

Will the Church Escape the Tribulation?

The SECOND COMING of Christ

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BY JOHN BLOORE

Will the Church Escape the Tribulation?

This question is being earnestly discussed on every hand today by the Lord's people. Many are confused as they hear of some outstanding Bible teachers who have changed their views on this subject. There are those who once taught that the Church would be raptured from the earth before the Tribulation period who are now saying that they no longer believe this to be so. Some are teaching that the Church will remain on earth and pass through the entire Tribulation while others state that the Church will not be raptured until the middle of the Tribulation period.

A few years ago when the teaching of the Pre-tribulation rapture of the Church first began to be questioned in certain quarters, the late John Bloore, well-known Bible teacher and author, wrote a series of articles that appeared in "Help and Food." These articles, entitled "The Second Coming of Christ and Related Events," showed clearly the teaching of Scripture as to the place of the Church in relation to prophecy and the future Tribulation.

These articles proved to be of great help to many of the Lord's people, and in view of the present wide discussion, are here re-printed in pamphlet form. We believe they answer all the important questions being raised today regarding the Church and the coming Tribulation.

JOHN REID.

THE SECOND COMING OF CHRIST AND RELATED EVENTS



THE most casual reader of the New Testament cannot fail to be impressed by the large place given in it to the truth of Christ's second coming. The Lord Himself, in many passages, speaks of it; angels announce it at the time of His ascension; Peter declares it in the Acts ministry; Paul in almost every epistle makes some mention of it, and likewise James, Peter, John and Jude, in their writings.

From the scriptures as shown grouped together a little later, it is clear that there are two aspects of the Lord's coming—the coming *for* and *with* the saints. Furthermore it becomes clear as we compare the scriptures that the judgment-seat of Christ, the marriage-supper of the Lamb, and the casting out of Satan from the heavenlies take place before the Lord comes with His saints. It is evident because of these intervening events that a period of time must elapse between the two parts of the coming.

We may mention also that the judgment of Antichrist and the other powers of evil does not take place until the Lord appears with His saints, on which occasion He stands upon Mount Olivet and delivers a remnant of Israel (Zech. 14). This is certainly the occasion upon which will be fulfilled all those scriptures which speak of the visibility of the Lord's coming.

This indicates that as there is the coming *for* and *with*, with an interval of time elapsing between, there is also difference as to place—in the air, when He comes *for* His saints; to the earth, when He comes *with* them.

As already remarked, there must be an interval of

time between the two parts of the Coming, for the events mentioned must of necessity take place, as we shall see, *before* the saints come with the Lord. This is indicated by the order of events given in Rev. 19. Therefore, when the revelation or appearing of Christ is spoken of in reference to those for whom Christ will come that He may receive them unto Himself, as promised in John 14, we must understand some difference of time between them and the revelation or appearing at which the Anti-christ and the other powers of evil are judged, and when too the saints appear with Christ.

So for those received by Christ at His coming, the revelation or appearing *then* takes place, and for them there follows immediately "the day," "Christ's day," or "the day of Jesus Christ," when also they appear before His judgment-seat. And just so, when He comes with His saints, there is the revelation or appearing, connected with which is the judgment of all evil on the earth, ushering in "the day of the Lord" so often spoken of in the prophets, and which in its broad meaning embraces the entire Millennial age. In contrast to it we now have man's day, which will culminate in the brief reign of the Beast and the Lawless One, judged by the Lord at His appearing (2 Thess. 2).

In relation to our subject there are three terms to note:

Parousia, that is, "coming;"

Apokalupsis, that is, "revelation;"

Epiphanēia, that is, "appearing."

These terms mean that He who is spoken of is personally present with those who participate in the event (*parousia* is "the being or becoming present"); that He who was formerly not seen is now disclosed to view, manifested (*apokalupsis* from *apokalupto*, "to take off the

cover”), for “we shall see Him as He is” (1 John 3: 2); and that this disclosure is accompanied with the outshining of glory. He shines upon those brought into His presence (*parousia*), whether we think first of heavenly scenes or those earthly which come later.

Thus we may say that these terms have a twofold application, and are in order first in relation to *heavenly* scenes and then *earthly*—first, applicable to those for whom Christ comes; secondly, for Israel and the nations when Christ comes with His saints.

A tabular comparison of the passages in which these three terms occur, or those closely related to them, may help:

COMING

For the saints

(Heavenly)

John 14: 3; 1 Cor. 4:5;
 1 Cor. 11: 26; 1 Cor. 15:
 23; 1 Thess. 1: 10; 2: 19;
 4: 15; 5: 23; 2 Thess. 2: 1;
 James 5: 7, 8 (or both);
 Jude 14; Heb. 10: 37 (or
 both); Rev. 2: 25, 28; 22:
 7, 12, 20.

With the saints

(Earthly)

Matt. 16: 27; 24: 3, 27, 30,
 37, 39; 25: 31; Mark 8:
 38; 13:26; Luke 9: 26; 18:
 8; 21: 27; 1 Thess. 3: 13;
 2 Thess. 2: 8; 2 Pet. 1:
 16; 3: 4; Rev. 1: 7.

Mark 13: 32-37 and Luke 12: 31-48 may be considered as applicable to both.

REVELATION

For the saints

(Heavenly)

1 Peter 1: 7; 1 Cor. 1: 7
 (A. V., “coming”).

With the saints

(Earthly)

Luke 17: 30; 2 Thess. 1:
 7-10; Rom. 8: 18, 19 (A.
 V., “manifestation”).

1 Peter 4: 13 may be considered as applicable to both.

A P P E A R I N G

For the saints

(Heavenly)

1 Tim. 6:14.

With the saints

(Earthly)

2 Thess. 2:8 (A. V.,
"brightness").

2 Tim. 4:1,8 and Titus 2:13 may be considered as applicable to both. 1 Tim. 1:10 refers to the Lord's first advent.

A P P E A R

Matt. 24:30; Col. 3:4 refer to the coming with the saints. 1 Peter 5:4; 1 John 2:28; 3:2; Heb. 9:28 clearly refer to the result for the saints consequent upon Christ having come for them.

A study of these passages establishes the two distinct parts of the Lord's coming, shows the difference of relation as to heavenly and earthly scenes, and necessitates an interval of time between them.

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In succeeding articles we hope to consider the following subjects in relation to our general theme as outlined above:

The day of Christ and His judgment-seat.

The period which precedes the Lord's coming with His saints.

The prophecy of the Seventy Weeks.

Does the Lord's coming for His saints precede the Seventieth Week?

The Jewish Remnant and its testimony.

THE SECOND COMING OF CHRIST AND RELATED EVENTS

THE DAY OF CHRIST AND HIS JUDGMENT-SEAT



WE have already considered the two parts of the Lord's second coming, pointing out in this connection the evident necessity for an interval between them. This necessarily raises the question as to what length of time may elapse between these parts. This we will consider in our next paper, and at this time take up briefly the important subject of the day of Christ and His judgment-seat. These introduce us to heavenly scenes, as to which no time measure is stated. To determine what measure of time may apply to the interval just mentioned we must consider earthly scenes as to which definite times are stated.

Let us notice the scriptures which refer to Christ's day. In the following passages specific mention is made of the day of our Lord Jesus Christ, or the day of Christ: 1 Cor. 1: 8; 5: 5; 2 Cor. 1: 14; Phil. 1: 6, 10; 2: 16. From these passages we may gather two main lines of thought:

1. It is the day when God has completed as to His people that work which He is now performing in relation to them. Compare 1 Pet. 5: 10; Jude 24; 1 Cor. 1: 8; Phil. 1: 6. In this respect God's work is unto that day.

2. But there is not only God's work, there is *our* work, and as to it the day of Christ is presented as the occasion in view of which we are to aim constantly at approving the things that are more excellent, that we may be without offence for that day (Phil. 1: 9-11).

With this latter aspect we see the apostle thinks of his own labor (Phil. 2: 16), and what this means in relation to God's people. In connection with this view of responsible service, he speaks of "the day" in 1 Cor. 3: 12-15 with 4: 1-5. Consider also 1 John 2: 28 and 2 John 8. These passages link together "the day" and "the coming," and that with them there comes the time of manifestation in the way of judgment by which reward or loss is determined. Thus we learn that our present pathway, and service, and so our responsibility as here in the world for the Lord in all the affairs of life (Eph. 6: 7, 8; Col. 3: 23-25; Rom. 14: 7-10), are brought into direction relation to Christ's day. This being so we link with it such passages as 2 Tim. 1: 12, 18; 4: 8; Heb. 10: 25; Rom. 13: 12-14.

Eph. 4: 30 adds a blessed feature to the truth of that day. We have been sealed with the Holy Spirit "for the day of redemption." We who have the firstfruits of the Spirit are "awaiting adoption, that is, the redemption of our body" (Rom. 8: 23), and this will take place when "the Lord Jesus Christ as Saviour" shall come from heaven to "transform our body of humiliation into conformity to His body of glory" (Phil. 3: 20, 21; compare Rom. 8: 11 and 1 Cor. 15: 49-55). At that moment of change we enter the day which brings to us all that redemption means to us, including the possession of our inheritance as the day unfolds (Eph. 1: 14). With this is connected our public manifestation with Christ in glory, as in Col. 3: 4; 2 Thess. 1: 10; Rev. 19: 6-16.

Thus as we study these scriptures we learn that at the coming of Christ for His people, they enter into what is called "the day of Christ," and that in view of that day emphasis is put upon the character of our path, the way we walk and serve, each one in his own sphere of

responsibility, so that the manifestation of the work of each is spoken of, reward received or loss suffered, praise being then given from God and crowns bestowed (2 Tim. 4: 8; 1 Pet. 5: 4; 1 Cor. 9: 25; Rev. 3: 11). "Behold, I come quickly, and My reward with Me, to render to every one as his work shall be" (Rev. 22: 12, *New Trans.*).

The references in these passages to manifestation, judgment and reward definitely bring us to think of the judgment-seat of Christ. Let us now consider the scriptures which relate to it.

Two scriptures distinctly speak of the judgment-seat in relation to God's people (Rom. 14; 2 Cor. 5). Passages which speak of reward and loss, and also the parable of the pounds, indicate that such a manifestation as will then take place is to be expected. Let us first consider

THE TIME FOR IT

In the nature of things it lies beyond the present, for it deals with the things done in the body, and of necessity must come after we are through with this body, which is the medium for the accomplishment of the things which are to be judged. This is clear from 2 Cor. 5: 1-10. Now the present hope of the believer is the Lord's coming when the dead in Christ will be raised, the living saints changed, and all together caught up to be forever with Him. At that moment of change all are given bodies of glory like unto His, so that as is the heavenly One so will be the heavenly ones. Then all who are Christ's will be in suited condition to inherit God's kingdom. This flesh and blood cannot do, hence the necessary change from a natural to a spiritual body. Then in due course we are manifested in glory with

Christ. The scriptures referring to this we have already given. In connection with this manifestation the saints are said to be arrayed in "fine linen which is the righteousnesses of saints"—their righteous deeds (Rev. 19: 8, 14, *New Trans.*). Because made the righteousness of God in Christ as accepted in the Beloved, in whom we have redemption, and as free from all possibility of condemnation, we receive the redemption of our bodies and are thus conformed to the image of God's Son (Rom. 8: 29). But when we come forth with Christ, there is the added feature of our own righteousnesses in which we appear. What we receive when He comes *for* us is directly the result of His own work in sacrifice to put away all unsuited to God's presence; but our work and its results have a place in how we appear *with* Him in glory. It follows, therefore, that since the judgment-seat bears relation to the believer's work and not his person, *it must take place before the time of public manifestation*. It comes between the coming *for* the saints, and the coming *with* them.

It may be well to note, for the sake of distinction, that the Great White Throne judgment is exclusively of the wicked dead. When it takes place saints of all dispensations have been already associated with Christ during the Millennial kingdom. The judgment of the living nations is when Christ sits upon the throne of His glory, therefore subsequent to our appearing with Him to take the kingdom and judge His living enemies on the earth. Moreover, it is at this time that He comes to be admired in all those who have believed (2 Thess. 1: 7-10). These considerations help us to fix the time of the judgment-seat for believers as occurring between what is commonly called the Rapture and the Appearing.

Another important feature, one already mentioned but which we must emphasize, is:

THE CONDITION IN WHICH BELIEVERS APPEAR AT THE JUDGMENT-SEAT

We appear as already in the image of the One who judges. We have been changed to His likeness. In Him is no sin, and then that will be true of us. Blessed and glorious salvation! This being so it is plain we never come into judgment (John 5: 24). The impossibility of it is made sure by the change in a moment at His coming. The judgment-seat in no wise affects the eternal security of the believer; that does not come up for settlement there; that security is settled in time, and applies from the moment of faith in Christ. Now faith to which such security attaches is living and operative, it bears fruit, the fruit of the Spirit, it produces works, good works, and these receive reward; they are the fine linen of the saints. This brings us to consider what is

THE SUBJECT OF JUDGMENT, AND THE RESULTS

As we have said, it is not persons who are judged, but their works. We must all be made manifest that each may receive the things done in the body, according to what we have done, whether it be good or bad (2 Cor. 5: 10, *R. V.*). Each one of us shall give account of himself to God (Rom. 14: 12, *R. V.*). It will be the time "when that which is perfect is come," and we shall know even as also we have been known (1 Cor. 13: 9-12), that is, know as God has known us; till then our knowledge is at best partial. The Lord, the righteous Judge, will give the crown of righteousness to all who have loved His appearing. That they have done so will be manifest

at the judgment-seat. Then too it will be seen what use we have made of the Master's goods committed to us during His absence, as taught in the parable of Luke 19: 12-27. We are to occupy until He comes; then according to our work here shall be our place in the kingdom. The kingdom and glory follows the kingdom and patience. The time of cross-bearing must precede crown-wearing. The order is faithfulness to our absent Lord, and at His coming His "well done." "Behold, I come quickly; and My reward is with Me, to render to each man according as his work is."

In 1 Cor. 3: 9-17 we have what particularly relates to those who labor among God's people in whom the true foundation, Christ, has been laid. There is the saved workman who builds with good materials, the things of the Spirit; this abides, and *reward* is received. There is the saved workman who builds with bad materials. What he does may appear big in men's eyes (wood, hay, stubble, bulk big as compared with gold, silver, precious stones), but being perishable the fire which tries all consumes it. He suffers *loss*, though saved himself. Then there is the unsaved workman who builds to corrupt or defile God's temple which is composed of His people, *he* is destroyed—such will find their place before the Great White Throne. But though we note the primary application of the passage in this way, its principles of judgment apply to all.

"Whatsoever ye do, work heartily, as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the recompence of the inheritance: ye serve the Lord Christ. For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons."

When "the kingdom of the world is become the king-

dom of our Lord and of His Christ," then, we are told, it is "the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great, and to destroy them that destroy the earth" (Rev. 11: 15-18, *R. V.*).

"Wherefore, receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service well-pleasing to God, with reverence and awe: for our God is a consuming fire" (Heb. 12: 28, 29, *R. V.*).

"Therefore let us give diligence that our entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ may be richly supplied to us" (2 Pet. 1: 10, 11, *R. V.*).

"I come quickly; hold fast that which thou hast, that no one take *thy* crown."

These things being so, they should have

THE PRESENT PRACTICAL EFFECT

of daily exercising our hearts and consciences as to our walk. In this way already manifested in the sight of God, we will the better conduct ourselves worthy of Him who has called us to His kingdom and glory (1 Thess. 2: 12. "Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more" (1 Thess. 4: 1, *R. V.*).

THE SECOND COMING OF CHRIST AND RELATED EVENTS

THE PERIOD WHICH PRECEDES THE LORD'S COMING WITH HIS SAINTS



As mentioned in our last paper (p. 191 of May *Help & Food*), we will now consider what length of time may elapse between the two parts of the Lord's second coming.

To arrive at a conclusion in this matter we must consider the character of the events which belong to the period of seven years which transpire *before* the revelation, or appearing, of the Lord with His saints to execute judgment upon those forces which have destroyed the earth. That period of seven years is the last week of the seventy weeks determined upon Daniel's people and city—the Jews and Jerusalem (Dan. 9).

Sixty-nine of those weeks expired before Messiah was cut off, the seventieth remains to be fulfilled, and it is closed by the glorious appearing of the Son of Man, putting an end to the great tribulation and bringing in the full blessing of Daniel's people and city. This ends "the times of the Gentiles" during which that city is spoken of as "trodden down" (Luke 21: 24; Rev. 11: 2).

This seventieth week is the time when both the Jewish State and Jewish worship will be re-established in Palestine, under protection by covenant, or treaty, with the revived Roman empire (Dan. 9: 27; Isa. 28: 15). This covenant will be broken in the midst of the week, the abomination will be set up, and the great tribulation will begin, at the end of which Christ comes with His

saints to set up His kingdom in power and glory (Matt. 24: 15-44).

Now these circumstances have their centre in the land of Palestine, but reach out in their effect to the whole world, for the apostate Jewish leader sets up the first Beast, the head of Roman power, as an object of worship, and his mark is made the required emblem permitting the practice of the pursuits of daily life (Rev. 13: 14-17).

For the rise and development of these conditions in the world, 2 Thess. 2 makes it clear:

- (a) that apostasy must first come,
- (b) then the revelation of "the lawless one,"
- (c) for which, however, there must be the removal of that restraining power which for the present holds back the revelation of "the lawless one," whose coming is according to Satan's working in power.

Certainly this chapter describes an awful flood of evil, to be let loose at the appointed season, but at the present held back.

This is evidently the consummation of the mystery of iniquity. It is already working, but there is that which hinders or restrains. This restraining power is referred to in neuter form in ver. 6, and then it is "He who restrains at present until out of the midst He be," in ver. 7, as literally rendered. The reference in ver. 6 we may say is general, and refers to what is being done for the purpose stated, whereas ver. 7 is particular; it is the person who is doing it as now present.

In view of the terrible power of lawlessness being held in restraint, what and who can do this?

If it be said, "organized authority," that, we know, is

orquained of God, and so maintained at present. While His hand is upon it, that is a barrier to the full development of lawlessness. This lawlessness is not primarily that of men among themselves and as to their own affairs with ensuing violence (though that will surely be present at the time), but it is Godward as refusing all recognition of Him, His place and authority in the world, a foreshadow of which with its results we may see in the present Russian regime. This will become widespread in the time we are considering, and hence the force of the message which will be given in the closing days of this period, as recorded in Rev. 14: 6, 7. It would appear from Revelation that the time comes when the present control of God's hand is lifted, and a great convulsion of the ruling powers takes place. Compare Rev. 6: 12-17; 13: 1, "out of the sea"—symbol of the turbulent nations in confusion and anarchy, Isa. 57: 20; Luke 21: 25-28; Isa. 5: 30. Out of this condition it would seem the first Beast of Rev. 13 rises to grapple with world-conditions (as we have seen in foreshadow a Mussolini, a Hitler, a Stalin aim to do in their limited sphere), but he will be under the immediate direction of Satan in a manner beyond anything known before, and as allowed of God by removal of the power which now restrains. In association with the first Beast there is the second, which is religious in character while the first is civil, though accorded the place of Deity.

At first sight "organized authority" might seem to explain what restrains, but it fails to be adequate when we consider the change from the neuter in ver. 6 to the masculine in ver. 7. This appears to direct our attention to a *person* as definitely as the other who is here before us—"the lawless one." If then there is a person holding back the evil here described, and that evil has behind it the

power of Satan, what kind of a power must be present to hinder such a development?

Even Michael the archangel did not dare to bring a railing judgment against the devil. And if such be the case with such an exalted heavenly being in reference to the adversary whom he will drive out of heaven later on, who can be "he who restrains at present?" This certainly involves more than the bringing of a charge; it is the actual holding back of this great force of lawlessness. If it is the Lord who must rebuke, as Michael says, who but the Lord can hold back? Must not the reference be to a divine Person?

But the Lord is not *now* present, for the reference is clearly to One who is present where the manifestation of evil will take place. But in this sense there is a divine Person present since Jesus was glorified—the Holy Spirit. He, it would seem, must be the "he" of the passage. If it be objected that the previous neuter is not suitable to such an identification, it may be noted that a form of the neuter is used for the Holy Spirit in Rom. 8: 16, 26.

Along with God's power acting through government as ordered by Him on the earth (Dan. 4: 25; 5: 17-31), which providentially He permits to take different forms with a mixture of good and evil in various measure, yet which He makes use of according to His own wisdom, there is also the great work of forming the assembly, the Body, the Fulness of Him who fills all in all, and the Holy Spirit is the Person doing that work as now present in the world, while also exercising through various agencies the needed restraint upon the power of evil. He then at present is in the "midst" (ver. 7), that is, of the world, carrying on His work which has certain relations

both toward the world and the Lord's people (John 16). He restrains until "out of the midst he be." He will be out of the midst as here referred to only when the assembly is taken up, for that is His present dwelling-place on earth. It is then that the restraint will be gone, and out of the ensuing break-up of organized authority there will come the final forms of lawlessness mentioned in 2 Thess. 2.

If then the "he who restrains at present until out of the midst he be," refers to the Holy Spirit, and so to His departure as to personal presence in the world when the assembly is taken up, we may see that this fits with the ground of the apostle's appeal in ver. 1: "We beseech you, by the coming of our Lord Jesus Christ and our gathering together unto Him." The day of the Lord will not be present until that coming and gathering together have taken place.

To this conclusion we may add that from Revelation we learn of a time when Satan and his hosts are cast down to the earth as a result of war in heaven, and that thereupon he begins his final great effort, knowing that his time is short (Rev. 12: 7-9, 12). This would be the time of his working in power, mentioned in 2 Thess. 2: 9, by which he brings in "the lawless one." And does not this coincide with the setting up of the abomination in the midst of Daniel's seventieth week, or three-and-one-half years before Christ comes with His saints? And if so, it follows that upon the removal of the restraining power through the departure of the Holy Spirit, and with Him the true Church which is His present habitation, then in due course Satan is cast out of heaven and the lawless one is set up in his full blasphemous character according to Satan's working in power on the earth; this lasts for forty-two months or three-and-one-half years,

and then immediately after the tribulation of those days the Son of Man comes in power and great glory.

These considerations lead to the conclusion that at least three-and-a-half years elapse between the coming *for* the saints and Christ's coming *with* them. But we shall inquire further if this is *all* of the time, and to aid in so doing we will first study Daniel's prophecy of the Seventy weeks in our next paper.

THE SECOND COMING OF CHRIST AND RELATED EVENTS

The Prophecy of the Seventy Weeks

(Daniel 9: 24-27)

1.—DANIEL'S PRAYER

Daniel was a diligent student of God's Word, from which he learned not only the determined years of desolation, but also how many and great were the sins of Israel of which he made confession in his wonderful prayer. He knew what Moses and others had written, he recognized that God had confirmed His words, and he bowed under the stroke of judgment, acknowledging the Lord to be righteous in all His ways. It is important to emphasize the subject matter of this prayer. It is the earthly city of Jerusalem and its desolations (vers. 3, 7, 12, 16, 18, 19, 20); the sin of Judah and all Israel (vers. 6-11, 15, 16, 19, 20); God's sanctuary and holy mountain (vers. 17, 20); and the restoration to God's favor of city, people, and sanctuary.

2.—THE ANSWER

This is given by Gabriel, and is found in the prophecy we are to consider. Here it is important to note the definite words of the angel, showing the relation of the entire prophecy—"Upon *thy* people and upon *thy* holy city," that is, Israel and Jerusalem of which he had been speaking in his prayer.

3.—THE SEVEN FEATURES OF VER. 24

These must be understood in relation to the above-mentioned words of Gabriel.

(a) "Seventy weeks." A definite datum of time is meant. The word "*hebdomad*," translated "week," means a seven of things, especially of units of time, hence the term is 490 years. "Determined" ("decreed," *R. V.*; "apportioned out," *New Trans.*; the word here used is different from the one used in vers. 26, 27, also rendered in *A. V.* "determined") renders a word only found here in Biblical Hebrew; it appears to be a term of judicial import, meaning to determine in judgment, decide.

(b) "To finish transgression," meaning to bring it to an end. The verb rendered "finish" might also be rendered *to confine*, as in prison (*Jer. 32: 2*); or *restrain* (*Num. 11: 28*), so that it could no longer spread or continue active; Keil translates: "to shut up the transgression." It should be specific, "the". This is in relation to Daniel's people and city. It is in relation to them and that place that the transgressors will come to the full (*Dan. 8: 23*). The Lord Jesus Christ coming in great power and glory will put divine restraint upon the transgression by the execution of judgment upon the transgressors, even to the shutting up of Satan for 1,000 years. Compare *Isa. 1: 21-31*; *66: 12-18*; *2 Thess. 1: 8*; *2: 8*; *Jude 14, 15*; *Rev. 11: 15-18*; *20: 1-4*.

(c) "To make an end of sins." The meaning appears to be "to complete," "finish," and the word for sins includes the idea of suffering or punishment for sins. The course so characterized and the punishment it entails comes to an end, the 70-weeks period will see this completed, and so Daniel's people and city will be brought to know the blessing of *Isa. 40: 1, 2*. Compare *Isa. 4: 2-6*; *51: 17-23*; *59: 20, 21* with *Rom. 9: 26, 27*; *chs. 61 and 62*; *Mic. 7: 18-20*; *Zeph. 3: 11-20*; *Zech. 2: 10-13*; *8: 1-8*; *14: 20, 21*.

(d) "To make reconciliation for iniquity." It is the usual word for atonement or reconciliation, meaning literally "to cover," and so it means to treat as covered, to pardon or cancel; compare its usage in *Deut. 21: 8* (be merciful), *2 Chron. 30: 18* (pardon), *Ps. 65: 3*; *79: 9* (purge away), *78: 38* (forgave), *Jer. 18: 23* (forgive). The word conveys the idea of pacification and of cover-

ing, so that there is forgiveness. This is actually made good to Daniel's people when the new covenant is made with them as foretold by Jer. 31: 31-34. It is based on the work of Christ, as for example made known in Isa. 53, but it is not made good to Israel, in the sense in which it is revealed in the prophets, until the end of the seventy weeks. With this link Zech. 12 and 13; Isa. 33: 20-24; Jer. 50: 17-20; Rom. 11: 26, 27.

(e) "To bring in everlasting righteousness," or, "righteousness of the ages" (*New Trans.*) What answers to this is the sceptre of righteousness, the sceptre of the Son's kingdom, the Son who loved righteousness (Heb. 1: 8, 9). Compare Isa. 11: 4, 5; 26: 9; 32: 1, 17; 33: 5; 61: 11; Jer. 23: 6; 33: 15, 16. It is then that the everlasting covenant is established with Israel, Isa. 61: 8; Jer. 32: 40; Ezek. 16: 60; 37: 26. Also "the everlasting kingdom," and "dominion," and "life" is made good to the saved nation (Dan. 2: 44; 7: 14, 27; 12: 2; Ps. 145: 13; Mic. 4: 7), for Israel will then be a born again nation (Isa. 60: 21; 59: 20, 21; 54: 13, 14).

(f) "To seal up the vision and prophecy," or, "to seal the vision and prophet," that is, to set the seal to them, to ratify, to conform. The close of the seventy weeks will bring with it the confirmation of the prophetic utterances; also to seal up in the sense of close up, preclude from activity, for the prophecies being fulfilled, prophet and vision are no more needed. The meaning is that these weeks will eventuate in the accomplishment of vision and prophecy; what fulfils them having come to pass, they are thus sealed as finished (Rev. 11). With the bringing in of the kingdom in power and glory as to both earthly and heavenly scenes, all is thus sealed in the sense here spoken of.

(g) "To anoint the most holy," or, "the holy of holies." The general use of this expression determines its application here. It is applied to the altar of burnt-offering, and that of incense; to the tabernacle and its vessels; the incense, showbread, meal-offering, flesh of the sin and trespass-offerings, and of things devoted to Jehovah; but perhaps of most importance in connection with our sub-

ject, it is used of the entire temple, with the territory belonging to it in Ezekiel's vision, 43: 12; 45:3; 48: 12. There the reference is clearly to the future sanctuary, or the holy portion of the land where the Divine Glory is seen to dwell again. The thought then is not merely the holy of holies in the temple, but the sanctuary portion of the Millennial Centre of divine worship as seen in Ezek. 40-48.

4.—ISRAEL'S PRESENT STATE

As we consider the things of ver. 24, and the present place and condition of Israel, including Daniel's city, concerning which these things are predicted, we must conclude that not one of these features have been fulfilled. In fact their fulfilment awaits the accomplishment of all those things foretold in the following verses, which things develop during the course of the seventy weeks. They lead to the consumption determined in respect to the desolate—Daniel's people and city. It is in this connection that Christ comes the second time, gathering out of His kingdom all that offends, and setting it up in glory as foretold by the prophets, so effecting the restitution of all things spoken of by them, accomplishing the promise made to Abraham, to the nation, and to David—his sure mercies and the new covenant.

Since these things have not been fulfilled to Daniel's people, it is evident that we have not yet reached the end of the apportioned weeks. In some way or other a part of this period of 490 years must still be unfulfilled. Our inquiry then becomes one of seeking to find how these seventy weeks will finally run their course and all be realized as stated. *Manifestly this involves a break in their course; at some point a gap must occur.* Is this indicated in the prophecy itself? *It is.* Consider ver. 26, "After the sixty-two weeks," etc. What is detailed

for us in this verse takes place *after* the close of the sixty-nine weeks, for it is clear that the seven and the sixty-two run on without a break. Note then that after these weeks:

(a) Messiah is cut off—it does not say or intimate that this is during the seventieth week.

(b) The city and sanctuary are destroyed, this being by the Romans about forty years later (A.D. 70).

At once we see we are not in the seventieth week, a week, as all the others, of the seven years, for we are already forty years beyond the termination of the sixty-ninth week.

But more:

(c) "And unto the end, war,—the desolations determined." This state of things as to Daniel's people and city has continued up to the present, the end has not been reached as yet, the determined portion of desolations has not been accomplished even yet.

So this verse supplies the break, the gap in time, now 1900 years, and how much longer we cannot say, but there are many things which indicate the nearness of the end.

Let us now consider these verses (25-27) in their three-fold relation to the course of time.

5.—RELATION TO THE PAST

The events which fall into this relation are:

The commandment to restore and build Jerusalem. This we may take to be the decree issued by Artaxerxes to Nehemiah.

Unto Messiah the Prince, the actual event being that of His public entry of Jerusalem and the temple when He was acclaimed as the Son of David, and Zech. 9: 9 was fulfilled. Up to this we have altogether sixty-nine

weeks completed.

These sixty-nine weeks are divided into two periods, one of seven weeks, or forty-nine years, which would reach to the close of Malachi's prophetic ministry, his prediction in ch. 3:1 having fulfilment in the above-mentioned event which closes the following sixty-two weeks.

After the sixty-two weeks, in fact the sixty-nine, have expired, Messiah is cut off, and shall have nothing (*R.V.* and *New Trans.*)—the rejection and crucifixion.

Then the destruction of city and sanctuary by the Romans in A.D. 70.

6.—RELATION TO THE PRESENT

We have already indicated how ver. 26 defines the break which comes in after the sixty-ninth week. Thus ver. 26 relates the prophecy to the present period of time in which the crucifixion took place, and the destruction of Jerusalem by the Roman armies, and the continuing desolations, for the end has not yet come.

7.—RELATION TO THE FUTURE

This is given in ver. 27. Since we are dealing with weeks of years, and the sixty-nine have already expired, then seven years of the whole period remain to be fulfilled. Plainly we are not dealing with those seven years in ver. 26, since it refers to an event already forty years after the cutting off of Messiah after the sixty-ninth week. Thus in ver. 26 we are out of the reckoning of time according to the year-week plan of the prophecy. Furthermore, "the end" spoken of, and the determined desolations associated with it, links with "the consumption and what is determined" in ver. 27—the very end of the seventy weeks.

We conclude, therefore, that ver. 26 introduces us to an undefined period of time, following the sixty-nine weeks, during which the conditions of desolation prevail. This period and these conditions as to Daniel's people and city are now running their course while other predetermined purposes of God are being accomplished. So we have not reached the seventieth week, and "the end," therefore, carries us beyond the present time into the realm of unfulfilled prophecy, and so to the time of the end as frequently referred to (Dan. 2: 17; 11: 35, 40; 12: 4, 9; Matt. 24: 14, 15). To this belongs what is evidently half of the last week, called, "a time, times," etc., Dan. 7: 25; 12: 7; or "forty-two months," "1260 days," Rev. 11: 2, 3; 12: 14; 13: 5. The full week is 2520 days, or seven years of 360 days each.

Plainly in ver. 27 we reach in the order of the prophecy the last or seventieth week. We are left after ver. 25 to find this last week, and the reference now to "one week" in ver. 27 must logically be taken as supplying the necessary week to complete the series. Here the question at once arises, Who is the "he" of this verse? Is it "Messiah," or "the prince that shall come?"—a prince who is Roman, since it is his people who destroyed the city and sanctuary under the leadership of Titus. To apply it to Christ involves us in confusion. When and in what way did He confirm, or better, "make" a covenant for one week (seven years) with the many of Daniel's people? Those who apply it to Him agree that the cessation of sacrifice refers to the effect of the cross, and this is in the midst of the week, or three-and-a-half years from its commencement, which for them is at the Lord's baptism by John, but at that time there is not the remotest hint of any covenant being made for seven years. But even supposing it to be so, what becomes

of the latter half of the week, or three-and-a-half years after the cross? What terminus is there to the week? Nothing then took place, nothing by way of ending this most important period of seventy weeks! Again, on such an interpretation how can we understand the following statements of this verse?

But on grammatical grounds it is untenable to refer the "he" to Messiah. Logically the reference is to the last person spoken of, "the prince that shall come." This is the conclusion of such textual authorities as Keil, Driver, Kranickfeld, Lange, Montgomery.

Then it is not *the* covenant, there is no definite article, and so better renderings are: "confirm a covenant" (*New Trans.*), "make a firm covenant" (R.V.).

The word for "many" has the article, and therefore signifies "the many," that is, the great mass of the people in contrast with the few who remain faithful to God. This covenant is evidently one made with a view to protection from enemies and for the purpose of maintaining the integrity of the newly established Jewish State in Palestine, in connection with which the ancient order of sacrifice is revived. We derive the thought of protection from the *New Trans.*, which reads, "And because of the protection of abominations there shall be a desolator." The character of this covenant we may learn from Isa. 28: 14-22.

As already mentioned, this week is divided into two parts. We are here told what divides it: "He (the Roman prince that shall come) shall cause the sacrifice and the oblation to cease." He forces the discontinuance of Jewish worship, and this is evidently for the setting up of the abomination of desolation (Matt. 24: 15), and this coincides with Rev. 13: 1-5 and 11-15 which describes what takes place during half the week or forty-two

months. With this we link 2 Thess. 2: 7-12. We identify, therefore, the prince that shall come and the first Beast of Rev. 13 as the one who makes the covenant spoken of to Daniel, who causes Jewish worship to cease, and who is himself made an object of divine worship. Thus it is "the protection of abominations" (idols) that the ungodly mass of the people trust in to shield them from the threatened power of the North. But it will not avail, as Isaiah foretold (ch. 28), for that "desolator" will come and overflow. This invasion is described in Dan. 11: 40-45. The end to which the desolator comes is given in Zech. 14: 1-5, compare too Isa. 10. Thus it is "that the consumption and what is determined" is poured out, and "all these things shall be finished" (Dan. 12: 7). Note the use of the term "consumption" in Isa. 10: 22, 23; 28: 22, and compare Rom. 9: 27, 28. It is during this half-week that there is the time of unequalled tribulation, after which the Son of Man sits upon the throne of His glory and so inaugurates that time of "regeneration" to which He alludes in Matt. 19: 28. Then too will commence the administration of the fulness of times (Eph. 1), and the restitution of all things, as spoken of by the prophets (Acts 3: 19-21).

Having thus reviewed this great prophecy which embraces the first coming of our Lord (2 Tim. 1: 10) and His second coming (2 Tim. 4: 1), though particularly related to Daniel's people and city, we shall the better be able to consider whether Christ's coming *for* the saints not only precedes the latter half of the seventieth week but must be thought of as taking place *before* that week actually commences. This we hope to do in our next paper.

—JOHN BLOORE.

THE SECOND COMING OF CHRIST AND RELATED EVENTS

DOES THE LORD'S COMING FOR HIS SAINTS PRECEDE THE SEVENTIETH WEEK?

WE considered in our last paper (p. 289 of July HELP AND FOOD) Daniel's prophecy of the Seventy Weeks. We did so to aid our present inquiry, which stated in other words is:

Does the true Church remain in the world during the first three-and-a-half years of Daniel's seventieth week? Or are we warranted in believing that Christ will come *for* His saints before that week begins to run its course?

It would seem easy to understand why we have no definite passage of Scripture which states in so many words that the Lord will come for His saints either just before Daniel's week begins, or just before the middle of it, for it appears evident that if God had revealed the time the force would have been taken away from the repeated exhortations to watch and be ready because we know *not* the time.

At this point it may be well to consider how the hope of the Lord's return could not be an any-moment expectation for the Church during at least part of its first century of history.

Up to the writing of First Thessalonians the hope of God's people was the Lord's return in power and glory to establish His kingdom. It is this aspect of the hope that is presented in the Lord's own ministry as recorded in the Gospels, with the exception of John 14, which however would not be understood until later revelation was given. Again, this aspect of the hope was the subject of the apostles' inquiry after the Lord's resurrection (Acts

1: 6, 7), and of angelic message at His ascension (ver. 11), and of the preaching recorded in Acts 2: 32-36; 3: 12-21. In this connection certain signs were given whereby they would know that the time was near. They knew that certain conditions must come in, and certain events take place, and they knew that before the Lord returned they were to be witnesses for Him, and to preach the gospel to all nations. Thus they were, undoubtedly, sure of a certain lapse of time between His departure and return; but not knowing the exact time of His return, they were to watch that they might be ready. "The day of the Lord" and "the day of the Son of Man" are connected with this phase of His return, as the Lord affirms in His ministry. Thus it seems evident that the any-moment coming of the Lord could not have been the hope of the Lord's people in the earliest days of their history.

As suggested there would be no change in this view until the apostle wrote his two Thessalonian epistles. Then by new revelation the order and relation of events were clearly defined. First, it is said they were waiting for the Son from heaven; then they knew they were called to the kingdom and glory, and they were assured that the Lord would come with all His saints (1: 10; 2: 12; 3: 13). How about those who had died? As to this a mystery was revealed: the dead in Christ are to rise, and with the living changed, all will be united in one company to meet the Lord in the air, and therefore can *return with Him* at the appointed time (Col. 3: 4).

If we review the scriptural evidence as to conditions which existed toward the close of the first century, A.D., we find that what Paul and Peter speak of as characteristic of the last days had already begun, as Jude and John affirm; so much so, that John says it is the last

hour. Some years before Peter has said, "The end of all things is at hand," or, "is drawn nigh" (1 Pet. 4: 7). This indicates that the last days, as the apostles speak of them, were present before the close of their time; everything was ripe for the final form of evil. Ever since those days its manifestation has been prevented alone by the One who restrains not being removed. We therefore may say that, to faith, the coming of the Lord became an any-moment expectation from that time. And may not these considerations give more meaning to the Lord's words about John than we have been accustomed to attach to them (John 21: 23)? In John's day the Lord's coming was at the very door, and it had become both a threat and a promise to the Church.

Now notice that premonitory signs of the Lord's return are all connected with His coming in power and glory with His saints. Many of them relate to conditions on the earth in which the true Church will not be found, if our conclusion from 2 Thess. 2 is correct. Then they would not be signs for which we are to look. The Christian is not called to watch for signs, but to watch in respect to his manner of life and service while waiting for the Son to come, as in Acts 20: 31; 1 Cor. 16: 13; 1 Thess. 5: 6; Rev. 3: 2, 3. His attitude is one of waiting, looking with patience and expectancy, as in 1 Thess. 1: 10; Tit. 2: 13; Jude 21; 1 Cor. 1: 7; Gal. 5: 5; Phil. 3: 20; Heb. 9: 28; Rom. 8: 19, 23, 25. And even in the Gospels, watching is connected with proper conduct and service (Matt. 24: 42-51; 25: 13; Mark 13: 34-37; Luke 12: 37, 40).

What then appears to be true is that while the Lord's coming with His saints is consequent upon the fulfilment of very clearly stated conditions, the Lord's coming for His saints is not presented as linked with any specific

time or season, it is not to be put off until certain events and conditions arise and reach their full development. This being the case, let us remember that we do know by what event the seventieth week of Daniel is commenced, namely, the making of a covenant by the Roman Prince. If we put the coming of the Lord *for* His saints at some point of time during the seventieth week, then we can say the Lord will not come until after the events transpire which are necessary to the commencement of that week. But if in the light of what we have considered, we place the Lord's coming for His saints *before* that event, it is at once freed from any possible delay, and gives full force to all the exhortations as to watching, waiting, looking, and also to it as a hope of *present* sanctifying influence upon Christian life and service.

As being important in relation to this question we will consider in our concluding paper the subject of the Jewish Remnant and its testimony.

THE SECOND COMING OF CHRIST AND RELATED EVENTS

THE JEWISH REMNANT AND ITS TESTIMONY

WE considered in our last paper some reasons for expecting the Lord's coming for His saints to precede the commencement of the seventieth-week of Daniel's prophecy. This appears to receive additional emphasis when we consider the *difference* of position, testimony and expectation of the Jewish Remnant which will pass through the great crisis of that coming period. This makes it difficult to conceive of the Church being on earth at the same time that the Remnant is giving its witness. Their testimony will really be a continuation of that which began in the Lord's days, but was broken off by reason of His rejection.

This Remnant testimony began *before* the commencement of the Church, and was *distinct* from it in respect of both calling and hope. Though the Church actually began at Pentecost, the revelation of the truth concerning its distinctive place came later and not until after Israel had added to her rejection of the Messiah the refusal of the witness of the Holy Spirit, expressed in the stoning of Stephen. Thus too, the renewal of that Remnant testimony in the future will be distinct from the Church, a fact which necessitates the conclusion that the Church will have been removed to heaven that this testimony might be again introduced. Thus what was *before* the revelation of the truth concerning the Church, will,

consistent with its distinctive place and calling, be continued only *after* its rapture at the coming of the Lord for His saints.

This view of related events appears to prove itself by reason of enabling us to see the unity of God's ways and testimonies beginning with the baptism of John (Acts 10: 36-38), and reaching their consummation in the fulfilment of what the announced kingdom means as Peter tersely states it in Acts 3: 19-21.

The view of the Jewish Remnant which closes the Old Testament is one which shows both the difference already alluded to, and identifies it with a time and events which have never been fulfilled. Thus we learn two important things—the character of the Remnant, and that it is to be found in a time still future.

This is found in Malachi's prophecy, but before considering it let us trace briefly the line of the Remnant up to that future time. There was such a company in Elijah's day in Israel, also in Judah, as we may see from the history and the prophets; then there is the returned company under the edict of Cyrus, and in the Lord's day there were those who waited for redemption in Jerusalem (Luke 2: 38). Of the last company the disciples appear as the representatives in the Gospel history, and until after Pentecost they really knew of no other position or relation than that of belonging to Israel and the true Messiah. Their testimony under the Lord was to the coming kingdom, and to the moral fitness required for it. The call was to repentance, and the acceptance of Jesus as the true King, God's Anointed. He was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers (Rom. 15: 8). The early ministry recorded in the Acts followed along this line until the rejection of all that God offered was fully con-

firmed by the stoning of Stephen, after which with the conversion of Saul God began to bring out His previously hidden purpose as to Christ and the assembly which is His Body. Upon its completion the Lord will remove it to heaven, its proper and destined sphere, after which God will act to raise up another remnant of His earthly people attached, as were the disciples of the Lord's day, to Jewish worship and promises, looking again for redemption in Jerusalem and for the Deliverer to come out of Zion. Their testimony will be in line with that of John and the disciples when the Lord was here. It is thus that the Lord links the testimony of the disciples with what will be given in the last days in Matt. 10: 23; for the Son of Man was already there and speaking to them, yet He says, "Till the Son of Man be come"—evidently He must be referring to His coming in power and glory, as for example in Matt. 19: 28.

Turning now to Malachi, we have God's last words to the remnant which had returned from Babylon. As we read the accounts given in Ezra and Nehemiah, and the ministry of Haggai and Zechariah, we see at once that a mixed condition prevailed, that indeed the many were not of the God-fearing Remnant. It serves to illustrate the truth of the word, "All were not Israel who were of Israel." Lastly, Malachi exposes the evil of the mass of the people and even the priests, but he also brings out very clearly those who are the Remnant in God's sight. They are described in those beautiful words which have ever since proved a comfort to faith, tried and tested by surrounding evil (Mal. 3: 16, 17). Now what is thus said surely applied to the faithful in his day, and to those of like spirit and character in the Lord's day, but let us notice what is set before this remnant as its hope and the time when its realization is

foretold. Seeing that this is still future beyond question, we know that there must be a remnant in the future to which these things will apply. In view of the abounding evil, even in Malachi's day, what is anticipated is "the great and dreadful day of the Lord." What is given for their comfort is the assured intervention of God in judgment which will be visited upon all the forces of evil, accomplishing deliverance for the believing remnant and establishing the promised kingdom in power and glory. This is what the seventieth week leads to, as we have seen.

By contrast, how different the hope and comfort given to the Church, as in 1 Thess. 4: 13—5: 11. The word to the Jewish Remnant is:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts.

"Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."

A passage of parallel import will be found in Micah, chapter 5, which carries us from the birth of Christ and His rejection on to the very day of which Malachi spoke. Compare Isa. 1: 18—2: 22.

Manifestly these are future events and of earthly order, very different from anything connected with the Church even while it is on earth, when its message is one of grace

and mercy and not judgment. Another contrast: the Lord speaks of the Morning Star to the Church, but to the Remnant He is the Sun of Righteousness; notice too that they are called especially to remember the law of Moses.

As we consider this closing prophecy, and others related to it in subject matter mentioned later, we see that the Old Testament view places the Remnant in relation to the great crisis of Israel's history which Daniel's seventieth week ushers in for that people. And in the midst of its abounding evil and great tribulation, this Remnant will witness to what is the hope of Israel and stand in their testimony on Old Testament ground. They will suffer because of refusing the wicked one who comes in his own name, and who is accepted by the mass of the nation (John 5: 43).

It will be well now to give some examples of the abundant teaching of the Old Testament as to this Remnant, and the future time in which it will have its place.

There are two classes of passages which refer to Israel in the last days⁽¹⁾—one class foretelling the deliverance of the nation, its regathering and final blessing when all evil is judged and all enemies smitten through the intervention of God and the coming of the Messiah;⁽²⁾ the other class deals with the Remnant, suffering in the midst of the evil conditions which will prevail in the last days, and it is this Remnant which is finally delivered, blessed, and owned as the nation, so that it can be said: "All Israel shall be saved" (Rom. 11: 25-27).

As examples of the first class of passages, compare Lev. 26 and Deut. 28: 29, 32, which deal with Israel's history and show final restoration as the end of God's dealings—clearly that end has not been reached as yet; Deut. 30: 1-10; Isa. 1: 25-27; 11: 10-16; 12; 60; 61: 1-5, 21; 62:

1-5, 10-12; 65: 8-10, 17-25; Jer. 31: 1-14, 27-40; 32: 36-44; 33: 1-14 (link ver. 8 with Rom. 11: 26); Ezek. 36: 25-29; 37: 15-28; 39: 25-29; Hosea 3: 4, 5; Joel 3; Amos 9: 11-15; Obad. 17-21; Zeph. 3: 14-20; Zech. 10 and 11.

As examples of the second class of passages which deal with a remnant in connection with which the purpose and promises of God will be fulfilled, compare: Isa. 1: 9 with vers. 25-31; 2: 1-4; 4; and 6: 9-13; then in the midst of a series of prophecies which present God's judgments upon all the high and mighty of the earth to the end that the Lord alone reigns (chs. 13-35) so that in them we are carried to the very end of man's day, we find the remnant, its character, condition, and final blessing repeatedly before us, as in 25: 4 through ch. 26; 28: 5; 30: 18-26; 31: 6; 33: 13-24; 35. Joel 2: 32; 3: 2; Micah 2: 12; 4: 1-7; 5: 1-3, 7, 8; 7: 18; Zeph. 2: 7-11; Zech., chs. 8, 12-14 have the Remnant and the last days all in view. Many of the Psalms, if studied in the light of these prophecies, will be found to express the thoughts, feelings, fears, sorrows, and hopes of the Remnant as they wait for deliverance by God's interposition in judgment upon the wicked; for example, Ps. 3-7; 11-15; 25-39; 42; 72; 73; 83; etc.

What is abundantly clear from this united and consistent testimony of the Old Testament is that what it presents as to Israel's deliverance and blessing has not been accomplished, that this therefore remains for the future, and that it is to be realized in a remnant of that people which will be raised up of God and owned by Him in the midst of those events and conditions which we have seen belong to Daniel's last week. At its end the full blessing is brought in according to the revelation given to him in chapter 9—the blessing of *his* people and

his city. This is not without its New Testament confirmation, for example: Matt. 19: 28; ch. 24; Acts 3: 19-21; Rom. 11.

In Matt. 24 particularly, the Lord is speaking to His disciples in this remnant character, and so it becomes instruction for the Remnant of the last days. In view of the subject treated and the time referred to, the disciples stand as representative of that future Remnant. The questions asked relate to things which concern the Jewish people, the Lord's coming, and the end of the age, as both relate to them. This is indicated by the close of chap. 23. Bear in mind that at this time they knew nothing of the purposes of God as to the Church and the undefined period to come in between the Lord's return to the Father and the fulfilment of the things connected with the times and seasons relative to Israel and the nations as revealed in the prophets. It is perfectly true that the Lord knew all about that purpose of God, but the time for it to be revealed had not come (John 16: 12, 13), and His teaching in respect to these things does not go beyond the limit imposed by the then present measure of God's revelation.

While marking what is distinctly of dispensational bearing in the Lord's earthly ministry, it is by no means meant that there is not very much in it as recorded in the Gospels which is of present moral and spiritual application to believers: there is, and it must not be ignored. Even allowing the distinction we make as to Matt. 24, it is clear that vers. 1-14 are broad enough in statement to be a general description of the whole period up to what is called "the end" which, of course, is specially dealt with from ver. 15. Thus "the gospel of the kingdom" is that message which was preached during the Lord's days on earth; is still being preached, only with

the many things He had to say after the Spirit had come added to the message, things which are applicable to the Church in particular; afterwards this message will continue to go out through the Jewish Remnant in the form suited to that time, as we have already pointed out.

From the features of difference which we have considered it appears evident that we cannot really think of the Church remaining here during the seventieth week of Daniel, for it would require us to suppose that God had two distinct and diverse testimonies on the earth at that time. To admit this would bring into the ways of God confusion of an unprecedented character, and involves the danger of being led to mingle the two so as to affect, if not destroy, the distinctive place and character of both these important testimonies.

The whole body of prophetic truth as it relates to Israel and the nations, opens the eye of faith to the true character and end of this great world-system of which Satan is prince and god, and gives the glorious assurance of God's final and complete victory over all the forces of evil through Christ our blessed Saviour and Head in glory. This is of the greatest importance to us, not merely to enlighten us as to the future, but to produce moral and spiritual results in us *now*, leading us to a sober judgment, a godly walk in this present evil age, as separate in heart and manner of life from this world to which we do not belong. It is everything to have the mind of God about such things, and so to know the trend of this world's course. It is thus we are to take heed to the prophetic Word, as to a lamp shining in a dark place. How dark this world would be for faith today if we had not the lamp of prophecy as lit by holy men of God who spake of old under the power of the Holy Spirit.

How often, in the course of the centuries, this light has served to expose evil systems of teaching with their false prophets, and false Christs too! The Church will need that prophetic word until, for her, the present night passes with the first sign of the coming dawn, the rising of the Morning Star—His coming for us. And the Jewish Remnant will need it as they wait for the Sun of Righteousness to arise with healing in His wings.

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