

# FUTURE EVENTS:

WITH

NUMEROUS PROPHETIC DETAILS.

BY

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## INTRODUCTORY NOTE.

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SOME TIME ago we prepared a Manual of Prophetic Truths and Subjects, entitled, "COMING GLORIES," and now we are privileged to issue a companion volume under the name of "FUTURE EVENTS."

Speculations are rife as to the Lord's advent, judgments overwhelming living Christians, and the impending fate of this and other European lands. Near dates are fixed, special judgments—as fire and earthquake—are predicted as drawn from the physical phenomena of the heavens and earth, and are professedly based on the teachings of Scripture. These unhallowed thoughts we regard as the work of the enemy to disturb the souls and shake the peace of the saints of God—the revival of the old Thessalonian attempts (2 Thess. ii.) Yet we are thankful to add that the interest in the prophetic Scriptures is deepening and spreading, and that many are seriously considering the future in a spirit of subjection to God, His Word and Spirit.

We believe the little books named, in which the reader is constantly referred to Scripture, will prove real aids in the study of *God's* prophetic future.

There may occasionally be found repetition in the following pages, but only on points deemed highly important.

May our knowledge of Scripture increase in proportion as our hearts are abidingly maintained in fervent communion with God.

W. S.

1881.

## THE ALL-SUFFICIENCY OF THE HOLY SCRIPTURES.

IF any word of ours could deepen in the souls of our readers the unspeakable importance of possessing a written revelation from God, we would be truly thankful. The Scriptures of the Old and New Testament—consisting of 66 books, and embracing an endless variety of subjects; the work of about 40 different penmen, drawn from all classes of society—from the wisest of monarchs down to the unlettered fisherman of Galilee; composed too at different periods during the progress of 16 centuries, and in some cases in places 1000 miles apart; pervaded by Onemind, one plan, and characterized throughout by unity of design;—are fully inspired of God, and hence their authority is absolute and unquestionable. The authority of the Living God is lodged in these Divine and imperishable records. The declarations of Scripture on whatever subject, must be accepted as the voice and will of God.

The contempt of man has been poured upon the Scriptures; the power and ingenuity of man have been exerted to their utmost to blot them out of existence; the learning of man has been employed to destroy their Divine character;

but all has been in vain. Has the accumulated lore of 33 centuries produced one fact contradicting a single statement in the earliest written of all books—the book of Genesis? On the contrary, that venerable document written by Moses on the plains of Moab, in the middle of the fifteenth century before Christ, throws its certain light upon every branch of science and subject to which it refers; and upon every moral question bearing upon man—his present and future. Fuller light there may be in other portions of the matchless word of God, but there is as Divine certainty in the statements written by Moses, as in the utterances of the Lord Himself (John v. 45-47). Believing most firmly in the plenary inspiration of the Scriptures—as they came from the hands of the various penmen employed by the Spirit of God—we utterly reject the thought that Bible statements need to be confirmed by human testimony; or that the sacred page needs light from the scientist; or that text throws light upon text. “The words of the Lord are *pure words*; as silver tried in a furnace of earth, purified seven times” (Ps. xii. 6).

With ever-increasing delight we turn to the sacred volume, every page, and line, and word of which were penned by inspiration of God. In these Divine records we have unfolded the



history of man from paradise to paradise, from the first transgression to its final judgment in the lake of fire, from the tribunal in the garden (Gen. iii.) to the judgment throne of eternity (Rev. xx.), from eternity, through all time and its vicissitudes, on to eternity.

What a tangled, twisted web, what a mass of complications, what a crowd of unanswered questions, and multitude of unsolved problems does the history of man present! But in the word of God all is plain, and the mind of man is fully instructed in every theme bearing on his present relation to God, and on those connected with his eternal future. *There* the true account of creation, the origin and unity of the race and subsequent history, their distribution into nations, their geographical location, their future whether of judgment or blessing, and kindred subjects of universal interest are clearly unfolded; while the yet more perplexing questions of the ancients, as the existence of sin, the unity and character of God, the ultimate triumph of good; the revelation of heaven, of hell, of eternity; of grace, and of Christ too, are moral questions of supreme moment satisfactorily and Divinely answered by Him who alone could sound the depths of man's utter wretchedness and ruin, and yet disclose in love and righteousness His beloved Son as the

Saviour of the lost. In the Divine volume we have the veil lifted from the historic-past and the prophetic-future—for with God all is one present. The certain light of inspiration is thrown across the whole history of the race, and we are given to weigh actions and motives, origin and destiny, in the light of God and of eternity. What a book ! Truly its author is God !

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### THE RECORDS OF ANTIQUITY.

When we turn to the boasted records of antiquity, to the historic annals and hieroglyphic inscriptions of the Hindoos, Chinese, Egyptians, and Assyrians, we are at once plunged into a labyrinth of doubt and perplexity.

The earliest scraps of information outside the Bible are furnished by the Greek poets, Homer and Hesiod, who flourished about a century and a half after Solomon. Both writers did much to form and mould the Greek mind, and Homer has been pronounced as a man unequalled in his day and “the prince of poets ;” but it has been found no easy task to separate fact from fiction in these early poems. Even Herodotus, who produced his celebrated history (the first in time of all historians) about the close of the Old Testament canon, makes too many demands upon the credulity of his readers to make his great

work in all respects trustworthy. The Greek writers, it is admitted, were exceedingly fond of the marvellous, hence their tendency to exaggerate—not a commendable quality in a historian.

Assyria, Egypt, and other nations held the existence of a reign of gods and demigods before man appeared on the scene, founded, we suppose, on the Divine account of the origin of the giant races furnished by Moses (Gen. vi.) Assyrian history ascribes godhead to Nimrod, the founder of their kingdom. The Egyptian priests, who supplied Herodotus with records and information concerning their country, assigned a reign of 30,000 years to the Sun, besides shorter periods to inferior gods and demigods, and this before the first of kings—Menes—commenced his reign. But besides these fabulous accounts, they produced a papyrus roll containing a dry list of more than 300 names of sovereigns who reigned in succession after Menes, but of whom nothing is known “because they left no monuments behind them.” But who was Menes? When did he reign? Was he a real person, or one of their deities merely? These are questions on which the learned are not yet agreed. Then Manetho, the Egyptian priest who wrote a history of his country in Greek for the Alexandrian Library, corrected numerous mistakes in the account by Herodotus. The history

as a whole perished, but certain fragments found in Josephus and Eusebius attest the existence and value of the work. It is true that the monuments—the enduring witness of past Egyptian greatness—sometimes confirm the statements of Manetho, but they frequently correct them. Now, which are we to believe—the stone or written history? Which, too, of the historians are we to credit—Herodotus or Manetho? Even Josephus, the popular referee on Jewish matters, cannot always be relied on, as there is good evidence to believe that his text has been tampered with. Where will you find persons in these lands, save in bedlam, who seriously credit the historical veracity of the Hindoo and Chinese annals? Is the Hindoo account of creation resting on a huge tortoise, and the whole encircled by the serpent; or their absurd chronology, assigning periods of from 30,000 to 300,000 years for the past history of our race, worth a moment's serious consideration? A favourite task both by nations and individuals, especially in the east, is self-glorification; that would at least partly account for these enormous periods of time, which was sometimes arrived at by the curious process of giving 15 days to a month, and two months to a year.

How blessed to turn from these vagaries and baseless speculations to the unerring testimony

of Scripture! The scientist only writes truly when the first chapter of the Bible lies open before him, and God's account of creation is accepted in its literality. The chronologist is alone safe when he reverently founds his studies upon the fifth chapter of the Bible. The historian has sure landmarks to guide him in his interesting researches with the tenth chapter of Genesis as a basis. What a flood of light is poured upon the present questions agitating the scientific and theological world by the first book of Holy Scripture!

The highest point of antiquity to which authentic profane history conducts us is about 250 years after the flood, and for all the knowledge we possess of events and dates previous to that we are alone indebted to the Hebrew text of the Hebrew Scriptures.\* The Word of God then is

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\* It may reasonably be questioned whether any of the fathers of the first three Christian centuries, save Origen, were acquainted with Hebrew; hence their extreme reverence for the Greek version of the Old Testament. This, the oldest translation of the earlier oracles of God, the Old Testament—commenced if not finished in the third century before Christ—differs considerably from the Hebrew in names and dates. Our English Bible, following the Hebrew, assigns a period of 1656 years from Adam to Noah, whereas the Septuagint adding a century to the age of the early patriarchs, noted in Gen. v., brings up the period to

our only safe guide to the understanding of the past, as it alone unfolds the future. Neither the kingdom records of the past, nor present monumental remains, interesting as these are, of Assyria and Babylon, can afford the slightest information of a reliable kind as to the origin of these ancient empires. The part of Herodotus' history bearing upon Assyria is lost, so in that

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2242 years at least. The fact that the LXX. was repeatedly quoted from by the Lord, and writers of the New Testament, no doubt endeared it to the early Church. Undoubtedly its general correctness was thus Divinely sanctioned. Jerome, who flourished in the beginning of the fourth century, and who was an accomplished Hebraist in these times, was the first of the fathers who discarded *in toto* the authority of the Septuagint for that of the Hebrew—the language in which the original Scriptures of the Old Testament were penned. The Greek Church still accepts the authority of the Septuagint to that from which it was translated; while the Western Churches adhere to the ancient Hebrew. The English readers of the Bible may depend upon it that the dates in their Bibles are correct. We have, of late, been interested in the perusal of an unpretending little volume, of anonymous authorship,—entitled: “The Dates and Chronology of Scripture,” (Morrish, London,)—in which the writer, without any effort to arrive at a foregone conclusion, carefully goes through the dates mentioned in the *text* of the Word of God, with the result of fixing the date given in our English Bibles, 4004 B.C., thus confirming the conclusions of Clinton, Ussher, Lloyd, and other chronologists.

quarter nothing can be known ; nor is Rollin, of modern date, to be trusted, for he gives carefully arranged accounts of the Greek historians, who delighted and feasted on the marvellous. But when we turn to Scripture we learn on Divine testimony that Nimrod the first hunter and conqueror in the world, was the founder of both kingdoms, and further that the original strength of each consisted of but four cities ; for Babylon, see Gen. x. 10, and for Assyria, see verse 11.

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## HISTORY AND PROPHECY.

Ancient history has a charm for many minds and is a study of interest and value, but the combined subject of history and prophecy should certainly command the attention of every child of God, and for its efficient study, the Lord has made him independent of man and of all mere human writings. Histories in their place are useful. The English Bible, however, under the teaching of the Spirit of God, will be found amply sufficient for the education of the Christian in this as in other subjects ; of course, if time and access to works of a reliable kind, can be had, all well, but for the mass of believers, whose time and means and education are limited, we would strongly insist upon the all-sufficiency of

the Holy Scriptures as containing all a Christian *needs* to know upon the origin and past history of nations, as also their future. "Knowledge puffeth up," and it is a notable fact that the heresies of the day are brought in by men whose intellectual endowments are of a high order, and yet these scholarly men are more ignorant of the contents of the Scriptures, than thousands of simple, unlettered Christians. This fact has been forced on our attention of late, by the large number of careless statements, misquotations of Scripture, and utter inability to comprehend what a devout reader of the English Bible has no difficulty in perceiving. We would rather trust the judgment of a sober Christian man, taught of the Spirit and acquainted with his Bible, than that of the most accomplished and learned theological professor.

The Bible instructs us as to the rise, course, and doom of the four successive Gentile Empires. It gives a more exact description of the Imperial powers of Babylon, Medo-Persian, and Grecian, and that within the compass of a few words than will be found in volumes written on these kingdoms (Dan. vii. 4, 5, 6). Is not the conquest of the Grecian over the Persian, the character of the renowned Alexander, the swiftness, vigour, and fury of his attacks, the break up of the Empire on the death of its mighty



chief, and when in the very zenith of his glory, the after formation of four kingdoms by Alexander's principal captains—foretold with remarkable precision? And have not all been fulfilled to the very letter? (Dan. viii.) The first 35 verses of the eleventh chapter of the prophet *Daniel* are full of most interesting details. The Syrian and Egyptian kingdoms—two of the four into which the third Empire was partitioned soon after the death of Alexander—are here the scene of war and intrigue, with Palestine lying between, and its hills and valleys eagerly coveted by both powers. The circumstantial details are related with so much minuteness, that some have boldly asserted that the book of Daniel or the eleventh chapter at least, must have been written *after* the accomplishment of the events narrated. The testimony of a whole nation to the contrary, of a people so jealous of their sacred writings as the Jews ever were and are, can have no weight with such infidel objectors. If the *past* fulfilment of the first part of the chapter is a matter of fact, what of the relation of these same powers to each other, to the Jew, and to the Antichristian king in the last great crisis for Israel and the world? You will get a divine answer to these questions in the latter part of the chapter. We are not in the least surprised at the exactness of God's word,

may, we expect it in every page of that blessed book—His treasury and storehouse for man.

The notices in Scripture of the fourth universal empire are so abundant, that were they carefully collected, a history of great interest might profitably be written. The character of the Roman power, its cruelty and avarice in war, the siege of Jerusalem and cities of Judah, the fearful straits to which the people would be reduced by famine, and the complete triumph of the enemy, are vividly predicted 700 years before Rome was founded, and 1500 years before the destruction of Jerusalem by Vespasian and Titus (Deut. xxviii. 49-57). The predictions of Moses were fulfilled to the very letter (verse 57). Further particulars of that most memorable and interesting of all sieges are given by our Lord about 45 years before it took place (Luke xxi. 20-24).

The future of that truly wonderful power, the Latin or Roman, which will excite the admiration of the world at its revival (Rev. xvii. 8), is as fully recorded in Scripture as its past history. Satan will revive it. Ten kingdoms, with a supreme head or chief sitting in Rome, then capital, will historically characterise the empire. Its personal head, who will be a Gentile, will receive his authority direct from Satan—this the Lord refused (Luke iv. 5, 6). Energized by Satan, the “beast” will be a

blaspheming power against God, and a violent persecutor of His saints. This imperial power will support the pretensions of Antichrist—the Jewish king in Palestine—enter into a seven years' league or covenant with apostate Judah then returned to her land, and for a time uphold the guilty Church or “whore,” granting her material support, and covering her with the world's splendour and glory. After her destruction, the empire will become openly infidel in character, and, under its great chief or imperial head,—the “little horn” of Dan. vii.—will gather its vast armies—a great European host—against the Lamb of God; the empire is destroyed, and its supreme head, with the Antichrist,—a Jew—will together share one common doom, the lake of fire. Satan, the source and author of all the mischief, will be confined in the bottomless pit for 1000 years—the whole course of the Kingdom—reign of Christ and will then be consigned to his eternal abode of misery, with his agents and dupes. These and numerous particulars, past and future, are recorded in the books of *Daniel* and the *Revelation*, which specially concern themselves with the history and last actings of the western powers, allied with the Jewish Antichristian king, and the apostate nation of Judah, in the future crisis.

## THE RELATION OF THE JEWS TO HISTORY AND PROPHECY.

It cannot be too strongly impressed upon our souls that God in causing Scripture to be written had a *moral* end in view, even the glory of His beloved Son, and this applies to every part and line of the Word of God. Thus the history of nations assumes importance only as that history stands related to the Jew and Jerusalem, through whom and where God governed the earth, for the sake and glory of Christ. Thus saith the Lord God, "This is Jerusalem, I have set it in the midst of the nations and countries that are round about her" (Ezek. v. 5). And however much the nations may squabble and fight to enlarge their respective countries—like Nimrod, the first who waged war upon man and beast—yet God has His eye resting on the whole political horizon, and His hand is laid on the grasping ambition of those powers which seek to pass beyond His decree. The children of Israel are the centre round which God will group the millennial nations (Deut. xxxii. 8).

This principle is an all-important one in considering the history of the ancient empires of Egypt and Assyria; as also of the four successive Gentile empires (Dan. ii. and vii.), besides other

kingdoms as Russia (*Gog*, Ezek. xxxviii., xxxix.), and minor states as Tyre, Edom, Philistia. Wherever these or other peoples are named in Scripture, it is always in relation to the Jew, through whom the earth is to be governed by the Lord Jesus Christ. Egypt is oftener named in the Scriptures—about 800 clear references to the country, king, or people—than any other nation save Israel, and in *every* instance it is in distinct relation to God's people.

Asia became the first seat of mighty kingdoms. No quarter of the globe has witnessed such a succession of changes, of once flourishing empires now in ruins, as the Eastern Continent; of these the most noted in Scripture history are the kingdoms of Assyria and Babylon. The former was the elder of the two, and for many centuries was the dominant power in Asia. Babylon arose on the overthrow of the Assyrian power, and it is a significant circumstance that, save a few passing allusions, Scripture records nothing as to these Empires till the star of Jacob began to sink. These, then, were the two powers which God was pleased to raise up in succession as His instruments in the punishment of His idolatrous people, Israel by Assyria, and next Judah by Babylon.

It has been asserted that many of the nations who have played their parts in the great drama of life have absolutely passed off the scene—have

become extinct. It is not so ; the truth is, that *national* responsibility is as distinctly taught in the Word, as *personal* accountability to God, and hence all, or nearly so, of the peoples named in Genesis, chapter x., and by whom the earth was to be occupied, are distinctly pointed out in the prophetic Scriptures as reappearing in the awful future now looming in the distance. Representatively or nationally, all will be gathered either under "Gog" (Russia), the great northern power, and oppressor of Israel, or under "the beast," the consolidated power of the west. Psalm lxxxiil. shews a concert of the nations north and east of Palestine, under the leadership of the Assyrian ; chapters xxxviii. and xxxix. of the prophet Ezekiel may also be read as a summary of the powers gathered against the Jew in the future crisis of her history ; while chapter vii. of Daniel and xvii. of the Apocalypse may be perused for the actings of those nations—who in the latter day will politically favour the cause of the Jew—gathered under "the beast" and "the false prophet," the Gentile and Jewish heads of the civil and ecclesiastical apostacies. Thus, speaking generally, the one-half of the world will be arrayed in deadly conflict against the other, Judah as a people, being the cause, and Palestine as a country, being the scene of these coming world-wide conflicts.

## THE LORD AND THE MILLENNIUM.

The personal return of the Lord to the Mount of Olives (the mount from whence He ascended to heaven), will accomplish the deliverance and blessing of Judah, and close the great "Eastern or Jewish Question" in a baptism of blood (Zech. xiv.)

The victorious Lord will sheathe His glittering sword, His "indignation shall cease" against His ancient people and the Gentiles with the destruction of "the Assyrian" and his master "Gog" (Isa. x.; Ezek. xxxix.) Previous to this the armies of the Western powers will have met with complete and utter ruin in their mad attempt to match themselves against the Lamb and His heavenly saints (Rev. xix. 11-21). In the judgment of the East, the Messiah heads His conquering people of Judah against their and His enemies, and the mountains of Israel will witness to the complete overthrow of the mighty host gathered to enrich themselves with the wealth and treasures laid up in the land of Judah. The victory is with Israel, and her mountains and valleys afford but a grave to "Gog" and his allies—lured on to their own destruction by greed and lust (Ezek. xxxix.) All Israel—Judah and Ephraim—will be saved; Jerusalem rebuilt, adorned, greatly enlarged

and gifted with the wealth and splendour of the Gentile world, will become the centre of government for the millennial earth, and its large and costly temple then be "a house of prayer for *all* people" (Isa. lx.) The Gentiles, near and distant will, as a whole, be converted. Obedience, real or feigned, will be rendered by all to King Jesus. Satan confined in the bottomless pit, and Christ and His heavenly saints in the reign of life and glory over the earth, will be the grand witness to creation of the triumph of good over evil—of Christ's victory and Satan's overthrow. The tears of men will be wiped away by the hand of Him who died, the groans of creation will be hushed by the presence of Him who is *love*, and its evil removed by Him who is *light*.

Lord Jesus, COME and present Thy bride spotless and in glory to Thyself! O speak, and Thy sleeping dead will wake up, and Thy waiting ones be changed! Only wave Thy hand and we will be with Thee? Sound the trump, soon, O God, and the Saviour and the saints will gather in Thy presence and Thou wilt be satisfied, and the heart of Jesus will rest, and Thy redeemed will triumph! O Bright and Morning Star, shine upon Thy pilgrim band, who with burning light, girded loins, and longing hearts, wait for Thy coming again!



# FUTURE EVENTS:

WITH

NUMEROUS PROPHETIC DETAILS.



*1. Will the Lord come Personally or by the Spirit?*

PERSONALLY. The Lord said, “*I will come again*” (John xiv. 3). Luke said, “*This same Jesus shall so come in like manner as ye have seen Him go into heaven*” (Acts i. 11). Paul said, “*The Lord Himself shall descend from heaven*” (1 Thess. iv. 16). The Spirit came at Pentecost (Acts ii.), and will come again *after* the Lord has set up His kingdom on earth (Joel ii.) Thus Scripture intimates two advents of our Lord—one past, the other future; as also two comings of the Spirit—one past, the other future.

*2. Will the Lord's coming be Pre-Millennial or Post-Millennial?*

PRE-MILLENNIAL it must be, for, “*Blessed and holy is he that hath part in the first resurrection;*” the saints of which “*shall reign with Him a thousand years,*” *i.e.*, the whole course of

the millennium (Rev. xx. 6). The epoch of the Church's glory (Col. iii. 4), creation's deliverance (Rom. viii. 21), and Israel's blessedness (Ps. cii. 16) synchronise with and are dependent upon the Lord's second and *personal* advent. The Son of Man is the nobleman of Luke xix., who "went into a far country to receive for Himself a kingdom *and to return*," which latter is at the *commencement* of the millennial reign of one thousand years; then at the end the kingdom is delivered up to God, even the Father, in absolute perfection (1 Cor. xv. 24).

*3. What will be the moral condition of the World and of the Church immediately preceding the Lord's coming?*

The Hebrew prophet says "darkness shall cover the earth and gross darkness the people" or "peoples" (Isa. lx. 2); that is, the Gentile world will be in a state of utter ignorance of God while truth and righteousness will be trampled upon, many then saying, "Who will shew us any good?" (Ps. iv. 6), *it* will have been banished from the earth before Jehovah shines in glory and visits Zion in mercy. The Apostle *Jude*, in burning words and striking emblems, sketches Christendom-corruption from the conception of evil in the bosom of the Church till its destruction by the personal advent of the Lord with His saints,

according to the earliest prophecy on record—that of Enoch delivered 3500 years ago. The Christian profession will be one of complete apostacy at the coming of the Lord (verses 4-18). The last phase of the professing Church, which is rapidly developing, will be one of utter loathing and disgust to Christ. When He has rejected her, then the “beast”—civil power of Rome—will take her up (Rev. iii. 16 ; xvii.) There is at present a marked and decided return to the ancient philosophy of heathenism, as well as to the subverting of Christianity itself.

*4. Will the Heathen world be blest before or after the second advent?*

AFTER. At the close of the judgments preceding and accompanying the coming of the Lord, and when the Lord has taken up His abode in midst of redeemed Israel—“It shall come to pass *afterward* that I will pour out my Spirit upon *all* flesh,” of which Pentecost was a pledge and sample (Joel ii. 28); consult with their contexts Ps. xcvi. 2, 3 ; Isa. xi. 9.

*5. Will Christendom continue in the goodness and mercy of God?*

NO. The Christian profession is warned by the example and fate of Israel, and threatened with a like excision if she continues not in the Divine goodness (Rom. xi.) The kingdom of

heaven—baptized Christendom—is likened to a field consisting of *wheat* and *tares*—of mingled good and evil; to a woman inserting leaven (always the type of *evil*) in the pure meal “till the *whole* was leavened;” also to a net full of fishes—good and bad (Matt. xiii.) The seven parables of that chapter also show that evil will exist and increase till dealt with by the Lord Himself. Christendom has not continued in the goodness and mercy of God; see also 1 Tim. iv.; 2 Tim. iii.; Jude; Rev. ii., iii.

### *6. Will evil increase or decrease before the Lord comes?*

It will increase. “But evil men and seducers shall wax *worse and worse*, deceiving and being deceived.” “In *the last days* (already set in) perilous times shall come.” This inspired oracle is followed by an account of Church-corruption, in words almost precisely similar to that employed to set forth old heathen wickedness (2 Tim. iii. 1-13, with Rom. i. 28-32).

### *7. What Scriptures show the coming of Christ for His saints?*

John xiv. 3; 1 Thess. iv. 13-17; 2 Thess. ii. 1. In the *first*, we have simply the fact stated; in the *second*, we have precious details given; in the *third*, is laid the ground of weighty warning

and needed instruction ; see also 1 Cor. xv. 23 ; 1 Thess. i. 10 ; Phil. iii. 20, 21 ; Rev. iii. 10, 11.

8. *What Scriptures show the coming of Christ with His saints ?*

Rev. xix. 11, 14 ; Zech. xiv. 5 ; Col. iii. 4, etc. The *first*, shows the fact in relation to the Western powers ; the *second*, treats of it in reference to the Northern and Eastern powers ; the *third*, reveals the blessed association of the heavenly saints with Christ in His glorious appearing ; see also 1 Thess. iii. 13 ; 2 Thess. i. 10 ; Jude 14 ; Rev. xvii. 14.

9. *Will Christ, in the first instance, come to the Earth ?*

No ; but to *the air*, where His saints—the raised dead and changed living—will meet Him (1 Thess. iv. 17) ; afterwards to *Mount Olivet*, accompanied by His heavenly people (Zech. xiv. 4) and the holy angels (Matt. xxv. 31).

10. *Will Christ personally appear on the Earth ?*

YES. Personally He will appear to the Jews, whom He will bring into permanent spiritual and temporal blessing (Zech. xii. 10) ; see also Mal. iii. 1 ; Ezek. xliii. 7 ; Zech. viii. 3, etc. He will not, however, reign *on* but *over* the earth.

*11. In what character will Christ come for His Bride?*

As the *Bridegroom*, to present her to Himself—in youth, beauty, and glory (Rev. xxii. 17; Eph. v. 25-27; 2 Cor. xi. 2).

*12. In what character will Christ come for His People individually?*

As the *Saviour*, thus completing His blessed work—already applied to our souls and consciences—in fashioning and glorifying, like His own, the bodies of His saints (Phil. iii. 20, 21).

*13. In what character will Christ assume the Government of the Earth?*

As "*Son of Man*"—His title of peculiar delight (Ps. viii.) *Who* is this Son of Man?—Jesus, now honoured and glorified (Heb. ii. 6-9). *When* will the Son of Man exercise universal sovereignty?—At the completion of the first resurrection, which will be of saints *only*, and will precede the raising of the wicked by 1000 years (1 Cor. xv. 23-27; Rev. xx. 5, 6).

*14. In what characters will Christ come for Israel's blessing and glory?*

As *Son of God*, *King of Israel*, *Son of David*, and *Son of Man*. The *first* title lays the ground of all blessing in the glory and dignity of His person; the *second* secures the gathering of and

government of all the tribes of Israel ; the *third* lays the ground of His legal right to Judah's long deserted throne—Christ being legal heir through the Solomon or royal branch of the house of David ; while the *fourth* lays the moral ground in His work, and reveals His rights over man and creation (Ps. ii.; viii.; xlv.; Matt. xxi. 9 ; etc.).

*15. Will all the saints then alive on the earth meet the Lord in the air ?*

YES. "We which are alive and remain," *i. e.*, live on till He come, embraces all the saints then living on the earth (1 Thess. iv. 17).

*16. Will all the righteous dead from Adam be raised to meet the Lord in the air ?*

YES. "*They that are Christ's* at His coming" is a wide and comprehensive statement, which will sweep the tombs, the earth, and sea of every particle of the precious dust of the redeemed, from the day of Adam or Abel onwards (1 Cor. xv. 23 ; 1 Thess. iv. 16).

*17. Will the living saints be changed and the righteous dead raised simultaneously ?*

No. "The dead in Christ shall rise *first*," that is before the living are changed (1 Thess. iv. 16). "I am the resurrection (*that* to the

dead) and the life" (*this* to the living) (John xi. 25). This is ever the order in Scripture; first, the dead raised, then the living changed.

18. *Will the foregoing classes of saints be translated together?*

YES. "We," the changed living, and "them," the raised dead, "shall be caught up *together* . . . in the clouds to meet the Lord in the air" ('1 Thess. iv. 17).

19. *Do you distinguish between Israel and the Church?*

YES; and the prophetic Scriptures will never be understood aright unless the distinction between Israel, which is Messiah's kingdom, and the Church, which is Christ's body, be borne in mind. The former is the subject generally of the Old Testament, which reveals historically (the *past*) and prophetically (the *future*) the earthly government of God, of which Israel is the centre; on the other hand, the Church, which began its history at Pentecost, and is composed of believers from among Jews and Gentiles formed into *one body* and united to Christ as man in glory, is ONLY spoken of in the New Testament, and is not the subject of *prophecy* at all, but of *revelation*. Israel, too, is yet destined to occupy the highest places on earth, rest of the Divine presence and glory, and head also of the nations—



but the Church will ever be heavenly in character, blessing, and position. God's *time* counsels respect Israel, while His *eternal* counsels concern the Church. Israel was set geographically, in relation to mankind, in the centre of the world (Ezek. v. 5 ; Deut. xxxii. 8, 9), blest and a blessing to the earth (Ps. cii. 13-16 ; Isa. xxvii. 6 ; Zech. ii. 11); but the Church is sitting in heavenly places in Christ Jesus (Eph. ii. 6), the object of eternal admiration to the spiritual powers on high (Eph. iii. 10). Read carefully the Epistles of Paul to the Corinthians, Ephesians, and Colossians, where the true nature, constitution, character, and destiny of the Church are unfolded.

*20. Will the Lord's descent to the "air" be a public event?*

No. The Lord *Himself* shall descend from heaven to the air (I Thess. iv. 16). "I will come again and receive you unto myself" (John xiv. 3). There is no thought in these or other Scriptures which bear upon *that* aspect of His return, save the Blessed One Himself coming personally and *alone* for His own ; see also Eph. v. 27.

*21. Will the Lord's descent to "Mount Olivet" be a public event?*

YES. "The Lord my God shall come, **and**

*all the saints with Thee*" (Zech. xiv. 5). All the hosts of angels will also attend the train of the conquering Lord (Matt. xxiv. 30); see also Jude 14; Rev. xix. 11, 14, &c.

22. *What is meant by the expression, "That blessed Hope" (Titus ii. 13)?*

The "blessed" or happy "hope" refers to the Lord's personal return to fetch us up to Himself in the Father's house, perfectly *like* Him and *with* Him for ever. It does not directly refer to, although closely connected with, *Christ* and *our* public manifestation in glory which is a subsequent event. •

23. *What is meant by the expression, "The glorious appearing," or appearing of the glory (Titus ii. 13)?*

Christ and the saints will appear together in the *same* glory and at the *same* time, *after* He has, as the "Blessed Hope," translated them into His Father's home and presence (John xvii. 22, 23; Col. iii. 4).

24. *Will Israel be delivered and blest at the Lord's descent into the "Air," or when He stands on "Mount Olivet"?*

At the epoch of the latter event, as Zechariah xiv. undoubtedly teaches; see also Acts i. 6, 7, 11, 12; Isa. ii. 1-4; Ps. lxxii.; cii.

25. *Is grace to or responsibility of the Christian connected with the "hope" or "appearing"?*

The "blessed hope" presents the completion of the Saviour's work applied to the body, and hence the whole range of the Church of God are embraced—living or dead (1 Thess. iv.; Phil. iii. 20, 21; Rom. viii. 23). Hence saints as such are not distinguished from servants, it being a sovereign act of absolute grace. The appearing in glory, on the other hand, connects itself with the whole life of responsibility, whether of saint or servant (1 John ii. 28; 2 John 8; 2 Tim. iv.); see also for the *former* Luke xii. 37; for the *latter* verse 43.

26. *Will the Church be translated before the seventieth week of Daniel (chap. ix. 27)?*

YES. The Church is now the object of God's present actings in grace; then, on its translation to heaven, the Jews will come up before God as the subject of His earthly dealing and government.

27. *Will the Jews be delivered before or after the conclusion of the seventieth week (chap. ix. 27)?*

They will be restored nationally to Judea in unbelief *before* the last week or seven years

commence; while their deliverance and blessing by the return of their Messiah will be *after* its conclusion (Matt. xxiv. 29-31; Dan. xii. 1, 2).

28. *Are the seventy prophetic weeks of Daniel, weeks of days or of years (Dan. ix. 24)?* •

The Hebrew word, *hebdomad*, signifying *seven*, or *week*, “a septenary number,” does not in itself determine. There can be no doubt, however, from the context, but that the weeks are those of years—490 in all.

29. *How are the seventy prophetic weeks divided?*

*First*, 7 weeks, or 49 years for the rebuilding of *Jerusalem*—not the *Temple*—according to and dating from the decree of Artaxerxes in the 20th year of his reign (Neh. ii.) *Second*, 62 weeks, or 434 years from the city built to the Messiah’s triumphal entry into Jerusalem (Matt. xxi. 1-11 with Zech. ix. 9). *Third*, one week, or seven years, *yet future* (Dan. ix. 27). Between the 69th week and the concluding seven years, the present interval—a blessed parenthesis of grace to Gentiles (Rom. xi. 12), and one of national degradation to the Jew—transpires (Dan. ix. 26).

*30. Are the seventy weeks of Daniel running their course now?*

No. The present period is an interruption in the history of the world and of Israel. After the cutting off of Messiah, at the close of the 69 weeks or 483 years, the Jews were scattered world wide in the year 70 A.D., "as the four winds of the heaven" (Zech. ii. 6), and Jerusalem trodden under foot of the Gentiles, hence there *was* then no room nor is there still for the last week of Daniel, which is *yet future*; it awaits the taking up of Jerusalem, and the re-opening of the "Jewish Question."

*31. Is a "year for a day" a true and Scriptural principle in prophetic truth?*

No. The only two undoubted references to this principle applies to Israel; *first*, in the wilderness (Num. xiv. 34); *second*, when in the land (Ezek. iv. 5, 6); but neither instance is strictly prophetic.

*32. Are the dates mentioned in the central chapters of the Apocalypse to be understood literally?*

Yes; and when so accepted, the study of the book is immensely simplified. The dates in the prophetic portion of the Apocalypse *all* refer to the last half, *i.e.*, three years and six months

or 1260 literal days, of Daniel's future week of seven years.

*33. Will there be a national restoration of the Jews to Palestine?*

YES. There is predicted a national return of Judah—in unbelief and for Gentile-political purposes only—and which will be effected by the aid of a certain commercial and maritime people specified in Isa. xviii. We say not whether this unnamed nation who will undertake to settle the “Eastern Question” will be Great Britain, France, or other or any European power, while fully granting that the marks and characteristics more fully apply to this country than to any other.

*34. Will there be an individual-Israelitish return to Palestine subsequent to the national one?*

YES. “Ye shall be gathered one by one, O ye children of Israel” (Isa. xxvii. 12, 13). The Gentiles spared from judgment will instrumentally effect a *full* return of any Israelites left amongst the nations (Isa. lxvi. 19, 20; Zeph. iii. 10). This individual restoration will take place after the Lord has come to Judea (Matt. xxiv 31). Most of the passages which speak of the *Lord's* restoration of His ancient people,

refer to those gathered in *after* He has come with all His heavenly saints and angels.

*35. How, and in What state will the ten tribes be restored?*

The ten tribes, or Ephraim, will be dealt with in a way and time distinct from Jehovah's last dealings with the Jews. The latter allying themselves with the apostate civil power (Dan. ix. 27) will suffer *in* the land from the "desolater" or king of the north—Jehovah's scourge upon His guilty people—and *there* the unbelieving and apostate Judah-part of the nation—"two parts shall be cut off and die" (Zech. xiii. 8); the other tribes will not at first enter the land, but will be brought into the wilderness through the direct intervention of Jehovah. *There* the transgressors and rebels amongst them will be judged and punished on grounds distinct from that of Judah, the rest will be saved and *then* brought into the land to rejoin their brethren of Judah (Ezek. xx.; xxxiv.)

*36. Does Scripture record the meeting of the long separated and estranged houses of Israel?*

YES. The return of *Ephraim* is most touchingly described in Jer. xxxi. 1-21; while the surprise and delight of *Judah* at the happy

re-union is told us by Isaiah, chap. xlix. 18-21 ; see also Ezek. xxxiv. for additional features of interest.

*37. Will the Jews as a nation be converted before the restoration to Palestine ?*

No ; for when restored, the mass of the people will receive the Antichrist or false Messiah. Two-thirds will be cut off in judgment by the Lord, and a remnant alone preserved and saved (Zech. xiii. 8, 9). This remnant will morally represent the nation before God ; “be accounted to the Lord for a generation” (Ps. xxii. 30, 31). Further, this saved remnant will be increased by the ingathering of others subsequently, so that “*all Israel will be saved ;*” “*all know the Lord ;*” “*all Thy people righteous.*” Unbelief and infidelity will characterise the nation prior to and when restored ; their spiritual quickening and blessing is a subsequent event.

*38. Will the Temple be rebuilt and a Jewish ritual established ?*

Yes. The Antichrist to come will make the Temple the seat of his worship (2 Thess. ii. 4). It is also regarded as existing with its daily sacrifice and worship, during the course of the future judgments (Rev. xi. ; Isa. lxvi. 6 ; Dan. xii. 11). The Lord, too, in His great prophetic discourse (Matt. xxiv. 15), pointed to *that* “holy



place" as yet future even then. Scripture records nothing as to the erection of it, but simply notes the fact. The prophetic portions of Daniel also suppose the existence of the Temple, and consequently a Jewish ritual as of old; see especially Dan. ix. 27.

39. *What is signified by the expression "the times of the Gentiles" (Luke xxi. 24)?*

This expression refers to the lengthened period in which the government of the world is in the hands of the Gentile, and which dates from the destruction of Jerusalem, 588 B.C., when Babylon and *not* Jerusalem, and the Gentile and *not* the Jew, became the seat and centre of earthly government (Dan. ii. 37, 38). The close of this period will be marked by the Lord's personal judgment upon Gentile power (Dan. ii. 45), and the transference of the government of the earth to Jerusalem and the Jew; this at the epoch of the Lord's return from heaven (Dan. vii. 18-27).

40. *Will the Antichrist to come be a Jew or a Gentile?*

A JEW, else his false Messianic claims and pretensions would not find favour in the land of Judea: "Neither shall he regard the god of his fathers, nor the desire of women." *Jehovah*, the national God of Israel, is denoted by the former expression; and *Messiah*, the expectation

of godly women of old, is signified by the latter. "The King" sets himself in opposition both to "Jehovah" and "Messiah" (Dan. xi. 37). John, in his epistles, styles him "Antichrist," as denoting his religious character; in Rev. xiii. 11 he is spoken of as a political power; and in chapter xix. as "the false prophet" amongst the Jews; while the Gentile apostle styles him "the man of sin," and "the son of perdition," and "wicked" one (2 Thess. ii.)

*41. What relationship will the Antichrist sustain to restored Judah?*

Falsely claiming to be the expected Messiah, he will reign as king in the land, and act as "the false prophet" amongst the people. In this twofold character the Antichrist will wickedly usurp the royal (Ps. xlv. 1) and prophetic rights (Deut. xviii. 15) of Christ (Dan. xi. 36; Rev. xix. 20; Zech. xi. 16, 17).

*42. Who is meant by "the Assyrian" or "King of the North" (Isa. x.; Dan. xi.)?*

The future cruel political oppressor of the Jews, who will geographically occupy that part of Syria lying north of Palestine. The cruelties inflicted upon the Jews by this terrible enemy of the nation—Jehovah's scourge of judgment (Isa. x.)—are prefigured by the undying hate to the Jewish race displayed by

Antiochus Epiphanes, the Syrian monarch of infamous memory (Dan. xi. 6-45).

*43. Who are meant by "Gog and Magog" (Ezek. xxxviii., xxxix.)?*

The last Emperor of all the Russias and his land. The Septuagint of Ezek. xxxviii. 3; xxxix. 1, reads, "O Gog, prince of Rosh," *i.e.*, Russia, of "Meshech and Tubal." The naming of her late European and present Asiatic capitals, Tobolsk and Moscow, would undoubtedly confirm the reference to Russia. The expression, "Gog and Magog," in Rev. xx. 8, must be understood in a symbolic sense, as the powers historically so named are destroyed at the commencement, or soon after, of the kingdom-reign of Christ over the earth.

*44. Who is meant by the "King of the South" (Dan. xi. 5)?*

The King of Egypt, the past and future antagonist of the King of the North (Dan. xi. 5-29). Palestine, lying geographically between the kingdoms of Syria and Egypt, was constantly exposed to the attacks of both; and after the partition of the Grecian Empire, on the death of the renowned Alexander, Judea was generally a subject province of either the northern or southern kings till the year 63 B.C., when the Romans took formal possession of the country.

*45. Who are meant by the two beasts of Rev. xiii.?*

The *first* beast refers to the fourth or Latin Empire, verses 1-8, which rises out of the *sea* or unsettled state of things. The *second* beast refers to the Antichrist or man of sin, verses 11-18, which rises out of the *land* or settled order of things.

*46. Will the old Roman or Latin Empire be resuscitated, and by whom and when?*

IT WILL. Satan will be the agent in effecting its revival, which will be accomplished after the present interval of grace is closed and the Church translated to the Father's house. Satan will then be allowed to consummate the civil and ecclesiastical apostacies; see Rev. xvii. 8 for the former, and 2 Thess. ii. 8, 9 for the latter.

*47. Into how many parts will the Roman Empire be distributed?*

INTO TEN KINGDOMS. Ireland, America, and some portions of the Continent, will probably be excepted, as not formerly constituting part of the Empire. Europe generally will be the area covered by the revived Empire; see Dan. vii. 7, 8; Rev. xvii. 3, 7-16.

*48. How does Scripture epitomise the history of the Empire?*

Scripture regards the western or fourth Empire

in four distinct positions. "The beast that thou sawest was," which refers to its imperial form as existing in John's day, and under which he was exiled for a time to the island of Patmos; "and is *not*," that is, does not at present exist as a united empire, Europe as presently formed being consequent on its break-up by the Goths, Vandals, and other barbarian races; "and shall ascend out of the bottomless pit," or will be revived by direct Satanic origin; "and go into perdition," its last and awful phase being thus one of divine judgment, as Rev. xix. 20 prophetically intimates (Rev. xvii. 8).

*49. What city will form the capital of the future Empire?*

ROME, the seven-hilled city (Rev. xvii. 9-18). Italy is rapidly rising into prominence, and will soon take a leading place amongst the western powers. "The *Eternal City*," impiously so termed, will become the seat as formerly of Popery during the brief hour of her coming triumph, as also of the ten kingdoms of the empire; both these points are developed with remarkable clearness in Rev. xvii. Alas! for the future of these christianized nations. Yet a little while, and an armed, apostate and united Europe will daringly confront the Lamb of God, and lift up her puny arm, but her

doom is fixed (Rev. xvii.; xix. 19-21). Oh, that men would turn to God the Saviour of the lost!

*50. Who are the two witnesses of Rev. xi.?*

These prophetic witnesses of Messiah's coming glory and kingdom may be two or more; sufficient testimony as demanded by the law is the point (John viii. 17). The testimony of these witnesses is in Jerusalem, the then seat of corruption; and the character of the miracles they work, as attesting their divine mission, signify that the people are in *captivity* to the Gentiles as in the days of Moses (see Rev. xi. latter half of verse 6), and of *apostacy* from God and truth as in the time of Elijah (see verse 5 and former part of verse 6). They prophesy for  $3\frac{1}{2}$  *literal years*—the latter half of Daniel's future week, and are then slain, but are raised after  $3\frac{1}{2}$  *literal days*, and ascend to heaven.

*51. Who is meant by the Woman who gives birth to the Man-Child (Rev. xii.)?*

The man-child is Christ, which is evident from Rev. xii. 5, with Ps. ii. 9; the woman, therefore, *must* be Israel, of whom Christ came (Rom. ix. 4, 5). The symbolic description of the woman's earthly supremacy (Rev. xii. 1) can alone refer to Israel, the destined head of the nations; compare with Gen. xxxvii. 9.

*52. Who is meant by the "little horn" of Dan. vii., and what relationship will he sustain to the Jews?*

This little horn or king will head the revived Roman power, and will politically favour the Jews, taking them under his special protection. It is this future Roman prince that is referred to in Dan. ix. 27, who will make a political league with the apostate nation for seven years, and who will also ally himself with the Antichrist or Jewish prophet and king (Rev. xiii.)

*53. Who is meant by the "little horn" of Dan. viii., and what relationship will he sustain to the Jews?*

This king will be the future antagonist of the Jewish people, and is the same spoken of by the prophets Isaiah and Micah as "The Assyrian." He will be the great leader of Israel's enemies in the east, as the "little horn" of the previous chapter will head the nations politically favourable to the Jews in the west; the former arises from the broken up *third* empire, the latter out of the *fourth* empire.

*54. What is symbolised by "beast," "horn," "horse," and "throne" in the prophetic Scriptures?*

*Beast*, denotes an empire; *horn*, a king or

kingdom; *horse*, successful power in war and conquest; *throne*, established authority.

*55. Will the Antichrist be the political ally or the enemy of the revived Empire and of "the Assyrian"?*

The Antichrist, so termed because of his anti-christian character (see John's Epistles), will also maintain the royal authority in Palestine (Dan. xi. 36) by the favour and powerful support of the fourth Empire. He will not, however, be the head of the Empire, as some have supposed, but the connection between the great Gentile chief of the Empire with this Jewish king will be a close and intimate one; for this see Rev. xiii.—the first ten verses applying to the power of Rome, while verses 11-18 show "*another* beast," or Antichrist, *i. e.*, Jewish king and his relation to the Empire. The Assyrian will occupy the present Syrian territory comprehended within the Empire of Turkey, while the Antichrist will reign *in* the land. They will be bitterly opposed to each other; for this see Dan. xi. 40.

*56. What relationship will "the Assyrian" sustain to Gog and to the Jewish people?*

The Assyrian or King of the North, typified by Antiochus Epiphanes, the Syrian monarch of vile memory by Jews past and present, will hold his power subject to Gog, *i. e.*, Russia



(Dan. viii. 24), and will be used by Jehovah as a scourge to punish His apostate people (Isa. x. 5-12).

*57. Name the leading characters and actors in the future crisis preceding the millennium?*

(1.) The Assyrian, or leader of Israel's foes in the north and east. (2.) The beast, or power of Rome revived. (3.) The Antichrist, or Jewish prince in Palestine and false prophet amongst the people. (4.) The King of the South, or Egypt. (5.) The Jews restored to their land—the event round which all others circle.

*58. What will be the special character of suffering during "the great tribulation"?*

The crowning act of Jewish national guilt was the murder of her Messiah; and for this the people will suffer a double oppression; under the Antichrist, who will plunge them in apostacy, and also under the great political oppressor of the north, the Assyrian, who will again and again ravage the land and destroy the people. Then will men seek death, so terrible will be their anguish, but death will flee from them (Rev. ix. 6). "In those days shall be affliction such as was not from the beginning of the creation which God created unto this time, neither shall be" (Mark xiii. 19). Satan's power

let loose in Palestine will bring in the coming period of woe spoken of as "The Tribulation."

*59. Who are the parties who will be in "the great tribulation"?*

Gentiles, as distinguished from the Church or any portion of it (Rev. vii. 9-17). Observe, that here the elders, representatives of Old and New Testament saints, as also the angels and living creatures, are contrasted with the innumerable company who emerge out of the tribulation. Jacob, or Israel, will also be in it (Jer. xxx. 7). Godly Jews figure more especially in the Palestinian tribulation. Their wickedness by the ungodly part of the nation and the unexampled sorrows of the righteous will rise to their height. The Church is expressly exempted from the coming temptation with its accompanying period of unsurpassed trouble (Rev. iii. 10). There are just six passages which directly speak of the tribulation, and in none is the Church or Christians comprehended:—Matt. xxiv. 15-29; Mark xiii. 14-24; Jer. xxx. 7; Dan. xii. 1; Rev. iii. 10; vii. 14.

*60. How long will "the great tribulation" last?*

Forty-two months, or three years and a half, occupying the last half of Daniel's last and future

week of seven years (Rev. xi.; xii.; Matt. xxiv. 15-29).

*61. How would you section off the Lord's great prophetic discourse (Matt. xxiv., xxv.)?*

Into four main divisions. *First*, The general state of things, and the relation of the disciples thereto, down to the middle of Daniel's seventieth prophetic week. Note, however, that the destruction of Jerusalem in the year 70 involved the complete blotting out of Israel's nationality, and dashed her hopes of pre-eminent glory over the nations to the ground as a matter of then present expectation; hence, these instructions directly applied to God-fearing Jews, while the nation was cherishing these delusive hopes (verse 5); and they will yet more fully apply in the future Jewish crisis. Christianity comes in between these points (verses 1-14, chapter xxiv.) *Second*, Judah in her last days of special sorrow with the coming of the Son of Man, the gathering of all Israel, and moral instruction founded on the certainty and nearness of these events (verses 15-44, chapter xxiv.) *Third*, The relation of the professing Christian body on earth to the Lord's coming, which is detailed in three parables (verse 45, chap. xxiv., to verse 30 of chap. xxv.) *Fourth*, The relation of the Gentiles then *living on earth* to the Lord's coming. Remark that the

judgment here recorded is that of living persons on earth, and is distinct in time, character, and persons from the last judgment disclosed in Rev. xx. (verse 31-46, chapter xxv.)

62. *What is meant by "the abomination of desolation" (Matt. xxiv. 15) ?*

"Abomination" refers to idolatry; see 1 Kings xi. 5-8. The meaning is, that in the future crisis of Jewish history a certain idol, or special form of idolatry, will be forced upon the nation, and that the acceptance of this will involve a period of awful desolation upon Judah and her land. The Lord's reference is to Dan. xii. 11, *not* to chap. xi. 31 of that prophet; the latter passage referring to the time of Antiochus Epiphanes.

63. *What is meant by "the gospel of the kingdom," and when, who, and to whom will it be preached (Matt. xxiv.) ?*

The gospel of the Lord's personal reign over the earth and the establishment of His kingdom thereon, will be preached by converted Jews to the Gentiles as a closing testimony, *before* the Lord comes in judgment, and *after* the translation of the Church to heaven. There will be a further testimony to the heathen after the Lord's arrival; for this latter, see Isa. lxvi. 19.

64. *What is meant by "the everlasting gospel," and when, who, and to whom will it be preached (Rev. xiv. 6)?*

After the translation of the Church, and immediately preceding the Lord's advent to judgment, the beast will be the object of universal worship. Then God will cause a rapid (hence a *flying* angel) widespread testimony, and universal in its scope and range, to be proclaimed. God worshipped in His rights as Creator seems to be the character of the gospel then proclaimed.

65. *Who are meant by the "elect" of Matt. xxiv. 31?*

The outcasts of Israel throughout the earth. There will be a national return of the people *before* the Lord returns to Judea, and there will also be an individual return *after* the Lord has returned to Zion. It is this latter event that is referred to here, for which see Isa. xxvii. 12, 13; lxvi. 19, 20.

66. *What is meant by the "carcase" and "eagles" of Matt. xxiv. 28?*

Judah as a whole will be ripe for judgment at the coming of Christ. She will be apostate and lifeless as a "carcase" before God. Her thorough unsparing judgment is set forth by the "eagles;" see Job xxxix. 27-30. There is no reference here to the Roman eagles, nor to the past destruc-

tion of Jerusalem by Titus; *not* the Romans, but others, will be instruments of the Lord's yet future vengeance upon Judah.

67. *Describe the character of the seal-judgments?*

We have seven seals successively opened by the Lamb (Rev. vi. and viii. 1). (Chapter vii. forms no part of the seals, being a parenthetical interruption in the course of the events.) The beasts, or living creatures, say to the immediate instruments of judgment, "Come," and at once the summons is obeyed; the additional words, "and see," in verses 1, 3, 5, 7 delete, as authorities agree to omit. *Seal 1.* A victorious conqueror, but whose extensive conquests will be effected without much bloodshed. *Seal 2.* The almost bloodless victories of the *white* horse and his crowned rider with bow in hand, is succeeded by a *red* horse and rider wielding a great sword, thus signifying a general war and terrible bloodshed amongst the nations. *Seal 3.* Here we have a *black* horse and bread doled out by weight. A general scene of mourning and lamentation is here intimated, accompanied with a famine; the wealthy and governing classes being spared in meantime, "Hurt not the oil and the wine"—the luxuries of the rich. *Seal 4.* Here the *pale* horse and its rider named *Death*, as also

the outpouring of God's four sore plagues (Ezek. xiv. 21), make up a fearful picture of death and desolation. *Seal 5.* Intimates a dreadful slaughter and persecution of the saints. *Seal 6.* A general break-up of all civil and political society. *Seal 7.* Introductory to the trumpet-series of judgments.

*68. Describe the character of the trumpet-judgments?*

The judgments here recorded (Rev. viii. 2-ix.; xi. 14-18) are more severe than those under the seals, but more limited in their range. Here it is angelic action. *Trumpet 1.* The general prosperity of the revived fourth Empire is destroyed—the *grass*, and distinguished persons overwhelmed with judgment—the *trees*. *Trumpet 2.* Judgment upon the nations outside the Roman earth—the *sea*, and which is executed by a mighty power itself under judgment—a *burning mountain*. *Trumpet 3.* A fallen and apostate power effecting the moral ruin of the nations. *Trumpet 4.* The supreme and subordinate authorities of the Empire smitten by judgment. *Trumpet 5*, or first “woe.” Diabolic power in *Judea* exercised upon apostate Israel. *Trumpet 6*, or second “woe.” This fearful judgment will come from the east—the *Euphrates*, and desolate the prophetic earth (the scene of Christian profession)

with death, moral and physical ; these Christianized lands will, as a consequence of this scourge, become utterly apostate. *Trumpet 7*, or third "woe," grandly announces the establishment of the world-wide kingdom of our Lord and of His Christ.

*69. Describe the character of the vial-judgments?*

These vial plagues are direct inflictions by God, and are truly awful in severity and unlimited in their range (Rev. xvi.) *Vial 1.* Here the scene of the four Gentile monarchies is swept by destruction of a moral kind, and marked judgment inflicted upon all connected with the beast. *Vial 2.* The outlying nations are given up to utter and complete apostacy. *Vial 3.* Here the settled nationalities of the earth are given up to taste to the full the bitter anguish of civil, moral, and religious apostacy; the righteous ground of judgment is also given (verses 5-7). *Vial 4.* Earth's supreme civil authority—the sun, becomes the means of intense anguish. *Vial 5.* The seat of authority and capital of the apostate empire is here visited in judgment. *Vial 6.* The powers of the east arrayed against the nations of the west ; all gathered by Satan for the last dreadful conflict. *Vial 7.* The completion of God's wrath ere the King of kings and LORD of



lords come ; mankind is in terror, and a universal rupture of society takes place. *It is done.*

70. *Does the Babylon of the Apocalypse refer to the literal city of that name (chap. xvii.) ?*

No. The centre of this religious and idolatrous system, falsely representing herself as the bride of Christ, is the seven-hilled city of Rome ; but the terms used to describe her character of glory (Rev. xvii. ; xviii.) are borrowed from the prophet's account of the historical city (Jer. li.) The apostle sees the *mystical* Babylon ; the prophet describes the *literal* city of that name.

71. *Does the New Jerusalem of the Apocalypse refer to the literal city of that name (chap xxi.) ?*

No. "Come hither, I will shew thee the *bride, the Lamb's wife,*" should be conclusive enough on that debated point. The terms and symbols employed to set forth the Church in glory, are mainly found in Isa. lx., where the literal Jerusalem in her future glory is magnificently described. The apostle John, in Rev. xxi., beholds the *true* bride and wife of the Lamb, after the destruction of the whore or *false* and corrupt religious system on earth, both being represented as cities.

72. *What is meant by the drying up of the river Euphrates?*

That river, so famous in Scripture and history, was the extreme limit of the Holy Land on its eastern side (Gen. xv. 18), as also the boundary of the Roman conquests. Palestine lying between it and the Mediterranean, thus becomes the battlefield of the nations. There need be no difficulty in accepting the statement of Rev. xvi. 12 in its literal import. The main point, however, is, that the natural and other barriers to the kings from the east, assembling in deadly conflict with the western powers will be removed (Rev. xvi. 12).

73. *Distinguish in the Apocalypse between the spared and martyred remnants of Judah.*

In chapter xiv. we have the spared and martyred remnants of Judah, as also their intimate connection. The former company (the spared) are associated with the Lamb on earth—the nucleus of redeemed Israel for millennial glory. The latter company (the martyred) harp and sing in heaven—a new and distinct class from the Elders; their heavenly song is alone learned by their brethren spared through the tribulation and on earth. Note the 144,000 here are of *Judah*, while the 144,000 of Rev. vii. are of all *Israel*, totally distinct companies.

74. *Who are meant by "the beast" and "the false prophet" (Rev. xix. 20)?*

"The beast" is the revived Latin Empire, and "the false prophet" is the Antichrist acting as leader in Judah's apostacy from God. Their concert in *wickedness* is unfolded in chap. xiii. of the Apocalypse, while their union in one common *doom* is noted in chap. xix.

75. *Who are the nations who will make war against the Lamb (Rev. xvii. 14)?*

There will be a coalition amongst the states and monarchs of the western or the fourth Empire then revived. Thus the most responsible part of Christendom will be found in open revolt against the authority of Christ, and will voluntarily ally itself in this awful apostacy with the head of the Empire. The local references to Rome (verses 9, 18) identify these nations with the western world.

76. *Who are the nations who will be gathered against Jerusalem (Zech. xiv. 2)?*

The nations here referred to are distinct from those ranged under the beast, and who make war against the Lamb (Rev. xvii. 14). The power of the east will be marshalled under the Assyrian, or King of the North, and will besiege Jerusalem on at least two distinct occasions; see Isa. xxviii.; xxix. The west, which will be

under the chieftainship of the beast, will favour the Jews as a people, but express its hatred to God's Lamb. The Assyrian, the hater of the *Jews*; the beast, the enemy of the *Lamb*.

77. *What does Scripture reveal about Egypt's future?*

After passing through a season of awful distress and oppression appointed by Jehovah—similar to that furnace of affliction which Israel passed through in Egypt so many centuries ago—the Egyptians will turn to the Lord in brokenness of spirit, and be received to Divine favour; they will be owned as Jehovah's people, and be associated with Israel and Assyria in millennial blessing (Isa. xix.); the three leading powers in "the world to come," or millennium.

78. *What about the Edomites or descendants of Esau?*

The Edomites will undoubtedly gather again to their land, which is to be incorporated within the territory of Israel (Obadiah 19-21); their history is coeval with that of Jacob's, for Esau, that ancient and proud hater of Israel is named in the last confederacy of the nations to destroy the land and to blot out the nationality of Israel from the earth (Ps. lxxxiii. 6). In the last assault of the Assyrian upon Palestine and adjoining peoples and lands (Dan. xi. 41), Edom is

spared; but only for a season, as her doom is decreed at the hands of conquering Judah (Isa. xi. 14). The utter and final destruction of the house of Esau is prophetically announced in the shortest of the prophetic books (Obadiah).

*79. What about the ancient Philistines, Moabites, and other nations either settled in or contiguous to Palestine?*

The peoples and states who had formerly to do with Israel are not extinct, as many suppose, but will reappear in the closing Jewish crisis. The old enmity to Israel will break out afresh, but more bitterly than ever. All those nations who in the past stood in external relationship to Israel, are found in the closing days gathering in deadly determination against the people and land of Jehovah's choice, or else gathered under the beast and Antichrist against the Lamb of God. Alas for them! The former class of nations are consumed as "stubble before the wind," and through their awful overthrow Jehovah's name is spread over all the earth (Ps. lxxxiii.)

*80. Will the descendants of the Canaanites yet inhabit Palestine?*

Yes; but only for a brief season. Israel was commissioned under Joshua to exterminate the Canaanites, root and branch. This she failed

to do; but the Lord will undoubtedly accomplish the will of Jehovah, and "in that (millennial) day there shall be no more the Canaanite in the house of the Lord of hosts" (Zech. xiv. 21; Ps. lxxxiii.)

*81. What does Scripture reveal about Assyria's future?*

Assyria, the first oppressor of Israel in her land and the destroyer of the ten-tribed kingdom, will again in her representative, the King of the North, become Jehovah's scourge against His guilty and apostate people (Isa. x.), and the old hatred to Egypt will also break out afresh (Dan. xi.); but Divine grace will yet triumph, and, as in the case of Egypt, so here Assyria will be joined by her ancient rival in joint blessing with Israel (Isa. xix. 23-25). How blessedly true! "Where sin abounded, grace did *much more* abound."

*82. Will the cities of Babylon and Nineveh be restored?*

No. These old centres of hatred to Judah and Israel are doomed to perpetual ruin; for *Babylon* see Jer. li. 64, for *Nineveh* see Nahum i.-iii.

*83. Who are the class, as distinguished from the mass of Judah, referred to in Dan. xi. 32-35; xii. 3?*

The *historical* reference is to the times and

doings of the Maccabees, who for a time successively resisted the introduction of idolatry, forced upon the nation by Antiochus Epiphanes, and also secured for a brief period the complete independence of their country from their Syrian oppressors; the *prophetic* reference, however, is to a class of faithful, godly Jews, who, in the latter days of Jewish sorrow, will labour to re-establish the authority of Jehovah—His word and law—amongst the ungodly people, and seek to instruct the mass in practical righteousness; no doubt the Lord's sermon on the Mount (Matt. v.-vii.) will form the basis of these latter-day instructions.

*84. Is the cleaving in two of the Mount of Olives to be accepted as a literal statement?*

YES. The geographical position of the Mount, the extensive valley formed by its rupture, and other considerations which a careful perusal of the 14th chapter of Zechariah would suggest, show that the cleaving of Olivet in two, must be accepted in its literal import.

*85. Does Scripture intimate that there will be one general resurrection of the dead?*

NO. It might seem as if in John v. 28, 29 a resurrection common to all in time and character were intended, but it is not so; it merely states that "*all* shall come forth," while from Rev.



xx. 5 we learn that a thousand years will transpire between the resurrection of the just and that of the unjust.

*86. Who are embraced in the first resurrection, and When will it be completed?*

Of the first resurrection, Christ is the first-fruits, afterward *they that are Christ's* at His coming, which will embrace the whole company of the redeemed who sleep—Old and New Testament saints; followed by the resurrection of the slain martyrs of the Apocalypse. After which there will be no death amongst Jewish or Gentile saints on earth during the whole course of the Millennium (1 Cor. xv.; Rev. xx.) Thus the first resurrection is completed with the raising of the martyrs, after the translation of the Church and immediately preceding the introduction of the millennial kingdom on earth.

*87. What is the difference in character, results, and time of the two resurrections?*

The righteous will be raised *out of* or *from among* the dead (Phil. iii. 11) unto life, *i. e.*, its enjoyment (John v. 29); and a thousand years before the wicked are raised (Rev. xx. 5). The two resurrections are expressly contrasted in character, results, and time. The *wicked* are raised to damnation (John v. 29), a thousand years after that of the *righteous*; the power of



Christ's *word* will effect the former, the glory of His *person* the latter.

88. *What is meant by the awaking "of them that sleep in the dust of the earth" (Dan. xii. 2)?*

The *first* verse of the chapter reveals the deliverance of the Jews in the land at the close of the coming tribulation, while the *second* verse intimates a moral resurrection of that part of the nation found outside the land and scattered world-wide. "The dust of the earth" would express the depths of humiliation and degradation in which the Jews are at present. How apt the figure, therefore, of resurrection to the nation who will arise from her moral death of many centuries! The quickening here spoken of is evidently a moral one; the same as in Ezek. xxxvii.; Isa. xxvi. 19, &c.

89. *What is meant by "the valley of dry bones" in Ezek. xxxvii.?*

It refers to Israel's condition immediately preceding her spiritual resurrection and revival in her land. In Isa. xxvi. 19 Israel is styled by Jehovah "My dead body;" and there, as here, her future in life and blessedness in the land is intimated, after her many centuries of trial are over—the only people distinct in physiognomy, character, and national faith, without political

existence, and without a home and country. Hence she is regarded by the Hebrew prophets as dead, and her future revival spoken of as a resurrection.

*90. Will grace or judgment be the characteristic introduction to the Millennium?*

JUDGMENT undoubtedly. For the gathering of the western powers, see Rev. xvii., xix; for the north-eastern nations, see Zech. xiv.; and for the last attack upon Jehovah's people and land by Gog and his allies, see Ezek. xxxviii., xxxix. The whole world, save the heathen part of it, will be found in open rebellion and apostacy against God and the Lamb at the epoch of the Millennium; righteous judgment will accordingly be executed on the whole scene, and meted out, too, according to the measure of guilt and responsibility of each; *then* will succeed the blessed era of peace foretold by the prophets of Israel, and celebrated by her ancient bards in magnificent strains.

*91. Will the Lord and His heavenly saints reign on or over the millennial earth?*

OVER the earth. In the synoptical gospels, we have the millennial kingdom prefigured in the well-known transfiguration scene. Christ and the changed (*Elijah*) and risen (*Moses*)

saints enter into the same cloud of glory, while the disciples, representatives of Jewish saints on earth, remain on the mount, and the people are gathered down on the plain, *i. e.*, Gentiles. We have the Spirit's warrant in applying the scene of the "Holy Mount" to the future system of glory (2 Peter i. 16-19). Rev. v. 10 reads, "They shall reign *over* the earth."

*92. With whom will the new covenant be established, on What is it founded, and Who is its Mediator?*

Scripture speaks of two covenants, both made with the whole house of Israel. The "first" or "old" had Moses as its mediator, and the people's legal obedience as the ground on which its provisions—promises of earthly blessing—were to be enjoyed. God had no pleasure in it, and the people never reaped blessing under it, as they failed in obedience to its righteous claims. The "second" or "new" covenant is founded *not* on the people's obedience, but on the blood of Christ, the Messiah being the mediator and dispenser of its blessings. This new covenant will be made with restored Israel—*all* of whom will be saved (Jer. xxxi. 31-34; Heb. viii.; Matt. xxvi. 28). There is no covenant made with Christians. Both are made with Israel—the one being *past*, while the other is yet *future*.

The covenant of unconditional blessing made with Abram (Gen. xvii. 1-8), and confirmed to Isaac (xxvi. 3, 4), and to Jacob (xxviii. 12-15), is **distinct** from either of the two made with Israel; these rich promises of blessing to the pilgrim fathers of Israel have *alone* the word and oath of Jehovah for fulfilment, and not in anywise the obedience of man.

*93. Will the whole world be converted during the Millennium?*

No. The terrible judgments accompanying the return of the Lord to claim His inheritance will thin the vast populations of the earth; this being followed by the outpouring of the Spirit upon *all* flesh, will effect the conversion of the mass of the millennial inhabitants. All Israel shall be saved, but not all the world. This statement, however, as to an almost universal state of conversion only applies to the earliest inhabitants of the millennial earth; *that* future and glorious dispensation will, like every preceding one, close up in judgment. We have no reason to apprehend that the countless multitudes born during the 1000 years' reign will be saved (Isa. xl. 5; Ps. xcvi. 2, 3; Zech. ii. 10-12; Micah iv. 2-4; Zeph. iii. 9).

*94. When will the Spirit be poured out upon all flesh?*

After the Lord has come and swept the scene

with the besom of destruction, making Israel His dwelling place and centre, from whence He will governmentally judge the whole earth. Such Scriptures as Ezek. xxxvi. 25-27; Isa. xliv. 2-5, connect the blessing of Israel with the Spirit, but the passage in Joel ii. 28, 29 connects the blessing of the world at large with the outpouring of the Spirit.

*95. What will the saved Gentiles be commissioned to effect?*

The Gentiles spared from the desolating judgments prior to, attending, and immediately succeeding the advent of the Lord, will be sent out to the most distant parts of the earth to declare the glory of Jehovah (Isa. lxvi. 19), and to restore any Israelites to their land yet remaining amongst the nations (verse 20); their kings, princes, and nobles will also gladly co-operate in the rebuilding and beautifying of the city of Jerusalem (Isa. lx. 9, 10), and yearly worship the Lord in the city and temple of Jerusalem (Zech. xiv. 16 19; Isa. lvi. 7).

*96. When, and How, will Gog and his allies be destroyed?*

Gog (*Russia*), and the nations of which he is the acknowledged chief, will come up against Israel *after* the Lord has come and the millennial reign commenced. Plunder, lust, and love of

conquest will be their object. Jerusalem—the treasury of the world's wealth—will lure on the mighty hosts to their awful destruction. The mountains of Palestine will be the scene of the complete overthrow of Gog and his allies—a judgment typified by the destruction of Sennacherib of old. This will close the series of post-millennial Gentile judgments (Ezek. xxxviii., xxxix.)

*97. What will be the geographical extent of Palestine during the Millennium?*

The extent of the country, as unconditionally granted to Abram in covenant, was only enjoyed by Israel during the latter period of David's reign and early part of Solomon's. Israel's conditional tenure of the land was of brief duration and greatly circumscribed in extent from that promised to Abram. The country, as prophetically defined, will stretch from the *Nile* on the west to the *Euphrates* on the east; its northern and southern boundaries are also carefully and accurately pointed out. Everlasting possession of it too, according to Divine promise, will be enjoyed in millennial days. According to Dr. Keith, millennial-Palestine will occupy about 300,000 square miles, or twice and a half as large as Great Britain and Ireland together. (Gen. xv. 18; xiii. 14-17; xvii. 8; Exod. xxiii. 31; Deut. xi. 24; Ezek. xlvi.)

*98. How will the tribes be arranged in their land during millennial times?*

They will be arranged in parallel bands across the country, from east to west. Dan—from whence Jewish tradition asserts the rise of Anti-christ (see also Gen. xlix. 17), and who is markedly omitted in the sealing of the tribes for millennial blessing (Rev. vii.)—is here first named in the future division of the land (Ez. xlviii.)

*99. Will the land of Palestine yet become more fertile and fruitful?*

YES. The Lord's glorious reign, and the removal of the curse from the earth, accompanied by certain physical changes, will bring in a measure of blessing unexampled in the history of that wonderful land (Isa. lxv. 21-23; Micah iv. 2-4). The law, the psalms, and the prophets teem with glowing descriptions of the future productiveness of the millennial earth, and especially of Emmanuel's land, then under the immediate government of her Messiah; from the *law*, see Num. xiv. 8; Deut. xxx. 9; from the *psalms*, see Ps. lxv., cxlvii; from the *prophets*, see Ezek. xxxvi. 35; Amos ix. 13; Joel iii. 18; Isa. xxxv. 1, 2; lxv. 21-23.

*100. How many Temples are mentioned in Scripture?*

FIVE. Solomon's, 1 Kings viii.; Zerubbabel's,

Ezra i., ii.; *Herod's*, John ii. 19, 20 ; *Antichrist's*, 2 Thes. ii. 4, yet future ; and *Christ's* millennial temple, Ezek. xliv. 2, 4. This latter will probably be about a mile in length, so as to become a house of prayer for all peoples, *i.e.*, Gentile nations of the earth (Isa. lvi. 7). It will be erected according to Divine measurement and in a style befitting the entrance of the Lord of glory.

*101. Will sacrifice, feasts, and other rites be established, and a priesthood be set up during the Millennium?*

YES. The ecclesiastical arrangements of millennial Israel are pretty fully detailed in the last nine chapters of the prophecy of Ezekiel. The priesthood of that day will be established in the family of Zadok, and the descendants of the ancient Levites will minister as of old.

*102. What will be the general character of the millennial Jewish ritual?*

Commemorative in character, as the Lord's Supper is to Christians. The feast of Pentecost, which *has* had its fulfilment (Acts ii.), is markedly omitted. The veil, too, will be set up, for the then ritual will respect a people on earth drawing nigh. For us the veil is rent, and right of access furnished in the blood of Christ, and title moreover to stand before God in the



glory and delight of His presence (Heb. ix., x.) These millennial sacrifices will be accepted by Jehovah (Ps. li. 18, 19; cxviii. 26, 27; Isa. lvi. 7; lx. 7).

*103. Who is meant by "the prince," and what relation will he sustain to Christ (Ezek. xlv.)?*

A lineal descendant of the house of David will occupy the throne at Jerusalem, who will act as Christ's vicerent on earth—the link in government and authority between the millennial nations and the reigning Messiah. "*Out of Zion shall go forth the law.*" Ezek. xlv. 22 would conclusively prove that the prince could not be Christ.

*104. Will Jerusalem be rebuilt during the Millennium, and if so, by Whom, and What will be its probable size?*

Jerusalem will be rebuilt in a style and grandeur of surpassing magnificence. The wealth of the Gentiles will adorn the city, and their kings and princes willingly contribute their aid and service, so that Jerusalem, rebuilt and beautified by Gentile help, will become the royal seat of earthly government—the city of the Great King (Isa. lx.) It will cover the site of the old city, but will be greatly enlarged, probably occupying a space of about 50 miles square

with its surrounding gardens and suburbs, while the city proper will cover a square of about 36 miles; see Ezek. xlviii. 8-21.

*105. What city will be regarded as the metropolitan city of the millennial world?*

RESTORED JERUSALEM. "At that time they shall call Jerusalem THE THRONE OF THE LORD; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem" (Jer. iii. 17). Again: "And thou, O tower of the flock, the stronghold of the daughter of Zion; unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem" (Micah iv. 8; see also Isa. lx.)

*\*106. What will be the moral character of the inhabitants of the future Jerusalem?*

The people will be *all* righteous (Isa. lx. 21), and her prince, officers, and judges govern in peace and righteousness (Isa. lx. 17; Isa. i. 26). The civil and ecclesiastical polity of that day will be characterised by holiness (Zech. xiv. 20, 21).

*107. Are the "living waters," or river of God, which will issue from Jerusalem, to be understood literally?*

Yes; for we can trace geographically their course, and are told of their physical effects upon the seas and earth (Ezek. xlvii.; Zech. xiv. 8; Joel iii. 18; Ps. lxxv. 9, 10).

*108. Trace the course of these "living waters."*

"It shall be in that (Millennial) day that living waters shall go out from Jerusalem; half of them toward the former sea (*the Mediterranean*), and half of them toward the hinder sea (*the Dead Sea*): in summer and winter shall it be" (Zech. xiv. 8).

*109. State the effect of these "living waters."*

The Dead Sea will be healed, and its verdant banks on either side covered with fruit-trees. The sea will teem with fish, equal in size and kind to those found in the Mediterranean, and its shores lined by busy fishermen (Ezek. xlvii. 7-12). The whole earth will also be greatly enriched and fertilized by the river of God (Ps. lxxv. 9, 10), which in its progress from Jerusalem, west and east, will circle the globe.

*110. What place as a nation will saved Israel occupy amongst the millennial nations?*

Israel is now the most degraded of all peoples, a nation dispersed to the four winds of heaven, and is yet under the ban of Jehovah's governmental displeasure. The Lord's indignation against His ancient people will cease with the destruction of the Assyrian—Israel's northern

enemy in the future Jewish crisis (Isa. x.), then Israel will take her place of supremacy in the earth, head of the nations, and served by every kingdom; kings, queens, and princes of the Gentiles will gladly pay their court; maritime and inland nations, too, convey their wealth and lay their treasures at the feet of Israel, then wonderful in her greatness as now in her ruins. Gentiles will build her walls and tend her flocks, pronounce the people blessed and term her land "delightsome." An alliance with the Jew of that day will be eagerly sought by the nations (Isa. lx.; Mal. iii. 10-12; Ps. lxxii.; Zech. viii. 2-8).

*111. How will restored and converted Israel be governed during the Millennium?*

In contrast to the Antichrist who will reign as king in Palestine prior to the Millennium, a prince of the royal tribe and a lineal descendant of David will occupy the throne set up in Jerusalem—Christ's vicegerent. The government of Israel will be specially committed to the Apostles, whose mission was to Israel (Matt. xix. 28). The seat of all earthly government will be the heavenly scene *above* the redeemed earth with Christ and His saints (Rev. xxi.) Then "the prince" in Jerusalem, and all lesser authorities in Judea and elsewhere, will govern subordinates

to Christ (Ezek. xliv.-xlvi.; Isa. lx.; Jer. xxx. 18-21).

*112. What will be the general condition of the earth during the Millennium?*

The wise, powerful, and beneficent government of Christ and His heavenly saints, and the earth freed from the presence of Satan, will create a character of blessing to be measured only by what is due to Christ, once dishonoured by man but then glorified in the scene of his humiliation. The heavens and the earth will be brought into the closest fellowship; the whole earth will become exceedingly fertile and fruitful beyond man's highest expectations. Vegetation will universally flourish, and abundant harvests, in rapid succession characterise the period; even in the most barren places—the tops of mountains (Ps. lxxii. 16)—the Lord will grow with goodness. “The pastures are clothed with flocks; the valleys also are covered over with corn” (Ps. lxxv. 9-13; Amos ix. 13).

*113. Will the Millennium or Kingdom itself be a perfect condition?*

No; not absolutely perfect, for there will be occasional outbreaks of evil (Isa. lxxv. 20) amongst individuals, and even insubjection amongst nations (Zech. xiv. 17-19). Further, it will be a reign of righteousness, which supposes evil to be

repressed. The subjugation of Christ's foes is a work which will embrace the whole millennial period; the last enemy is only destroyed at the close of the reign (1 Cor. xv. 24-26; Ps. cx.) Thus the Millennium, grand and blessed as it will be, will yet be an imperfect condition.

*114. Is the promised creation of new heavens and a new earth a physical or moral work?*

There will be numerous changes of a physical nature witnessed on the millennial heaven and earth, but the characteristic features will be of a *moral* kind, and to this, the expression in Isa. lxxv. 17 refers; but for the eternal state a *material* heaven and earth will be created, in which God will display an absolutely perfect state of things (Rev. xxi. 1-8). In the Millennial earth the sea will exist, in the Eternal earth it will not (Rev. xxi. 1).

*115. Will the animal creation share Millennial blessing?*

Yes; the inferior creation will fully share the blessings of Christ's millennial reign. The instincts of the beasts will be changed (Isa. xi. 6-9); the reversal, too, of the Noachic governmental judgment upon all the animals (Gen. ix. 2) will be accomplished. The serpent, however, will form an exception to the general blessing;

there will be no relief to it from the Eden-curse (Gen. iii. 14 ; Isa. lxxv. 25). The statements of Scripture as to the animal creation must be accepted in their literality. Creation suffers because of the *first* man's sin (Rom. viii. 20); it will be delivered because of the *second* man's triumph (verse 21).

*116. Will the celestial orbs undergo any physical change during the Millennium?*

YES. We suppose the sun and moon will shine together in the same firmament. In the heavenly city over the earth "there will be no night" (Rev. xxi. 25), and on earth the day will be so lengthened out that at "eventide it shall be light;" it "will be a day peculiar to Jehovah," probably, one long nightless day during the whole course of the Millennium—a day without night or darkness (Zech. xiv. 6, 7 ; Isa. lx. 19, 20).

*117. Will there be open, flagrant sin during the Millennium, and, if so, How will it be dealt with?*

After the last (yet future) uprising of the nations against the royal authority of Christ at His second advent will have been dealt with, and the series of Gentile judgments closed up with the judgment of Gog and his allies (Ezek. xxxviii., xxxix.), Christ will reign in the peaceful character of Solomon—a reign characterised by an almost

total exemption from war and open wickedness at least. Scripture does intimate, however, occasional outbreaks of evil, which will at once be summarily dealt with (Isa. lxxv. 20). There will, however, be an open and universal revolt of the nations under the leadership of Satan at the close of the kingdom-reign (Rev. xx. 8, 9). These apostate nations will probably consist, in the main, of those born during the 1000 years' reign.

*118. Where will Satan be during the lengthened era of blessing?*

After his expulsion from the heavens (Rev. xii. 7-12), he will act as leader of the powers opposed to the entrance of Christ into His earthly inheritance; for this, see the central part of the Revelation. But at the introduction of the kingdom-reign, Satan will be ignominiously chained up by an angel, confined in the bottomless pit, which will then be sealed up during the whole period of Christ's reign (Rev. xx. 1, 2).

*119. Will war and idolatry cease during the Millennium?*

YES. War, now exalted into a science, will then utterly cease, and the implements of warfare and engines of destruction either be broken (Hosea ii. 18), or burned (Ezek. xxxix. 9), or else adapted for agricultural purposes (Micah iv. 3). Every idol will be utterly destroyed, and idola-



try banished for ever from the earth. “*All flesh*” will worship the Lord (Isa. lxvi. 23 ; ii. 18).

*120. Will the world be densely populated or otherwise during the Millennium?*

At the commencement of Christ’s reign, the earth’s population will be very greatly decreased by judgment, many nations being then utterly exterminated ; but as death during the reign will be of rare occurrence, and countless multitudes be born, the population will wonderfully increase. In Israel it will certainly be so, and also throughout the earth (Ps. lxxii.; Isa. ix. 3 ; xxvi. 15 ; Jer. iii. 16).

*121. Will human life be prolonged, and will death be as common then as now?*

The saved or righteous on the earth will live on during the whole millennial period—a thousand years, as at its close the wicked *only* are raised (Rev. xx. 5-15). Under the reign of the Prince of Life death will certainly be the exception, as now it is the rule, and will only take place as an act of signal judgment upon open, manifested evil.

*122. What will be the characteristic features of Christ’s Millennial Reign?*

The extent of Christ’s earthly dominion will be from “shore to shore,” in other words, it will be universal in its range, circling the globe (Ps.

lxxii. 8, 9 ; Rev. xi. 15). The *beneficent* character of the reign is described in Ps. lxxii.; its *righteous* character is noted in Isa. xi. 4, 5 ; its *glorious* character in Rev. xxi.; its *powerful* character in Ps. ii.; its *holy* character in Zech. xiv. 20, 21 ; its *permanent* character in Ps. lxxii. 17.

*123. Does the kingdom of the Father differ from that of the Son, and if so, in what respect?*

The kingdom of the Father is the upper or heavenly department of the Millennium, where Christ and His glorified saints shall shine forth as the sun, not *on* but *above* the earth ; to this the prayer, "Thy will be done," refers. The kingdom of the Son applies more especially to Christ's government of the earth, out of which evils and scandals are removed. Matt. xiii. 43 refers to the former, while verse 41 applies to the latter ; both expressions, however, are comprehended under the general title, "the kingdom." The Millennium is a mere human title, and fails to describe the character of the future scene over which Christ will so gloriously reign.

*124. Where is the heavenly character of the Millennial reign fully set forth?*

The fullest description of the Church in millennial glory is given in Rev. xxi. 9-xxii. 5

There are occasional glimpses also in certain of the prophets, as in Isa. iv. 5, 6; Dan. vii. 22, 27. It is also pictured in that panoramic view of the kingdom witnessed on the holy mount (Mark ix.)

*125. How is the heavenly Jerusalem spoken of as to shape, situation, and character?*

She is described as a square, implying her *perfection*. She is situated above the earth, the centre of light and attraction to the nations; clothed in glory and adorned with every beauty and perfection, holy and righteous in herself, and governmental in her relationship to the earth (Rev. xxi.) The Lamb's wife has thus *heaven* as her home, *holy* as to character, and God as her *source* of blessing (verse 10).

*126. What are signified by its pearly gates, jasper walls, and street of gold?*

The "pearls" would publicly witness of Christ's delight in His Church (Matt. xiii. 46); its "gates" express its governmental relation to the earth (Gen. xix. 1); its "jasper walls" signify that the Divine glory is the security of the redeemed (Rev. iv. 3); its "street of gold" tells of Divine righteousness in presence of the Lord, and which the feet of the saints will ever tread (Rev. xxi.)—the defiling sand of the desert exchanged for the undefilable street of gold.

*127. What is meant by the "tree of life" and "water of life"?*

"Life," the food and refreshment of the heavenly saints (Rev. xxii. 1, 2). Life in its abundance will eternally sustain and everlastingly gladden the inhabitants of the land of glory. •

*128. Will the heavenly inhabitants of the Millennium ever know a night?*

Oh, no! "For there shall be no night there." Moreover, "the glory of God did lighten it, and the Lamb is the light (*lamp*) thereof."

*129. What relation will the heavenly Jerusalem sustain to saved and happy Israel?*

It will be the source of blessing and centre of government to Israel and the earth (Isa. iv. 5, 6; Rev. xxi.) The light and glory of God will be centred in the heavenly Jerusalem, while the earthly city—the witness of grandeur—will form *His* footstool (Isa. lx. 13; Ezek. xliii. 7). The city and people above will overshadow with glory the city and people beneath.

*130. What relation will the heavenly Jerusalem bear to the nations and to the redeemed earth?*

It will be the source of their light, blessing, and government (Rev. xxi.) In its light the nations

shall walk (verse 24), and to it the homage of kings and peoples shall be brought (ver. 24, 26); its ever-opened gates will be the sure pledge of protection to all (verse 25), and its overshadowing glory will shelter at all times and in all circumstances (Isa. iv. 5, 6). Creation will be delivered from its long and oppressive agony (Rom. viii. 19), and will grandly celebrate her deliverance in the last five Psalms, which may be well termed "Creation's Song of Praise."

*131. Who will be the leading powers in association with Israel in millennial times?*

Egypt and Assyria (Isa. xix. 23 25). Israel was a slave in Egypt and a captive in Assyria, and, owing to the close proximity of these powers to Palestine, the Jews were peculiarly exposed in the wars of their northern and southern neighbours. The old hatred to Israel by these powers and to each other will break out afresh (Dan. xi.), till the Lord in grace unite them all in one common brotherhood of peace and blessing.

*32. What will succeed the loosing of Satan after the thousand years' reign (Rev. xx.)?*

Satan, the deceiver of the race and destroyer of man, effects the apostacy of the nations; his imprisonment in the bottomless pit and *their* long millennial blessing is over; man had been

tested under promise, law, grace, and lastly by glory under Christ. The last testing process is yet future. Satan will lead on his countless millions, held in check during the reign of Christ, but *not* saved, to recover the lost mastery of the world ; both he and they are involved in one awful ruin, and consigned to one eternal abode of misery.

*133. Who are meant by Gog and Magog, to be gathered under the leadership of Satan (Rev. xx. 8)?*

Gog and Magog, *i.e.*, the last Russian autocrat and his land, are visited in judgment shortly after the commencement of the millennial reign (Ezek. xxxviii.; xxxix.) ; but *here* the judgment recorded is at the close of the reign, and upon nations drawn together by Satan from the four quarters of the earth, hence *symbolically* termed Gog and Magog. The last attack of Gog upon Israel, so graphically described by the exiled seer of Chebar, and the crushing defeat of that great and growing Northern Power, are in this book of symbols and figures, regarded as types of the complete overthrow of Satan's closing attempt to overturn the throne of the King of Glory. "The camp of the saints" is Israel, and "the beloved city" the glorified Church (verse 9).

*134. Is the expression, "There was no more sea," to be understood literally?*

Yes. It will be observed that in the passage where the statement occurs, a material heaven and earth, entirely new in all respects, is spoken of. The first verse of the 21st chapter of the Revelation must be accepted as literal statement of what will shortly be *fact*.

*135. Is the eternal state the subject of prophecy?*

No. The Millennium or kingdom is, after the sacrifice of Christ, the great burden of Old Testament Scripture and part of the New; but the grand, absolutely perfect, eternal condition is not the accomplishment of counsel merely, or of Scripture, but is the fruit or force of what God is in Himself. Because God is God He must have a state or condition according to His nature, one displaying the perfection of *light* and *love*.

*136. Point out the various Scriptures which describe the eternal state.*

The very few passages which speak directly of the eternal state are as follows—1 Cor. xv. 24-28; 2 Pet. iii. 12, 13; Rev. xxi. 1-8.

*137. What is meant by "the day of the Lord," and how is it divided?*

This familiar expression of the Hebrew pro-

phets is used to denote the future era of mingled judgment and glory. Its early *morn* is for Christians (Rev. ii. 28); its *noon* will bring blessing to the Jew (Mal. iv. 2); its *evening* will be one of universal judgment and dissolution of creation (2 Peter iii. 12).

*138. What is the moral effect intended by the consideration of the solemn future?*

“What manner of persons ought ye to be in all holy conversation and godliness . . . therefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless. Therefore, let us not sleep as do others; but let us WATCH and be SOBER.”

*139. What is coming?*

It is either judgment or glory to thee, beloved reader? It must be one or the other. If washed in the blood of the Lamb, ETERNAL GLORY is thy future portion; but if unreconciled to God by the death of Jesus, then ETERNAL JUDGMENT is thy certain inheritance. What is coming? Judgment and glory.

*140. Who is coming?*

Jesus is coming. He tabernacled among men; loved sinners, and died for them. His work on the cross is finished for sinners; His work on the throne is accomplishing for saints. On the



cross He dealt with my sins ; on the throne He occupies Himself with my necessities, and *He* is coming. Then will be the mingled voice of rejoicing and of wailing. His saints will triumph ; sinners will mourn. The *wrath* of the coming Lamb will fall upon the ungodly ; the *glory* of the coming Lamb will be shared by the blood-washed, blood-redeemed saints of God. Who is coming ? Jesus, and every eye shall see Him. *Reader, Are You Ready ?*



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