched out in chastisement on His people for their sins. Then Daniel intercedes with Jehovah, and in reply to his prayers God gives him, by the angel Gabriel, “ understanding of the vision.” The explanation, which only occupies four verses (24 to 27), carries us over a long period of time.

This period begins with the going forth of the commandment to “ restore and to build Jerusalem ” (chapter ii. of Nehemiah tells us that it was given in the twentieth year of Artaxerxes the king), and ends with the final judgment of the nations which, in the government of God, will in the last days, desolate Jerusalem and the sanctuary, before the millennial reign begins.

These seventy weeks of Daniel are unquestionably weeks of years and are divided into three periods—the first, seven weeks, or forty-nine years, are occupied with the rebuilding of the city, “ the street and the wall.” The second consists of sixty-two weeks, or 434 years (the two together making sixty-nine weeks or 483 years) “ unto the Messiah the Prince.” After that (we are not told how long after)

"shall Messiah be cut off, and shall have nothing." This event, as we know, took place at the cross.

Of the seventy weeks, there remains, therefore, one week (or seven years) to be fulfilled. Some writers whose judgment deserves every respect, have maintained that the first half of this week, that is three years and a half, has been fulfilled in the ministry of our Lord, which just lasted that time; whilst the unbelieving mass of the nation of Israel, not accepting Him as their Messiah, will have to go over the entire week in a future day.

The events related in the book of Revelation have the second half-week specially in view, and the Lord alluded to that time when He spoke of the "great tribulation." According to Daniel, time was left for the nation to accept their Messiah, and Jesus Himself announced, at the beginning of His ministry, "The time is fulfilled, and the kingdom of God is at hand" (Mark i. 15). The whole sixty-nine weeks had gone by, but, out of the mass of the nation, only a little remnant received Him. Influenced by the religious leaders, the people as a whole rejected Christ.

In a future day God will permit them to fall into the snare of receiving the Antichrist, of whom it is said, "If another shall come in his own name, him ye will receive." The Antichrist, as we shall see later on, will ally himself with the head of the Roman Empire, called here in Daniel ix, "The prince that shall come." This imperial head will confirm a covenant with "the many," that is with the mass of the Jewish people, for one week. But in the midst of the week, that is after three and a half years, he will break his covenant with them, putting a stop to their system of worship, and the Antichrist will then claim their universal homage in Jerusalem (2 Thess. ii. 4).

We have said that during the half-week of the Lord's ministry the *remnant* received Him, but the nation did not. Under the Antichrist, when the Jewish people will again go through the first half-week, it will be the converse—the *nation* will receive the Antichrist, but the remnant will not.

The present time, during which the Church is being

gathered out, that is the whole period from Pentecost to the coming of the Lord, being a parenthesis in the direct dealings of God with Israel, is, as we might expect, entirely omitted from the seventy weeks of Daniel.

The interval between the Lord's coming and appearing does not embrace the last week, or seven years *only*—that week, as we shall see, begins with the confirming of the covenant with the apostate mass of the Jews (Dan. ix. 27). But before that week begins there elapses a certain period of time, the length of which we cannot determine. It is well that the student of prophecy should be clear on this point; that the week *begins* at the moment we have mentioned, otherwise he is in danger of getting into confusion about the matter.

Judging from what is brought before us in chapters vi. to ix. of Revelation and other passages, we conclude that the space of time will not be very long; but it will be long enough for the overturning of the political state of things as it is to-day and for the full development of the apostasy, the "mystery of iniquity," which is even now at work, and which will reach its climax in the last days. But, on the other hand, an important work of the Holy Spirit will take place both in the hearts of the remnant of Israel and those of the nations who will receive blessing through the instrumentality of that remnant. This work of grace will enable both these remnants to be witnesses for God on earth and to receive Christ as the Messiah.

Let us now consider what will take place on the earth during the interval of which we have spoken; bearing in mind that the Church, composed of all true believers of this dispensation, will have been already taken to heaven, caught up to meet the Lord in the air, and thus kept "out of that hour of trial which is about to come upon the whole world to try them that dwell on the earth" (Rev. iii. 10).

With reference to the return of the Jews to their land we have a very interesting prophecy in that short chapter of only seven verses, Isaiah xviii. Unlike the preceding and following chapters, it commences with a call "Ho!" (as it should read) to some powerful maritime nation beyond the limits of the then known earth—beyond the Nile and

the Euphrates, which were the boundaries of the land. This nation is friendly to the Jews, the people " scattered and peeled," who had been oppressed and downtrodden by the Gentiles.

These " swift messengers " are sent to take up their cause, and doubtless to bring them back to their land. For the moment, all seems to prosper, and God observes what is going on. But, as we know, they go back in unbelief, and all the efforts come to nothing ; God allows their enemies once again to despoil them. In the end as we know from other Scriptures, a deep work of repentance is wrought in the remnant, and they are again restored to Jehovah's favour and blessing as we find in verse seven. Is it not quite probable that the nation which favours them—purposely unnamed—may be Great Britain ?

As to the remnant, of which we have frequently spoken, the prophet Zechariah describes them as follows : " In all the land, saith the Lord, two parts therein shall be cut off and die ; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried ; they shall call upon my name, and I will hear them ; I will say, It is my people ; and they shall say, The Lord is my God." This remnant, in whose heart the Spirit of God will work to lead them to repentance, will go through serious tribulation and persecution, rendered still more bitter by the sorrow of heart caused by the fact that they had crucified their own Messiah.

The deliverance of Palestine from the Turkish yoke is a fact so striking in itself and so plain in its pointings towards the fulfilment of prophecy that we must take notice of it here. It plainly opens up the way for the accomplishment of the purposes of God in a future day. Whatever hindrances there are at the moment to the accomplishment of these purposes, such as the presence of a large number of Arabs in the land, etc., these difficulties can soon be removed when God's time comes to take the matter actively in hand.

We may here mention just a few of the results of the War which make for the formation of those groups or

confederations of Powers which will occupy so large a place in the prophetic field when the time for it comes :—

(1) The breaking up of the Triple Alliance between Austria, Italy and Germany. It was clear that this Alliance could not continue, for Germany never formed part of the Roman Empire. (2) The breaking off of the Alliance between Russia and France. The same remark applies here as in the previous case. (3) The deliverance of Palestine from the Turkish yoke and the giving of the Mandate to Great Britain. This helps to open the way for the return of the Jews, and places the land under the ægis of one of the western confederation of Powers—England. (4) The gradual rise of Italy as a first-class Power.

(2)—*The Beast and the False Prophet*

It helps towards the better understanding of prophecy to see that Scripture speaks of three Personages who play an important rôle in the events of the period which now occupies us. These three are, the head of the Roman Empire, the Antichrist and the Assyrian. The first two are the subject of Revelation xiii. The head of the Roman Empire is shown under the figure of a beast coming up out of the sea, the Antichrist under the figure of a second beast, coming up out of the earth.

The sea is, in prophetic language, the symbol of a state of unrest and anarchy, such as we know existed at the time of the French Revolution, and in a large measure now exists in Russia. This beast has ten horns and seven heads. In chapter xvii. we find that the seven heads are seven mountains, and the ten horns are ten kings, who receive power for one and the same time with the beast, that is, with the head of the revived Roman Empire, the seat of whose power is clearly indicated by the seven hills or mountains on which Rome is situated.

This resurrection or reconstruction of the Roman Empire, which during so many ages had dominated the world, will be a most remarkable event, and an object of astonishment and wonder to the inhabitants of the world

at that day. It would be difficult for us to delimit exactly or to say what the countries are which will form part of that Empire, and indeed the limits varied at different times. Although Charlemagne and the first Napoleon ruled over a large part of Europe and of what had constituted the Roman Empire, yet this vast territory has never been united under one head since the barbarian hordes from the north broke it to pieces in the fourth and fifth centuries of our era. The Great Powers which exist now in Europe are not at all united under one head; on the contrary, they are jealous and watchful of one another, fearing lest one of them should become too strong and might seek to gain a dominant place in the world.

The Latin or Roman kingdom of to-day is not considered to be a particularly strong Power, though it has been steadily gaining strength, especially of late. But when the time comes for the re-formation of the Empire, some strong reason (we know not what) will make the putting of absolute power into the hands of one man a necessity. Whatever may lead to it, it is clear that this reconstruction of the Roman Empire will have a directly satanic origin. Satan, having been cast out of heaven and having no more place there (Rev. xii. 9), will have his representative man on earth to carry out his designs, namely, to frustrate, if possible, the establishment of the kingdom of our Lord and Saviour Jesus Christ. To this representative man he will give his power and his throne and great authority.

This beast is said to "come up out of the abyss," and to "open his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven." According to chapter xvii, it is said of him that he "was," for he existed in the days when John wrote; but he "is not," for the Empire in its unity under one head has disappeared; and he "shall be present," that is, he will appear in his last imperial form with the ten subordinate kings or kingdoms under his sway.

This will be something that has never been seen before. We have had the beast, that is the imperial head, in the times of the Cæsars, etc.; but he has now been "wounded to death"—the barbarians having broken up the Empire

—yet he must be revived in a future day. In the past the beast existed without the ten kings, now we have the ten kings without the beast, but at the end we shall have the ten kings *with* the beast, all being united under one head. This beast continues during forty-two months, that is three years and a half, or the second half of the week mentioned in Daniel ix.

The prophet Daniel also describes this same personage. In chapter vii. we find the fourth general monarchy—the Roman—under the figure of a beast with ten horns. From amongst these arises another, a “ little horn,” before whom three of the first are “ plucked up by the roots.” This little horn exercises supreme authority over the others and is distinguished by remarkable penetration of mind (expressed in the words “ eyes like the eyes of a man ”), it speaks great words against the Most High, and thinks to change the Jewish times—their festivals. etc.,—and the law, which shall be given into its hand for a time, times, and half a time (Dan. vii. 24, 25), that is, for three years and a half ; the same period which we have already found in the Revelation.

Although the seat of the horn’s power is in the west, at Rome ; this head of Empire will occupy himself with the affairs of the Jews, who at that time will have been restored to Palestine. But in the end he will receive his judgment at the hands of the Lord Himself, “ the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.” This leader of rebellion against God will be taken red-handed, and will be cast into hell without any further judgment, as we see from Revelation xix. 20.

Let us now pass on to consider the second beast of Revelation xiii, the Antichrist. This beast ascends, as we have already seen, “ out of the earth,” which is a figure of the established or organised state of things, in contrast with “ the sea,” or state of anarchy and confusion. He has two horns like a lamb, but speaks as a dragon. Whatever may be his pretensions—to everyone who is taught of God, his speech betrays his satanic origin ; he is the exact travesty of the Lord Jesus Christ. The seat of his

power is at Jerusalem, and he acts in close alliance with the first beast of our chapter, the imperial head of the Roman Empire which has come to life again. He is more of a religious leader than a civil or kingly power, though he has this character also.

At the present time the priesthood of Christ is exercised in heaven on behalf of His saints, and Satan is, in a certain sense, an anti-priest, " the accuser of the brethren ; " but when the time arrives of which Revelation xvii. speaks, Satan will have been cast out of heaven (Rev. xii. 7-9) and he will have a representative man on earth : not precisely an anti-priest, but a kind of false prophet. The Antichrist will have the power to do remarkable miracles, he even causes fire to come down from heaven as the prophet Elijah did when he testified to the true God against Baal. He makes an image of the first beast, to which he has power to give breath (not " life," for that belongs to God), and he causes that all those who do not pay homage to this image should be put to death.

Many passages of both the Old and New Testaments describe the Antichrist in various aspects. We can only mention a few of these. The Lord Himself said to the Jews, " I am come in My Father's name, and ye receive Me not ; if another shall come in his own name, him ye will receive." Solemn warning ! If they refused Him whom the Father sent, they would be caught in the snare of Satan and would receive his counterfeit. This is what will happen to the unbelieving mass of the Jews in a future day.

So also we read in 1 John ii, " Little children, it is the last hour ; and as ye have heard that Antichrist shall come, even now are there many Antichrists." The Antichrist (who is so named only in this passage) is characterised by two things—he denies that Jesus is the Christ, the true Messiah—this is the relation of Christ to Israel ; and he denies the Father and the Son ; this latter is the special relationship in which the divine Persons are revealed in Christianity. The Antichrist is here viewed as the complete embodiment of unbelief as to all the vital truths revealed to us in the Word of God.

In 2 Thessalonians ii. the Antichrist is presented in a very striking way. He is there called the "man of sin," the "son of perdition," the "lawless one." All the craft, subtlety and power of Satan accompanies his manifestation, for it is said that "his coming is after the working of Satan with all power and signs and lying wonders." This is the exact opposite of what marked the Lord Jesus, who did all His works in the power of the Holy Spirit. Christ was, as Peter said to the Jews, "A man approved of God among you by miracles, and wonders, and signs, which God did by Him" (Acts ii. 22). These three same words are applied to the man of sin, and the word "lying," which is added, should be considered as relating to all three. So that, as we have said, he is an exact counterfeit of the Lord Jesus: the instrument of Satan's deceit and lies.

In the Garden of Eden Satan said, "Ye shall be as gods," and this man will exalt himself against all that is called God or that is worshipped. No doubt he does not recognise any God, requiring that all homage be paid to himself, and not even allowing the heathen to bow down to their idols! From Daniel we learn that he will be a Jew—indeed it would be difficult to see how he could play the part of a false Messiah if this were not so. Daniel xi. says that "he will not regard the God of his fathers," the true God of Israel. But instead of this he honours "the god of forces" (or fortresses), for the resources on which he relies to accomplish his designs and carry out his decrees, cannot, after all, be anything more than human strength of arms, in spite of the power of Satan working behind the scene.

Before going farther, let us pause for a moment to consider what should be the moral effect upon ourselves of what is revealed beforehand in the Word of God? There can be no doubt that much of what is taking place in both the religious and political world around us will find its full expression in the Antichrist and will characterise him. Infidelity in its various phases, the general giving up of the inspiration and authority of Scripture, both in the Universities and in the pulpits of Christendom, the advance of Socialism and Communism, the race for pleasure

and the forgetfulness of God which mark our times—all these things, as well as others, will reach their climax in him who is called the man of sin, the son of perdition, the lawless one.

God warns His people of these things beforehand, and we need daily grace to be kept from the spirit and tendencies of the age, learning of Him who was meek and lowly in heart, and who, though God over all, was truly man, the dependent and obedient One here, who came down from heaven, not to do His own will but the will of the Father who sent Him. What a contrast to man as we see him to-day in his pride and self-complacency, and as he will be seen in the Antichrist, "exalting himself exceedingly against all that is called God or that is worshipped!"

But to return to our subject, let us look at Isaiah lvii. 9, where we find "the king" introduced abruptly on the scene in these words, "And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell." How vain it will be for the apostate part of the Jewish nation to form an alliance with this deceitful enemy of Christ, "the king," who is undoubtedly the same person as is called elsewhere the Antichrist! It will be, in reality, to debase themselves even to hell. But this is just what the scornful men who then rule in Jerusalem will have recourse to, in order, if possible, to shelter themselves from the "overflowing scourge" which God will send upon them, that is the Assyrian, of whom we shall say more later on.

Here is what Isaiah xxviii. 15 tells us, "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." Vain hope! they cannot escape the judgment of God! Terrible hardness of heart under the influence of Satan's delusions! We find it hard to conceive that man should advance to such a pitch of pride and wickedness as that which characterises the Antichrist, but God will allow this great manifestation of satanic energy as a just

retribution, falling upon apostate Israel as well as upon apostate Christendom.

The prophet Zechariah also tells us of the Antichrist. "For lo," he says, "I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that which is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces." Then follows the judgment of God upon him, "Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened" (Zech. xi. 16, 17).

The measure of his iniquity is full and his judgment comes at last. Many passages of Scripture show us how this audacious enemy of God and His people will come to his end—not by being overcome in battle, but by the judgment of the Lord Himself. We read in 2 Thessalonians ii. 8, "Whom the Lord Jesus shall consume with the breath of His mouth, and shall annul by the appearing of His coming." And it is to be noticed in this passage that the two words *Epiphania* and *Parousia*, used separately elsewhere, are brought together here.

Let us turn to Isaiah xxx. 33 in connection with the passage we have just quoted, "For a Tophet is prepared of old; yea for *the king* it is made ready; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it" (R.V.). Here "the king" is clearly the Antichrist, to be distinguished from "the Assyrian" mentioned in verse 31; (it is better read "for the king also,") and his terrible end is plainly shown us; the "breath of the Lord" accomplishing his destruction in being cast into hell.

Finally, Revelation xix. confirms what we have said, for there we have the execution of judgment on the two chief leaders of apostate Christendom—the head of the Roman Empire and the Antichrist his ally. Verse 20 says, "And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were

cast alive into a lake burning with fire and brimstone." The chapter describes how the Lord Jesus will descend from heaven in warrior-judgment, as King of kings, and Lord of lords, followed by the armies which are in heaven, and will execute summary judgment on these two personages. They will be cast direct into hell. "Everlasting fire," we are told in Matthew xxv. 41, is *prepared* (not for man) but for the devil and his angels; but how striking it is that these two men are cast in there a thousand years before the devil himself! During the millennium the devil will be bound and shut up in the abyss (see Rev. xx. 2, 3), after which he will be loosed for a little season, before he is finally cast into the lake of fire (Rev. xx. 10).

Before closing this section we might say a few words on the great image in Daniel ii, which gives us such a concise outline of the course of Gentile empire, commencing with Nebuchadnezzar, to whom God gave over the government of the world when He took it from the Jews consequent on the sin and idolatry of the house of David. He was the head of gold. Then we have the Medo-Persian and Grecian Empires, and finally the Roman, which was of iron and distinguished by the strength of that metal. But there is continued deterioration as we go down from the first grant of power given by God to Nebuchadnezzar.

The mixture of iron and clay in the feet and toes well figures the state of democratic government which is so largely seen in the world to-day. It has neither the coherence nor the majesty of the old Empires. Other elements are introduced into it causing division. There has never been unity or coherence since the barbarians broke up the old Roman Empire, and every effort to attain it has failed. Those nations which came down from their German forests carried with them their love of liberty which made them restless and ill at ease under any strict rule. But the moment the "Stone cut out without hands" (Christ) strikes the image on its feet, the whole thing is shattered to atoms and gives place to His kingdom, which never passes into other hands.

(3)—*The Apostasy*

This is a solemn subject and one which we must never take up lightly. The Christian who desires to walk and live in the presence of God can never be other than deeply concerned as to the state of things in the Church of God and in the world.

The question is sometimes asked, " If the Lord were to come to-night, would there be any hope for those who have heard the gospel and rejected it? " We believe there would not. But will any be saved during the interval which elapses between the coming of the Lord *for* His redeemed ones and His appearing *with* them in glory? Chapter vii. of the Revelation shows us two classes of people, one from amongst the Jews and the other from amongst the Gentiles who will be saved and preserved during this period.

These two classes are, the 144,000 of the tribes of Israel, and an immense multitude out of the nations, tribes and peoples. As regards those who have heard the gospel and rejected it, and who will remain on earth after the rapture of the saints, let us remember that it is an invariable principle in the ways of God, that He acts towards men according to their responsibility, measured by the light and privilege they have had. The greater the light given, the greater the responsibility.

Christendom has had immense privileges, especially the English-speaking countries, where Bibles and tracts have been spread abroad by the million and where the gospel has been widely preached. In the past, Israel had also many privileges. That nation had been separated by God Himself from all the other nations, to be His peculiar treasure, and they had been brought into a place of special nearness to God and set above all the other nations of the earth. In spite of all this they were worse than the heathen who surrounded them, for it is written, " The name of God is blasphemed among the Gentiles through you " (Rom. ii. 24). God, in His grace, had long patience with them, but in the end the sentence of judicial hardening

announced by the prophet Isaiah (chap. vi.) was pronounced by the Apostle Paul in the last chapter of Acts, after they had not only crucified their Messiah but resisted the Holy Ghost. Here is the word spoken by Paul when he called together the Jews in his house at Rome, “ Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive ; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed,” etc.

Now if Israel was guilty and drew upon themselves the judgment of God for having rejected the testimony which was then given, how much more guilty are those who have turned away from the much fuller revelation of God in Christianity and the free salvation proclaimed in virtue of a dead and risen Christ ! Again, we read in 2 Thessalonians ii, that because they would not receive the truth in the love of it, *God* would send a strong delusion, and there can be no doubt that it will fall most heavily of all on those countries which have had the light and privilege of the gospel of Christ.

Take, again, the parable of the ten virgins, Matthew xxv ; those who had the mere profession—the lamp without the oil—are found, when the bridegroom came, *outside* the closed door saying, “ Lord, Lord, open to us,” but He answered, “ Verily I say unto you, I know you not.” Alas ! it is too late for them : they had preferred their own ease, their pleasures and the world to Christ, and now the door is shut.

One of the most marked features of the last days is that men shall be “ lovers of pleasures more than lovers of God ; having a form of godliness, but denying the power thereof.” Men like to have some religion to make them respectable members of society, and if that religion have a gorgeous ceremonial and fine music, it is so much the more attractive to the natural man. And the great advance in *the arts and sciences has placed large facilities in the hands* of those who seek to get power over the masses by these outward attractions, which act so much on the senses.

Thus the religious world (so called), in order to keep pace with the times and to retain their hold on the people, accommodates itself more and more to the most recent theories of Modernism on the one side, and Ritualism on the other. All this will culminate in the vast pretensions of “ Babylon the Great,” the corrupt mixture of commerce and religion ; a thing hateful to God and dishonouring to His name.

Chapters xvii. and xviii. of Revelation, which are occupied with Babylon and her fall, are highly descriptive. The seer is there carried away in the spirit into the wilderness—figuratively the place where there is nothing for God, where His fresh springs are not found—and there he sees that great travesty of the true Church, the false woman, Babylon the Great. Its fullest type is Roman Catholicism ; but it is not confined to that, but includes all that is great and pretentious in man’s eyes—that vast system which makes money out of religion ; which deceives the nations by her sorceries, and whose cup of bewilderment is full of shameless idolatry. No doubt this will go on for a time after the true Church is gone.

With what marvellous patience God has borne with this great travesty of Christianity ! She has been the active persecutor of the saints of God whenever she had the power, as well as the deceiver of the nations by her sorceries. But in the end the blow falls, and the judgment, sudden and complete, comes down upon her guilty head. Thus we read, “ And the ten horns which thou sawest, and the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her utterly with fire ” (Rev. xvii. 16).

How complete the desolation to which she is delivered over ! It is said, “ God hath put in their hearts to fulfil *His* will and to agree,” etc. These ten horns are the ten kings, confederated under the Roman Empire, that is, under the head of the imperial power which will then rule over western Christendom. They give their kingdom to the beast ; that is, they recognise him as their leader and accept his authority as binding all together under one head.

These will utterly destroy this corrupt religious system, falsely called Christian, which had exercised its seductive influence over them and had kept them under its dominion for so long, fascinating by its pomp and display, clouding their sense of right and wrong by its diplomacy, and making a bad use of conscience in its dupes so as to hold them more firmly in its grasp. We are not speaking of *individuals* but of a religious system. The whole of chapter xviii is occupied with wailing on the part of those whose “ vested interests ” vanish with her fall, and rejoicing on the part of the heavens and the holy apostles and prophets of God.

As we look around us in the world to-day, we see the rapid advance of unbelief, open infidelity, Communism and lawlessness, as well as numerous anti-Christian cults and religious systems. But when the Church of God is gone from the scene, and the Holy Spirit, who dwells in the Church also, then there will be no restraint to the progress of evil. He who restrains—the Holy Spirit in the Church—will restrain until He be taken out of the way (2 Thess. ii. 7). It is true that the Holy Spirit will work on this earth even then, but not in the same way. Rather will He be active in preparing a people, out of both Jews and Gentiles, to receive Christ as the true Messiah and King. And surely the knowledge that the apostasy is hastening on should make us the more earnest in upholding and witnessing to the truth of God in face of all opposition.

In connection with coming prophetic events, we might say a little as to the Lord's great prophecy on Mount Olivet, just before His departure from this world. It was given in answer to the very natural questions which arose in the minds of His disciples, nurtured in Jewish hopes and expectations as they were ; “ When shall these things be ? and what shall be the sign of Thy coming, and of the end of the age ? ”

The Lord warns His disciples and foretells what would come so that they might be informed and safeguarded before the events took place. This prophecy relates, in the first instance, to what was about to come to pass in connection with the destruction of Jerusalem by Titus—

a time not then very far distant. But besides this, it passes on to the events of the last days, and it will appeal specially to the disciples of that time—the remnant. It is very important that we should observe this, so as to have a right understanding of the passage. The break in the discourse, where we pass on to events still future, will be found at the close of the following verses:—Matthew xxiv. 14; Mark xiii. 13; Luke xxi. 24.

Before closing this section let us return for a moment to the ninth chapter of Daniel, verses 26, 27. We find there that "the prince that shall come," whose "people" (the Romans under Titus A.D. 70) destroyed the city and the sanctuary, will "confirm a covenant with the many," or the mass of the Jews, "for one week," or seven years. But "in the midst of the week he will cause the sacrifice and oblation to cease," in other words, he will put a stop to the Jewish system of worship. This is what we have already seen in Daniel vii, where it is said, in speaking of the "little horn," that "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and the law" (ver. 25).

This state of things will last during a period of three years and a half, for "*they*" (the Jewish festive times and their law) "shall be given into his hand until a time and times and the dividing of a time." This period will be a time of the display of satanic energy hitherto unknown. There will then be at work the anti-trinity of evil mentioned in Revelation xvi. 13, "the dragon, the beast and the false prophet."

The devil will act by means of the head of the Roman Empire, in league with the Antichrist, carrying out his designs by the methods he has always used—deceit and violence. A terrible time of trial it will be for those who witness for God on the earth, but He will give grace and strength for it; this is ever the case with His tried people. It is concerning this time that the Lord Jesus spoke, when He said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv. 21, 22). As to those who will be preserved during this time, the Lord has said, "Ye shall

not have gone over the cities of Israel, till the Son of man be come.” (Matt. x. 23). We have before remarked that the work committed to the disciples then, will be taken up again in a future day by servants of God amongst the remnant of Israel, so as to prepare a people to receive Him when He comes in His kingdom. We also see a definite number kept and preserved according to Revelation vii.

It is during this period also that the “everlasting gospel” (Rev. xiv. 6) will be preached to those who dwell on the earth—to the nations, kindreds and tongues, saying, “Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him who made heaven, and earth, and the sea, and the fountains of waters.” This gospel is different from the gospel of the grace of God which is preached to-day, speaking of forgiveness of sins by faith in a crucified and risen Christ, and announcing the good news of a full and free salvation through the atoning work of the cross.

It answers to the “Gospel of the kingdom” in Matthew and is the good news, true at all times, that the Seed of the woman, the Christ, would bruise the serpent’s head and bring blessing and deliverance to those who are under the oppression of the enemy. Such a message will be very suited to those who have never heard the gospel which is now preached and at a time when the special object of Satan will be to replace the authority of God and of Christ by that of the beast and the false prophet.

To complete the story of the end of Daniel ix, let us look at the closing words, “And because of the protection (wing) of abominations (there shall be) a desolator, even until the consumption and what is determined shall be poured out upon the desolate.” This closes the story of Jerusalem of that day, till the Lord appears in glory to put down all enemies. The “desolator” is not the Roman beast, who, on the contrary, is allied with the apostate Jews and the Antichrist. But on account of their shameless idolatry God brings upon them this “overflowing scourge,” the king of the north, or Assyrian, named also in Daniel xi. 40-45. The “desolate” is Jerusalem.

(4)—*The Assyrian*

We have still to speak of the Assyrian, the last of the three chief actors in the events of this period ; and this will bring us to the close of it by the appearing of the Lord in glory. But before speaking of the Assyrian, it may be well to remark that we find another title in the prophet Daniel, the “ King of the North,” and still another in Ezekiel, namely, “ Gog.” It might not be wise to say *exactly* how far Gog and the King of the North are to be identified with the Assyrian, nor would it be possible to enter into the matter in detail in this sketch. Daniel does not mention the latter title, which is frequently the subject of testimony in various other prophets.

Let us remember that Daniel wrote during the captivity of Israel in Babylon and Ezekiel at the same time, amongst the captives by the river Chebar. It is more than probable that this title “ the Assyrian,” in prophetic usage, as applied to the last days, covers more than one person or power. We find in Psalm lxxxiii. and other passages, several nations forming a confederation with the Assyrian, just as we have found in chapter xiii of the Revelation the ten kings associated with the head of the Roman Empire.

But there can be no question that the title indicates a Power, or group of Powers, situated in those countries which are to the north and north-east of Palestine. The Antichrist, allied to the head of the Roman Empire, and acting in close concert with him, will have the seat of his power in Jerusalem, and will be the corrupter of the Jews *from within* ; the Assyrian will be their bitter enemy *from outside*.

The first representative of the King of the North was Seleucus I, one of the four successors of Alexander the Great, whose empire (the Grecian) was divided after his death at an early age. This country, Syria, was afterwards under the rule of Antiochus Epiphanes, well known in history, who was a bitter persecutor of the Jews. The territory occupied by him was that which will come under

the dominion of the King of the North in the future day. In speaking of the north, we must remember that what is meant is, north of *Palestine*; the territory ruled by the Assyrian included Asia Minor—countries now chiefly under the British mandate, as Iraq, under the French mandate, as Syria, also part of Persia and perhaps some part now under Turkish rule.

When the Assyrian appeared on the scene of old, Israel, or at least the two tribes, were still recognised by God as His people. Later on the evil and idolatry practised by the house of David, led to the sentence being pronounced upon the people, "Lo-ammi," that is, "Not my people" (Hos. i. 9). When these two tribes were led captive by Nebuchadnezzar, they became *actually* "Lo-ammi" (though God still watched over them in grace) and the "Times of the Gentiles" began.

Israel having failed and given themselves over to idolatry, God put the power and rule into the hands of the Gentiles and His throne was not found upon the earth, as it had been at Jerusalem, where Jehovah dwelt in the house built for His name. Since then He no longer rules in the midst of His people as He formerly did, although, of course, He controls the course of events in the world. This giving over of power into the hands of the Gentiles, which began with Nebuchadnezzar, is a fact of immense importance in the history of the world and must always be taken into account in arriving at a true interpretation of prophecy.

But let us return to our subject. In course of time Christ came, and was crucified by the Jews who had long before been reinstated in their land; so that they still remain under the sentence of "Lo-ammi": even to this day they are in a state of unbelief and judicial blindness. This state will last until, at a day still future, the Spirit of God will work deep sorrow of heart and repentance in the godly remnant. It is then, when God again owns them as His people, according to Hosea ii, that the Assyrian of the future will make his final attack on Jerusalem and the land of Palestine.

In old times it was the Assyrian that led captive the

ten tribes (2 Kings xvii.) ; and the Assyrian of the past was a type or figure of the Assyrian of the end. The destruction of Sennacherib and his vast army, in response to the prayer of Hezekiah, prefigured the final overthrow of the Assyrian of the last days. In the past, Babylon (where the two tribes of Judah and Benjamin were led captive after the taking of Jerusalem by Nebuchadnezzar) arose to power *after* the Assyrian monarchy, and in fact upon the ruins of that empire which preceded it ; but in the future, of which we speak, the Assyrian will be the *last* enemy of Israel : this is exactly the converse of what took place in past history.

These considerations confirm the application to the events of the last days of a large number of prophetic passages on this subject, although they may have had a partial or typical fulfilment in the past. Thus we find many allusions to the Assyrian in the prophets, “ O, Assyrian, the rod of mine anger, and the staff in their hand is mine indignation ” (Isa. x. 5). God makes use of this rod to chasten His guilty people. But in the end He will break the rod and judge this proud enemy.

And it is well to note that in His judgment of the Assyrian, His indignation, that is His anger against Israel on account of their sins, comes to an end. Thus we read, “ Wherefore it shall come to pass, that when the Lord hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.” (Isa. x. 12).

It is evident that the Lord has not yet finished His *whole* work on mount Zion and on Jerusalem, this judgment of the Assyrian is therefore doubtless still future. In chapter xiv. of the same prophet we read, “ I will break the Assyrian in my land, and upon my mountains tread him under foot ” (ver. 25). In spite of his arrogance and his power he cannot stand against the purposes of the Lord of hosts nor annul what He has decreed.

We find also in chapter xxx, “ Through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And in every place where the appointed staff

shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps . . . for Tophet is ordained of old . . . the breath of the Lord, like a stream of brimstone, doth kindle it " (ver. 31, 32). Clearly what is here spoken of is still future and brings us to the final judgment of the Assyrian, for whom Tophet, the fire of the Lord, is prepared. This passage describes the rejoicings which will follow upon God's judgment on this audacious enemy, whom He used as a rod for the chastisement of His guilty people.

Here let us turn to a passage in the prophet Micah, " He shall be great unto the ends of the earth. And this man (the Judge of Israel, the Messiah) shall be the peace when the Assyrian shall come into our land, and when he shall tread in our palaces " (chap. v. 5). The Judge of Israel, who was " smitten upon the cheek " in the day of His rejection, is the Christ Himself ; He who will, in the future day mentioned by the prophet, be the One to deliver them from the power of the Assyrian. In fact, this chapter embraces, in its scope, the final victory, when the " Remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest," etc.

At that time God Himself will purify the land and its inhabitants. He will purify them *inwardly* from their idolatry, whilst from outside He will execute vengeance and will pour out His anger and His fury upon the nations who will rise up against Zion. But in view of these things, it is the portion of the true saints to enjoy rest and peace, for they will be brought, by grace, into the secret thoughts of God about it all. These powerful nations think they will be able to do their own will, but " they know not the thoughts of the Lord, neither understand they His counsel ; for He gathereth them as sheaves into the floor." God Himself will be a Deliverer in that day ; He will strengthen His people and will give them complete victory.

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In bringing our subject to a close let us look at Daniel

viii. The prophet saw in vision “ an he-goat which came from the west . . . and touched not the ground ; ” that is the king of Greece : the “ notable horn between his eyes ” represents Alexander the Great. But out of the fragments of his empire after his death, “ came a little horn,* which waxed exceeding great.” Undoubtedly the passage has in view a person well known in history, and to whom we have already made reference—Antiochus Epiphanes, king of Syria. But, taken in its entire scope, and especially with the explanation given at the end of the chapter, this passage passes on beyond the events of that time, and takes in those of the last days (see ver. 23). This little horn “ magnified himself even to the Prince of the host (Christ, the Lord), and from Him (Christ,† the Messiah) the daily sacrifice was taken away, and the place of His sanctuary was cast down.”

Who will occupy the territory north of Palestine in that day we cannot say, but the scripture in Daniel clearly indicates that it will be someone having remarkable intelligence, that he will “ understand dark sentences ” and will prosper through policy as much as by force of arms. He will overthrow some of the leaders of the Jews and will interfere with their system of worship, prospering by deceit and fraud. He will stand up against the Prince of princes (Christ), just as the Antichrist is said to “ speak marvellous things against the God of gods ” (Dan. xi. 36).

Judging from the geographical position of the territory occupied by this king in Asia Minor, as well as by other circumstances, it seems probable that he is to be identified with “ the Assyrian.” His activity in corrupting the Jews is exercised “ at the end of the indignation ” (that is, the indignation of God against Israel), and “ in the latter time of their kingdom when transgressors are come to the full ” ; then it is that this Power seeks to work out his designs, just before the moment when the Lord will

* This “ little horn ” is entirely different from the “ little horn ” of chapter vii, who rules in the west, not in the east.

† This does not mean from Christ *personally*, but that he (the little horn) puts a stop to the worship of those Jews who profess the name of Jehovah.

be manifested in glory for the deliverance of His people and the establishment of His kingdom.

And it is clear, as we have already said, that the power by which this king rules is derived from outside, as it is said " not by his own power," most probably from Russia. But whatever may be the machinations and schemes of unscrupulous men, or their military achievements, all comes to an end the moment God intervenes in favour of His people: then this adversary will be " broken without hand."

(5)—*Gog and the Assyrian*

Let us now briefly consider the " Gog " of Ezekiel, whom we must carefully distinguish from the " Gog and Magog " of Revelation xx. This last is an enemy who surrounds the camp of the saints after the close of the millennial reign, whilst the Gog of Ezekiel *precedes* that period.

The prophet says in chapter xxxviii, " Son of man, set thy face against Gog . . . the prince of Rosh, Meshech and Tubal." In the word " Rosh " we find the first traces of a country comprised in what is now known to us as Russia; but which, at the time the prophet wrote, was probably inhabited by Scythian tribes, then spreading themselves out on the borders of the Black Sea.

In the last days, of which the prophet speaks, Israel will have been reinstated in their land. " It shall be in the latter days, and I will bring thee against my land " (ver. 16). At that time Israel, again owned of God as His people, shall be " dwelling safely " immediately before the beginning of the millennial reign. Gog will come up against them with the intention of " taking a spoil and taking a prey." Moreover the words of Ezekiel show that Gog had been previously the subject of prophetic testimony, " Thus saith the Lord God; Art thou not he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (that is, against Israel, ver. 17).

This prophet has said that Gog would come " like a

storm . . . and all thy bands, many people with thee,” a great army. Geographically, there is, then, every reason to believe that Gog is intimately bound up with the King of the North or Assyrian ; and the suggestion which has been made by some that Gog is “ the last phase of the Assyrian ” appears to be correct. If this is so, it explains the words to which we have just referred, “ Art thou not he of whom I have spoken in old time by my servants the prophets of Israel,” etc. (xxxviii. 17).

Associated with Gog there is a confederacy of nations, Persia, Ethiopia, Lud, and Gomer and all his bands. Gomer was the eldest son of Japheth, as we see in Genesis x. 2, and seems to point to Germany. His descendants settled ultimately between the Elbe and the Rhine. When Gog appears on the scene in that day, he “ shall come as a cloud to cover the land ; ” but his audacity draws down upon him the vengeance of Jehovah, who will intervene for the deliverance of His people, and Gog and all his host will perish on the mountains of Israel. Such is his end.

We think we may safely venture the remark that it is very unlikely that Russia will be ruled then by those who hold the power there now ; it is more than probable that it will be a much more coherent form of government, possibly an imperial form or a limited monarchy.

The prophet Joel very plainly mentions an enemy from the north. He says, “ I will remove far off from you him that cometh from the north ” (chap. ii. 20). It is therefore clear that this great enemy of Israel will occupy an important place in the closing scenes immediately before the complete deliverance of the people and the millennial reign.

It is to be remarked that the book of Revelation speaks hardly at all of the Assyrian confederation of Powers, it is almost entirely occupied with events in the west, save as far as Jerusalem is concerned. This latter would necessarily come into view because the Antichrist, who rules there, is closely linked with the head of the Roman Empire, and both these are the subject of Revelation xiii. Perhaps the only reference to the north-eastern Powers is to be found in chapters ix. 14 and xvi. 12.

But we must not suppose that full millennial blessing will be brought in the moment the Lord appears ; on the contrary, as some have remarked, He will reign in the character of David first, putting down His enemies, before He takes the character of Solomon, reigning in assured rest and peace.

The close of Daniel xii. mentions three periods—three years and a half, or 1260 days ; then 1290 days ; and finally 1335 days. The first of these begins in the middle of the week when the head of the Roman Empire breaks his covenant with the people and suppresses their worship ; it ends with the destruction of the beast and false prophet (Rev. xix.). But the complete establishment of Israel in peace in their own land will not take place till seventy-five days afterwards, or about that time.

The King of the North (or Assyrian) will attack Jerusalem with his immense armies, coming, as we have seen, from the northern parts, Russia, etc.—he "shall enter into the countries, and shall overflow and pass over" into Egypt. "But tidings out of the east and out of the north shall trouble him," and he will re-enter Palestine (called here the "pleasant land"), and he shall plant the tents of his palace between the Mediterranean Sea and Jerusalem ; but "he shall come to his end and none shall help him" (Dan. xi. 40-45).

It would perhaps be unwise to say exactly what the tidings which trouble him are ; it may be that he receives intelligence concerning the appearing of the Lord for the destruction of the beast and false prophet (Rev. xix.), or the return of the ten tribes, of whom many would be within the confines of his empire (see Micah v. 5, 6). But whatever it may be, he will "come to his end" under the direct judgment of the Lord and not by defeat inflicted upon him by some other Power.

At that day Jerusalem will be the centre of the conflict of the nations, "I will make Jerusalem a cup of trembling unto all the people . . . all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. xii. 2, 3). And again, "I will gather all nations against Jerusalem to

battle ; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city ” (Zech. xiv. 2).

This first attack is partially successful ; the city is taken and half the inhabitants led away captive ; but at the second attack the Lord Himself is there, when already the beast and the false prophet have been destroyed ; then, as it is said, “ I will go forth and fight against those nations,” and, “ His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east.” From this same Mount of Olives a cloud had received and veiled Him from the eyes of His disciples as He ascended. He will then return in judgment on the nations, and half the mountain shall be removed towards the north, and half towards the south. A physical convulsion will take place, spreading terror amongst the inhabitants of the city (Zech. xiv. 5).

Let us here quote a passage from Dr. H. Rossier, which helps in the interpretation of this passage :—

“ In the ‘ last day,’ after the judgment of Antichrist and the Roman beast, Jerusalem will be attacked by the surrounding nations. This attack will take place, if not under the personal direction of the Assyrian, at least under his patronage. Jerusalem will be taken and sacked ; half the inhabitants of the city will be led captive, but the rest of the people will not be cut off. Amongst those who will be spared the feeble remnant will be found, of which a part, the two witnesses of Revelation, had already been martyred. It is the last trial which will come upon the unhappy and guilty city.

“ Later on, the King of the North or Assyrian, will return from Egypt with his immense armies and surround the beloved city ; it is then that the events mentioned in Zechariah xiv. 3 will take place. ‘ And the Lord shall go forth, and fight against those nations, as when He fought in the day of battle.’ Here it is an allusion to what

was past, when the Lord, going forth with all His armies from heaven, had destroyed the beast and false prophet (Rev. xix.). But now a new event has taken place, 'And His feet shall stand, in that day, upon the Mount of Olives, which is before Jerusalem on the east.' Then will be fulfilled what the angels announced to the disciples—witnesses of the Lord's ascension from that Mount—'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven' (Acts i. 11, 12). '... And the Lord my God shall come, and all the saints with thee' (Zech. xiv. 5). All that this chapter reveals to us is but a prelude to this great fact, the Lord God of the prophets, *will come*.

"The Word of God presents the coming of the Lord to us under several aspects. After His first coming as man here below, we have His coming from heaven as the Morning Star to receive His own to Himself. Then His coming when He will proceed out of heaven, with His armies, to smite the nations, also the beast and the false prophet. Then His coming, when He will be seen by His own on the Mount of Olives and will deliver them from the Assyrian. Finally, in our passage, His coming in glory with His saints to establish the kingdom and lay the basis of His government. This will be the moment when He will sit upon the throne of His glory, and when all the nations will be assembled before Him to be rewarded, or to be judged in retributive justice (Matt. xxiv. 31-46)."

Other facts in connection with this closing period are revealed to us in other scriptures, as immediately preceding millennial blessing established on a secure and permanent basis.

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We find in chapters xxxiv. and lxiii. of Isaiah the Lord's return from the terrible judgment which will take place in the land of Edom. This judgment is executed by Him personally on the armies of the nations assembled against Jerusalem and which find themselves in Edom, as it would seem, on account of their strategic manœuvres. Edom

itself is conquered by Israel, as we have seen. It is the day of vengeance and the year of recompense for the controversy of Zion.

Edom, as a nation, was characterised by implacable hatred of the people of God and it rejoiced at the calamities which came upon Israel. But if God sees it to be necessary to chasten His people, He does it for their good ; and it is always a bad thing to rejoice at the evils which come upon them, even if they deserve His chastisement. We are told in Daniel xi. 41, that three nations escape out of the hand of the desolating King of the North, "Edom, and Moab, and the chief of the children of Ammon." These nations were borderers upon Israel's territory and related to them by parentage ; but they had been actuated by a particular malice towards God's people : that is why God will make use of His people in the execution of judgment upon them in the last days. So we read in Isaiah xi. 14, "They shall lay their hand upon Edom and Moab and the children of Ammon shall obey them."

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Here it is well to make a remark in reply to the infidelity of our day. It is said that these nations have long since disappeared and cannot now be found. But we may be quite sure that God has preserved a sufficient remnant to represent them at the time of the end, just as He has preserved Judah, Benjamin and the ten tribes, who will all be represented in their place when His time for it comes.

In Ezekiel xxv. 14, God says, "I will lay My vengeance upon Edom by the hand of My people Israel ; and they shall do in Edom according to Mine anger and according to My fury ; and they shall know my vengeance, saith the Lord God." In the same way the prophet Obadiah gives us a picture of the implacable hatred Edom had against Israel, and their joy at the sight of God's judgments upon His guilty people ; but he shows us also how this animosity stirred up God's deepest indignation against Edom.

Further, it is a remarkable fact, that whilst a remnant of the other nations will have a part in the blessing which

shall be brought in in a future day, Edom will have none. So it is written, " Edom shall be a desolation ; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof " (Jer. xlix. 17). And on account of their bitter hatred of His people, God has said, " When the whole earth rejoiceth, I will make thee desolate " (Ezek. xxxv. 14).

Let us take the moral of this to heart, for we may easily fall into the spirit of the Edomite. Jeremiah saw the failures of God's people and he wept over them. Daniel and other men of God confessed the sins of the people as their own ; but the spirit of the Edomite is one of bitter hatred against those who, whatever their faults may be, are nevertheless the people of God : this spirit is particularly displeasing to Him.

(6)—*The Return of the Ten Tribes*

Scripture shows us plainly that the future blessing reserved for this earth and introduced by Christ as the Messiah of Israel, will be preceded by a series of judgments and will not be brought about, as some suppose, by the preaching of the gospel. " When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. xxvi. 9). The gospel of the grace of God, which is now preached, has an entirely different object in view, namely, to lead souls to Christ and to gather *out of the world*, a people for His name. To seek worldly power and an arm of flesh in order to carry on or forward the work of God, is to miss entirely the mind of God in what He is now doing, in separating from Jew and Gentile a people for His name, whose hopes and calling are *heavenly*.

In studying prophecy we must be careful to distinguish between " the coming of the Lord," for which we wait, and the " Day of the Lord," so often spoken of by the prophets. The latter is a day of darkness and judgment, when God will again begin to assert His rights over the government of the world hitherto under the dominion of Satan, its prince and its god. But the " coming of the

Lord ” is the bright and blessed realisation of all the Christian’s joys, the crowning of his hope, the encouragement and strength of his faith and the powerful incentive to his service whilst waiting for his absent Lord.

The fact that the kingdom will be preceded by judgments explains what has been a difficulty to some people, namely, such passages as what are sometimes called the “ imprecatory psalms.” The difficulty arises from not seeing the difference between the Christian and the Jewish dispensations. Some persons apply to the one what really belongs to the other, consequently they fall into all sorts of confusion and error. *We, Christians*, do not look for the judgment of the world ; on the contrary, our place is rather to suffer if we are called to do so, whilst zealously seeking the conversion of souls, that they may be led out of the world in heart and spirit, to Christ. When the Lord comes, we will leave this world altogether and ascend to heaven to be with Him. But when it is a question of the *government of the world*, God must act in righteousness and put down evil. Israel will await God’s judgment of their enemies, because they themselves cannot have their true rest and blessing on the earth, until the wicked are destroyed.

Now we come to the return of the ten tribes—an event which is bound up with the Lord’s appearing, and which must take place before the millennial reign. The last mention of them is found in that instructive chapter, 2 Kings xvii. That chapter shows us, on the one hand, God’s patience and forbearance ; and, on the other, the folly and wickedness of those tribes. Their sins and their idolatry were the cause of the calamities which came upon them, as we see in verse 18, “ *Therefore* the Lord was very angry with Israel, and removed them out of His sight.” We read also in 1 Chronicles v. 26, “ And the God of Israel stirred up the spirit of Pul, king of Assyria . . . and he carried them away . . . and brought them unto Halah, and Habor and Hara and to the river Gozan, unto this day.” Remark here that it was God who stirred up the

spirit of these kings to carry away these tribes to Assyria. And Assyria is one of the places mentioned in Zechariah x. 10 from whence they will be brought back in the last days.

With rare exceptions the ten tribes were not represented in the land at the time when Jesus was crucified, and for this reason they are not directly responsible for having put Him to death. They will not pass through the tribulation of the last half week of Daniel, of which we have spoken; but will be led back just at the close of that period. Ezekiel xx. gives us some light on the subject. There God says that He will gather them out from the countries where they have been scattered, with a mighty hand and with an outstretched arm, and with fury poured out. And that He will bring them into the wilderness of the people and there He will plead with them face to face and He says, "I will purge out from among you the rebels . . . and they shall not enter into the land of Israel." But God will separate a remnant from amongst them, purging out the sinners as He did with Israel of old on the way to the promised land. This remnant He will own as His people and He will accept their offerings.

Isaiah xlix. 18-23 tells us that the Jews (the two tribes) will again recognise Israel (the ten tribes) and will say, "Who hath begotten me these, seeing I have lost my children and am desolate . . . these, where had they been?" At that day God will put it into the heart of the nations to bring back these lost tribes to their country in order that they may be ready to receive their Messiah; at least those of them that are faithful. (Comp. Jer. xvi. 15; Ezek. xi. 16-21; xxxvii. 15-28; Micah iv. 6; Isa. xlix, 21.) Unbelievers and sceptics may say, "How can this be done since these tribes have disappeared amongst the other nations?" But we know that God has His eye upon them; and when, in His own time, the great trumpet for the gathering of the whole nation is sounded, He will bring them back again to their own land in safety.

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We have now, in our brief study, got as far as the coming of the Son of man in glory, "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 ; and before Him shall be gathered all nations” (Matt. xxv. 31). Scripture teaches us that all judgment is committed to the *Son of man* ; but we must be quite clear that the persons who appear before *this* throne are not the dead, but nations living on the earth at that day. Christ will deal with those nations according to the way in which they have received those servants or messengers sent by Him during the period of tribulation and persecution which had gone before.

He calls these servants, “these my brethren.” Those who have received them, in doing so, received also their Master, and will enter into the blessings of the millennial kingdom. Those who have rejected them have rejected also their Lord, and will go “into everlasting fire, prepared for the devil and his angels.” Such is the sentence pronounced by the King seated on His throne.

Judgment is said to be God’s “strange work,” for He delights in mercy ; but in order to establish His reign of righteousness and peace, it is necessary that all rebellion and opposition should be put down. When the Lord appears in glory, His appearing will be sudden and vivid as lightning, and He will gather His elect (that is, the elect of Israel) from the four winds. It will be a solemn day for the world, but a time of blessing for His oppressed and persecuted people. The Lord Himself testified before the high priest, “Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

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Let us here give a short résumé of the events which will introduce the millennial reign. We have the witness of Revelation i. 7, “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 xix, where we find heaven opened for the last time in Scripture, presents to us Christ

coming in warrior-judgment with all the majesty and glory which is His as King of kings and Lord of lords. His eyes are as a flame of fire—that which can pierce and penetrate everywhere—He is the royal Victor, crowned with many diadems ; bearing a name which no man knows but Himself. A sharp two-edged sword proceeds out of His mouth and He treads the winepress of the fury of the wrath of God Almighty. Such is the character in which the Lord here appears.

The first stroke of His judgment falls on the two great leaders of rebellion against God in the western world—the beast and the false prophet. These are taken in open war against Christ, and are cast alive, and without further judgment, into the lake of fire ; their armies and followers are slain. We have already spoken of the judgment of Gog (see Ezek. xxxix ; Isa. xxx. 31-33 ; Dan. xi. 45). In chapter iii. of Joel we find the judgment of God on the nations in the valley of Jehoshaphat, where He sits to judge them all.

And is it not a solemn thing to think of God’s judgment ? It surely is solemn, for who can resist the Almighty when He rises up to take vengeance ; though man goes on in his unbelief, saying, “ Where is the God of judgment ? ” It is humbling, too, when we consider to what depths of folly and wickedness men can descend ; and we recognise that, were it not for the infinite grace of God, we ourselves should be just the same.

III

THE MILLENNIUM*

THE various acts of judgment of which we have spoken will prepare the way for the millennium, in the putting down of evil and everything that is opposed to God. But before commencing our subject, let us briefly consider the state of God's people at the time when the reign of Christ is about to be introduced.

We have already seen that a faithful remnant of Israel, as well as a great company of Gentiles who will identify themselves with them, will be separated and kept by the power of God, waiting for the Messiah, in spite of all the machinations of their enemies. The children of Israel, after having remained "many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim" will, at length, "return and seek the Lord their God and David (type of Christ) their king" (Hos. iii. 4, 5).

What a remarkable testimony we find here to the present state of the people, and to that which, later on, will happen to them! They say "Come, and 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 two days will He revive us; in the third day He will raise us up, and we shall live in His sight" (Hos. vi. 1, 2).

The "third day" is the day when God intervenes in power. We find a figure of this future restoration of Israel in chapter xxxvii. of Ezekiel, in the vision of the

* Much of what is said in this section is set forth in the typical teaching of the tabernacle, the sacrifices, and the Jewish ritual generally, as well as in the historical parts of the Old Testament. This is a proof of the remarkable unity of the whole Bible, both in its direct teaching and its figurative and typical bearing.

valley of dry bones. God brings life and blessing to His people who were once consumed and dispersed. Remark also that when Hezekiah, after his deliverance from the Assyrian, was sick unto death, and prayed to the Lord that he might be healed, the prophet was sent to him with the message, "Behold, I will heal thee; on the third day thou shalt go up unto the house of the Lord" (2 Kings xx. 5). Hezekiah is here, no doubt, a type of Israel, delivered by the marvellous intervention of God, and brought to life again; raised up (in figure) in order that he might go up to the house of Jehovah on the third day to worship, as the people will do in a future day.

But the prophetic testimonies which speak of the blessed day when the restored people will enter their own land, are so numerous that we could not mention them in detail without going much beyond the limits of this brief sketch. A very striking thing, which any careful student of Scripture cannot but have noticed, is, that the promises of future blessing are often brought in in a very abrupt manner, immediately after the mention of the chastisements which God had to bring on His people because of their sins.

These promises are often introduced by the words, "I will" do so and so. These words prove that the blessing will be brought in, on the ground of pure grace and sovereign mercy, after Israel had forfeited all on the ground of merit on their part. They are also a touching evidence of the willingness of God to pardon, and the joy He finds in blessing, whenever there is real repentance and self-judgment. In fact the work of repentance and contrition for their terrible sin in crucifying their own Messiah—a work produced at that day by the Spirit of God in the hearts of the godly remnant of Israel—will be deep, real and lasting.

We have a striking picture of this in Zechariah xii. 10-14. It is no longer here a question of opposition from outside enemies or Satan; but of the relationship of the soul with Christ Himself. What deep sorrow will be theirs when "they shall look upon me whom they have pierced" and realise their guilt as they have never done

before ! Every family will mourn apart, and their wives apart—the family of David, the king who sinned, and Nathan, the prophet who reproved him ; the family of Levi and Shimei (Simeon), once associated in wickedness (Gen. xxxiv.), now apart. And, by a strong figure of speech, even “ the land shall mourn.”

The word “ millennium ” signifies simply the thousand years. In fact Revelation xx. shows us that the reign of Christ over the earth will last just that time. This will be a reign of righteousness and peace, “ A King shall reign in righteousness,” “ And the work of righteousness shall be peace ; and the effect of righteousness quietness and assurance for ever. And My people shall dwell in a peaceable habitation and in sure dwellings, and in quiet resting places ” (Isa. xxxii. 1, 17, 18). As becomes a righteous rule, wherever evil shows itself during the millennium, God’s just punishment will overtake the evil-doer immediately. The glorified saints will be associated with Christ in His reign. The seat and centre of His government will be at Jerusalem which, as we read, “ Shall dwell safely ; and this is the name wherewith she shall be called, The Lord our righteousness ” (Jer. xxxiii. 16).

From year to year those from amongst the nations that are spared shall go up there to worship the King, the Lord of hosts, and to celebrate the feast of the tabernacles. The temple will be rebuilt on Mount Zion, and not, as formerly, on Mount Moriah.

A good many of the Psalms give us the accents of praise and triumph which will find their expression in that day, in celebrating the name of Jehovah, whose mercy towards His people endureth for ever. These Psalms have Zion for their centre, the place of Jehovah’s choice, and where His triumphant grace rose above all the failure of Israel in the past. “ Why do ye look with envy, ye many-peaked mountains, upon the mount (Zion) that God hath desired for His abode ? yea, Jehovah will dwell there for ever ” (Ps. lxxviii. 15, 16 ; lxxviii. 68 ; cxxxii. 13).

Again, Psalm cxlv. brings before us even now the millennial day, when Christ Himself will lead the praises of His redeemed people, no doubt in person, in the midst of

the great congregation of Israel—the whole twelve tribes. And how much they have to praise Him for! So also Psalm cxlvii, "The Lord doth build up Jerusalem; He gathereth together the outcasts of Israel"—those poor "outcasts," the ten tribes, who had long been dispersed, are at last restored to the place of blessing (see Isaiah xxvii. 13).

Chapter xi. of Isaiah gives us a magnificent description of the time when the Branch out of the root of Jesse will judge with righteousness the poor and reprove with equity the meek of the earth, and when blessing and peace will fill the land, under His beneficent sway. The next chapter (xii.) contains the song which will be sung at that day when Jah, Jehovah (the Lord in His relation with Israel) will be the strength and salvation of His people, then delivered and blessed.

This praise commences with the words, "Praise the Lord, call upon His name. . . . Sing unto the Lord; for He hath done excellent things. . . . Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel, in the midst of thee." Such is the song of worship which His redeemed people will raise to Him in that day in celebrating the superabounding riches of His grace. *Then* it is that the "Redeemed of the Lord shall return, and shall come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isa. li. 11). Lord, hasten that day!

There will then be a manifest, visible display of the glory in the heavens as of old when the pillar of fire and cloud marked God's presence in the tabernacle. We read in Isaiah iv. 5, "And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a covering." So also in Revelation xxi, "And he shewed me the holy city, Jerusalem, descending out of heaven from God, having the glory of God; and her shining was like unto a stone most precious, even like a jasper stone, clear as crystal."

That city does not borrow its light from the sun, in order to shed it forth on the earth; but “ the glory of God did lighten it, and the Lamb is the light thereof.” Nor is there any temple there; for the presence of God will be manifest and will not be closed in or hidden, as in the temple of old. Answering to this city, Jerusalem on high, there will be Jerusalem on earth, where the temple will be rebuilt, as Ezekiel tells us. Although the Lord will open the millennial reign in person, He will not reign exactly *on* the earth during this period, but *over* it, in connection with it.

If we turn to Ezekiel xlv.-xlviii. we shall find mention made of “ the prince,” who doubtless is someone of the house of David, who will act as a vicegerent in Jerusalem, which will then be the centre and metropolis of earthly government. Satan, long practised in deceiving men, tempting them to sin and urging them on to rebellion against God—Satan, who has always been relentless in his hatred to Christ, will be bound and shut up in the abyss.

Then “ the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose ” (Isa. xxxv. 1). The effects of the curse will, in a great measure, be removed; and death will not be, unless for positive acts of disobedience and sin against God: at least so we would gather from Isaiah lxx. 20.

But we must not suppose that the heart of man will be changed in the least, not even by the manifestation of such glory, unless where the grace of God has worked in regenerating power. In many cases no doubt men will yield but a feigned obedience. That is why we find that at the end of this period of millennial blessing, God makes one last trial of man.

Has a thousand years of righteous rule and unmingled goodness on God’s part changed the heart of man? Alas! it is not so. Scarcely is Satan loosed from his prison for a little time, when he gathers together the nations from the four corners of the earth as the sand of the sea around Jerusalem. This last act of rebellion meets with a

summary judgment, " fire came down from God out of heaven, and devoured them " (Rev. xx. 7-10).

'Tis come—the glad millennial morn—
The Son of David reigns,
Sing, sing, O earth ! for thou art free,
And Satan is in chains.

Rejoice, for thou shalt fear no more
The ruthless tyrant's rod ;
Nor lose again the gracious smile
Of thine incarnate God.

O blessed Lord ! we little dream'd
Of such a morn as this,
Such rivers of unmingled joy—
Such full, unbounded bliss.

And O how sweet the happy thought—
That all we taste or see,
We owe it to the dying Lamb—
We owe it all to Thee !

Yes, dearest Saviour, one with Thee,
Sweet source of joy divine ;
In Thee we live, with Thee we reign,
And we are wholly Thine.

SIR E. DENNY.

IV

ETERNITY

(1)—*The Great White Throne*

WE now enter on the last phase of the closing events of the world's history. They commence with the session of judgment called "The great white throne." The description of it given us at the end of chapter xx. of the Revelation is one of the most solemn—perhaps we might say *the* most solemn and impressive scene—in the whole of the divine word, and it is well that we should feel this as we speak of it.

We have already remarked that the redeemed ones who have died will be raised at the coming of the Lord to take His saints to Himself (Heb. xi. 13, 40; 1 Cor. xv. 51-57; 1 Thess. iv. 16). The saints who will be martyred during the period immediately preceding the millennium, will be raised also, in order to enjoy the blessings of that day (Rev. xx. 4). Both these companies are comprised in the "first resurrection," although they are raised at different times.

But the wicked, those who are called "the rest of the dead," will remain in their graves "until the thousand years be finished." After that they will be raised by the almighty power of God, whether from the sea or death or hades. A "great white throne"—which is entirely a throne of judgment—is set. We are not told *where*, for heaven and earth have fled from before the face of Him who sits upon it. This accords with what the Apostle Peter says, "the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter iii. 10).

What a solemn consideration for men who boast of their

progress in the sciences and arts, and yet who possess nothing beyond this world ! Here we have passed entirely out of the time-state, which is measured for us by the rising and setting of the sun, and we have entered a limitless *eternity*, where there are no years, days or months. In this present world, the clock which hangs on our wall or stands on our mantel-piece measures each hour or fraction of an hour as it passes : there it would be of no use at all.

Who sits upon this great white throne ? Men have very confused ideas indeed on this subject, but Scripture leaves no room whatever for uncertainty : it is the Son of man, the once rejected Saviour. He Himself has said, "The Father judgeth no man, but hath committed all judgment unto the Son ; that all men should honour the Son, even as they honour the Father " (John v. 22, 23). Yes, every one *must* honour the Son ; either by bowing to Him *now* in the day of grace as the Saviour, or *then* in the day of judgment as the Judge.

And who will stand before this throne to be judged ? It is clear that this is not a judgment of the *living*, as in Matthew xxv, where the sheep and the goats are separated ; for our passage lays down plainly that it is "the dead, small and great" who appear there. These are not "the dead *in Christ*," as in 1 Thessalonians iv. 16 ; but the dead *out of Christ*, the unsaved dead, and they alone.

At this throne everything will be done in perfect righteousness, and the judgment will be "according to their works." We must all have to do with God, either *in Christ* according to the value of His work : or we must stand on our own merits, as unredeemed. Now to appear thus before Him, is to draw down upon ourselves certain condemnation, for our works can never stand in the searching light of that day. Besides this, the great white throne is not a throne of grace, with blood upon it to make atonement for sin, as on the mercy-seat of old ; it is a throne of judgment—pure and unmixed judgment.

Then the day of grace will have passed for ever ; and the result for every soul is definite and unchanging, according to the just requirement of the majesty and

the righteousness of God. To the sentence given there, there can be no opposition, and against it there can be no appeal.

The dead are judged out of the things written in the books. Books give us the idea of records, and God knows everything about every one who appears there. Their works are not perfect before God; and there is no blood, no sacrifice, nothing to screen them from His holy wrath against sin. What is to be done? There is still one book which may be referred to, that is the book of life. Can it be possible that any of their names are written in it? Remark, it is not brought up here *to write* any names in it; but rather as a reference book to see if any of their names could be in it.

But no!—this could not be. The redeemed, whose names were inscribed in the Lamb's book of life by the divine pen, had long since been raised from their graves, and lived and reigned with Christ a thousand years; and *they* do not appear before this throne at all. What is to be done? These had been condemned positively and negatively—their works would not stand the test, and their names were not in the book of life. Again, What can be done? Let Scripture answer, "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 15). God forbid that we should speak of hell or judgment in a hard kind of way: yet we *must* say what God says, and He speaks absolute truth.

The devil to-day is trying to hide the reality of these things from men's eyes, and to explain away the facts revealed in Scripture, saying, there is no hell, no judgment—God is too loving to judge sin so. But ah! how foolish to listen to his deceits! No:—for the exigencies of God's nature as a God of infinite holiness, majesty and truth must be met. For the believer, they are fully met by the atoning sacrifice of Calvary: for the unbeliever, the Christ-rejecter—he must bear the weight of the just judgment of God in hell for ever. And who is to blame? No one but himself.

Next we find death and hades looked on as personified and cast into the lake of fire. No one, not even the wisest

or the greatest or the wealthiest of men, has ever been able to withstand this terrible enemy called Death. It is, as someone has said, an unstormed fortress of the enemy's power, which ruled over all (with two exceptions) since the Fall of Man. But the Lord Jesus, the King of life and glory, went down voluntarily into death and is risen out of it in the power of a victorious life. Thus He has delivered those who through fear of death were all their lifetime subject to bondage. And the true believer may never die, for if Christ were to come within his lifetime, he would pass into heaven without dying—this is his proper and blessed hope.

But, at the point we have now reached in our short sketch, death has no more place, all men having disappeared from the scene—the redeemed to dwell in the new heavens and the new earth; the wicked to be cast into the lake of fire. Finally, hades, the invisible place or condition, the abode of the soul separated from the body, has given up its last occupant, so that they might take part in the resurrection of judgment. Hades, therefore, ceases to exist; and solemn thought! there remains nothing but *eternity*—a fixed and unchanging condition, apart from the time-state, endless in its duration, and incomprehensible to the mind of man.

(2)—*The New Heavens and the New Earth*

Having looked at the eternal state of the unsaved, let us now turn to consider the happier and more glorious theme of the eternal state of the redeemed. "We, according to His promise," says the Apostle Peter, "look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter iii. 13). It has been rightly said that righteousness will *reign* during the millennium, but it will *dwell* during the eternal state. We see in the first eight verses of Revelation xxi, that God will dwell with men in a scene which He Himself has prepared as the eternal dwelling-place of the saints.

But before this can be, it is necessary that all trace of sin and evil should be removed from the whole universe

of God. As we know, this perfect clearance of all sin will be effectuated in virtue of the far-reaching efficacy of the precious blood of Christ, God's Lamb, the taker-away of the *sin* of the world. Not a trace of sin—that terrible thing which came into God's fair creation ; which had brought in its train death and sorrow and sickness—not a trace of it will remain.

All taint of sin shall be removed,
All evil done away ;
And we shall dwell with God's Beloved,
Through God's eternal day.

In this condition of sinless perfection, everything will be in keeping with the holy nature of God, and His love, known in all its unmingled fulness, will fill the scene. The saints will no longer need to be on their guard so as not to soil their garments, but they can walk the streets of the heavenly city with perfect liberty and enjoy the blessedness of the scene without any thought of defilement and in absolute security and peace.

God, according to His eternal counsels, will dwell with men. He *visited* Adam in the garden of Eden, but sin came in and everything was defiled. As soon as redemption had been accomplished, in type, in the passover lamb and the deliverance through the Red Sea, God spoke of His habitation (Exod. xv. 2, 17). But He could not find His true rest in a scene where sin was ; sad effects of the power of Satan in a world alienated and at a distance from Him !

But, in this eternal state of bliss and the absence of sin it is no longer a question, as in Eden, of man being on his trial and capable of falling ; on the contrary, everything rests on the immutable basis of the value and efficacy of the atoning work of the cross. “ The holy city, new Jerusalem,” comes down from God out of heaven, prepared as a bride adorned for her husband. This new Jerusalem is itself the tabernacle of God, His dwelling-place ; it is the church, which, even in eternity, will, doubtless, retain its privileged place.

Remark that it is here a question of *God* and *men* ; no longer of titles which were simply dispensational, such

as "Jehovah" with Israel, "Father" with us, etc. When this time arrives, the millennial reign of Christ having been finished and the last enemy having been destroyed, the Lord will deliver up His mediatorial kingdom to the Father, that *God* (Father, Son and Holy Ghost) might be all in all (1 Cor. xv. 24, 28).

The distinction between nations will have disappeared ; it will no longer be a question of Jews or Gentiles, it will be simply *men*. The whole order of things will be changed. There will be no more mourning or tears, so familiar in this world : *God* Himself "will wipe away all tears from their eyes." Death cannot enter that scene—death which, century after century, caused so many breaks and sorrows—death will exist no longer ! In fact sin, and all that it brought into the world, all that followed in its train, will have disappeared for ever.

.

In closing our little sketch, have we not to praise and bless God as we consider the marvellous harmony of the Scriptures—framed as they are by one master mind—in the vast prophetic field we have just gone over, as elsewhere. God causes all these events to pass before the eye of faith in His Word as a vast panorama ; not indeed to gratify our curiosity as to things to come, but so that the student of prophecy might learn moral lessons for his soul's blessing. He who neglects the study of prophecy, or turns away from it, certainly loses much.

In fact, prophecy commences with the Fall in Eden, when God announced that the Seed of the woman would bruise the serpent's head. From this starting-point, it conducts us, as though following the course of a wide river, through past events (related on the pages of Holy Writ with perfect exactitude, before they took place, and which have now become matters of history) from age to age, until we are carried right into eternity itself. God, in His marvellous condescension, has taken us into His confidence beforehand, as He did His friend Abraham of old, saying "Shall I hide from Abraham that thing which I do ?" and He listened to Abraham's intercession, before the

stroke of His judgment fell on guilty Sodom. He has revealed all these things to us in His Word for the present blessing and profit of our souls. To His name be all the praise and glory.—Amen !

O depth of knowledge—riches infinite !
Of Him who dwells in heaven’s unsullied light,
Whose counsels past, and long ere time began
All find their centre in the Son of man.

Giver of every grace, Source of all good,
Thou great and glorious, Thou eternal God ;
We give Thee not, but all in Thee we have,
Spring of our life ; in Thee we move and live.

Thou wise and just ; Inscrutable, the Same,
We gladly bow and worship in Thy name,
Of Thee, through Thee, to Thee—of all the sum,
Be endless praise through ages yet to come.

ROMANS xi. 33-36.

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