

ON THE  
REVEALED COURSE OF EVENTS  
FROM THE  
RAPTURE OF THE HEAVENLY  
SAINTS TO THE  
RESTITUTION OF ALL THINGS.

---

BY J. S. F. C.

---

---

PRICE 1d.

---

---

LONDON :  
T. WESTON, 53, PATERNOSTER ROW, E.C.

---

1903.

ON THE REVEALED COURSE OF EVENTS FROM THE  
RAPTURE OF THE HEAVENLY SAINTS TO THE  
RESTITUTION OF ALL THINGS.



WE CANNOT REALISE what the condition of Christendom will be when the church is removed from the earth and He that now hindereth the full development of evil is out of the way (2 Thess. ii. 7). But we know that there will be many left behind, as the foolish virgins of Matt. xxv. who had the lamp of profession without oil; many who will say, "We have prophesied, cast out demons, and done many wonderful works in Thy Name," to whom He will profess, "I never knew you" (Matt. vii. 22, 23). They were of the world and sought the "friendship of the world," which is enmity with God (Jam. iv. 4). They had made, as they say, "the best of both worlds," especially of the present evil age. They had enjoyed their P.S.A.'s, their concerts, etc., with those who are called "dwellers on earth"; and now they are left to endure the judgments that fall on the "dwellers on earth." All thus left of Christendom are of one mind. It may

be they will keep up their ecclesiastical distinctions, until they are forced to receive the mark of the Beast and to worship his image (Rev. xiii.); but this "vine of the earth," the contrast with "the True Vine," will finally be cast "into the great winepress of the wrath of God" (Rev. xiv. 19). This is a solemn consideration for "dwellers on earth." Highly-favoured Gentiles, continuing not in God's goodness, are cut off, and left for His judgments which will fall upon that which professes to be Christ's Kingdom (Rom. xi. 22).

The faithful, who suffer with Christ during the time of His rejection, He has promised that He will keep "from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii. 10). The Lord's request of His Father was, "that they also whom Thou hast given Me be with Me where I am" (John xvii. 24). In Rev. iv. 4 we see that request granted, His own being there with Him seated on thrones; and we hear no more of the churches on earth, but of the marriage of the Lamb in ch. xix., when the saints follow Him out of Heaven for the destruction of the Beast, the False Prophet, and their armies (Rev. xvii. 14, xix. 14-21).

We see then that the fulness of the Gentiles having now come in, and God having gathered out His elect, with the church which has witnessed for Him through the present dispensation, and withdrawn them from the earth, He remembers His ancient earthly people. God has never left Himself without a witness, and this Israel ought still to have been. But they had refused their Messiah, and put Him to death; they would not have Him to reign over them, and accordingly are in the present time disowned

of God as His people. Is it that "God hath cast away His people which He foreknew"? Nay, even now "there is a remnant according to the election of grace" (Rom. xi.) brought out of their old standing into a new one, wherein there is neither Jew nor Gentile—a new position, a heavenly calling in contrast with that of Israel, and one body, the church.

For Israel's hopes were earthly; they had a worldly sanctuary, a human priesthood, carnal ordinances—nothing which could make perfect as to the conscience. In this present dispensation we walk by faith, not by sight; our sanctuary is in heaven, whither Christ our High Priest has entered for us, having obtained an eternal redemption. Here where a Jew could never enter, except it were the High Priest once a year, and "not without blood," we are invited as "holy brethren" to "draw near in full assurance of faith, having our hearts sprinkled from an evil conscience," etc. (Heb. x.), a condition which a Jew, as such, never knew.

Clearly God cannot, without the danger or certainty of confusion, have two classes of witnesses on the earth at the same time, "We have an altar, whereof they have no right to eat which serve the tabernacle" (Heb. xiii. 10). Those who served the tabernacle saw their altar, priests and sacrifices. By faith "*we* see Jesus crowned with glory and honour" (Heb. ii. 9). But soon faith will be changed to sight. His heavenly people who walked by faith, not by sight, will be kept from the judgments which are to come upon the earth, and are seen in heaven crowned and enthroned above. The Lord Himself will have come and received them unto Himself; and then times and seasons which belonged to God's earthly people Israel begin again, with their ritual, priests,

and Temple as of old. The experience and prayers, proper to these times and people, we find in the Psalms. Jewish time, which ceased when the nation, in consequence of their having cut off their Messiah, were disowned of God and scattered over all the earth (Dan. ix. 26, Luke xxi. 24), commences again with the last of the Seventy Weeks (Dan. ix. 27). Thus the present dispensation has come in between the sixty-ninth and seventieth of the set and interrupted their course.

In Dan ix., 26, 27, we read of a "prince that shall come," who "shall confirm a covenant with the many" or the mass. This is still in the future. But history tells us how fully the prophecy of ver. 26 which relates to the deeds of "THE PEOPLE" of this coming prince (the Romans) has already been accomplished, and how "the city and the sanctuary" were destroyed some eighteen centuries ago. For "unto the end wars, desolations, are determined." Jerusalem is still desolate, "trodden down of the Gentiles." The day draws near when the coming prince shall arise, and the imperial power of Rome be restored: events at which, as we find from Rev. xvii. 2-8 and xiii. 1-3, "all the world" wonders and worships. The Beast ascends out of the bottomless pit, and receives his power from the devil. But there is a second Beast (Rev. xiii. 11) that "had two horns like a lamb, and spake as a dragon." This is the Antichrist, the Man of Sin (2 Thess. ii. 3). In the pair then we have the Beast and the False Prophet, who, in Rev. xix. 20, are together cast alive into the lake of fire.

"The King" of Dan. xi. 36 is *the second* of these Beasts. He magnifies himself above every god, and speaks marvellous things against the God of gods—deeds identical with those of the

personage in 2 Thess. ii. He represents the Emperor or the first Beast in Jerusalem; and he sets up the abomination or idol in the Temple (Dan. xii. 11) on the occurrence of which event the Lord warned His own to flee immediately and with all haste (Matt. xxiv. 15, etc.). It is this flight which we see in figure in Rev. xii. 6, where the faithful Israelitish remnant are fugitives for 1,260 days, or three and a half years, a period corresponding with the forty-two months of Rev. xiii. 5, during which power is given to the Beast to continue. It coincides with the last half of Daniel's Seventieth Week. This Beast who thus continues is the fourth Beast of Dan. vii. 19-27, the fourth or Roman kingdom, whose chief makes the covenant with the many, the mass, as we have seen from Dan. ix. 27.

Now, the Jewish nation, who will be helped back to the land by some friendly power, are there before God's time (Israel xviii.). Accordingly He puts in the pruning hook and frustrates all their schemes, so that they are left to the mercy of the nations, "and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them" (Isaiah xviii. 6). But when God's own time comes (ver. 7), they are brought back to be no more trodden under foot, albeit after having passed through a tribulation such as never was, "no, nor ever shall be" (Matt. xxiv. 21). The Lord Jesus had said that "This generation shall not pass, till all these things be fulfilled" (Matt. xxiv. 34); and indeed this same class; this evil generation, are there on the scene. They had returned in unbelief, and had rebuilt their Temple, and are permitted by the covenant with "the prince" to offer sacrifices and oblations. These he (Dan. ix. 27) causes to cease

when the time of the treaty has only half run out, and the tribulation ensues.

No doubt God had His remnant of faithful ones interspersed among "the many," and they are called "the saints of the most high" (Dan. vii. 25), who worship for the first half-week without molestation. But, as already noticed, that point of time being reached, the covenant is broken, the Beast thinks "to change times and laws" which are "given into his hand" until a time (*i.e.*, one year) and times (*i.e.*, two years more) and the dividing of time (*i.e.*, another half-a-year). Here we find once more the three years and a half period, corresponding with the second half of the Seventieth Week of Dan. ix., with the thousand two hundred and three-score days of Rev. xii. 6, and with the forty and two months of Rev. xiii. 5.

Nor is Daniel the only prophet who speaks of the covenant which "the many," "that wicked generation," will make with the lawless world-power in the future day. In Isaiah xxviii. 15, we find these words addressed to the scornful rulers of "this people which is in Jerusalem": "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the LORD God . . . Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." What then is this "overflowing scourge"? Returning once more to Daniel ix. 27, we get what (more correctly translated) reads as follows:

“And because of the protection of abominations [there shall be] a desolator, even until that the *consumption* and what is determined shall be poured out upon the desolate one.”

Now putting these prophecies of Isaiah and of Daniel together we find that the covenant is entered into by the Jews in order to secure themselves against a dreaded invader. He turns out to be (as shown by other prophecies) the Assyrian, and (so far from being preserved from this “overflowing scourge” by their guilty compact), *it* becomes the cause of the awful vengeance inflicted upon them. For, as we have just seen, it is the protection of abominations, that is of idols, which brings “the desolator,” “the overflowing scourge,” to pour out extreme judgment upon Jerusalem—“the desolate one.” Those Jews who flee, as the Lord warned them to do (Matt. xxiv. 15, 16) when the abomination is set up (Dan. xii. 11), will be preserved; but those who are a party to the covenant will suffer from the Antichrist within, and from the Assyrian from without.

The external foe, as appears from other Scriptures too, will be a power coming from a land north of Palestine, from which quarter came the Assyrian, the great enemy of Israel in the days of old. “His power shall be mighty, but not by his own power” (Dan. viii. 24). It will probably be Turkey, subject to and helped on by the Russian Gog, the great king of the land of Magog (Ezek. xxxviii.). In Dan. xi. 40, we find the king of the North, and also the king of the South (*i.e.*, of Egypt), both attacking the wilful king in Jerusalem, the Antichrist, who is introduced at ver. 36. Against him comes the king of the North, like a whirlwind, with chariots, and horsemen, and many ships, who lays siege

to Jerusalem (Zech. xiv. 2), and, after various depredations, takes half the city into captivity. From Jerusalem he pushes on into Egypt; but tidings out of the east and out of the north trouble him (Dan. xi. 41-45) and bring him back in a fury to destroy and utterly to make away many.

During his absence in the south, the Lord of Hosts Himself has come, and He now goes forth and fights "against those nations, as when He fought in the day of battle" (Zech. xiv. 3, and Isaiah xxix. 1-6). Before the return of the king of the North to make his second onslaught upon Jerusalem, the Beast and the False Prophet have together been cast alive into the lake of fire (Rev. xix. 20); and a reference to Isaiah xxx. 33 shows that the Assyrian and the King, the Antichrist or False Prophet, perish together: "For Tophet is ordained of old; for the king *also* it is prepared," as this verse should be rendered. The last clause of Daniel xi. also records the complete destruction of this Assyrian, whom God had raised up to punish Israel (Isaiah x. 5), but whose own stout heart and high looks are to be punished, "when the Lord hath performed his whole work upon Mount Zion and on Jerusalem" (Isaiah x. 12), which will be "at His appearing and His kingdom."

The Jews, on the other hand, brought back from Babylon, the tribes of Judah and Benjamin, will be the people who are to receive the one who comes in his own name. He Who came in His Father's name, their true Messiah, Who should have had the Kingdom, had been by them cut off and had had nothing (Dan. ix. 26). They receive "from the LORD'S hand double for all their sins" (Isaiah xl. 2). The rebels are cleared out from

Judah in Jerusalem (Zech. xiii. 8, 9). Israel, or the ten tribes scattered among the peoples, God will lead into the wilderness and will there plead with them, place them under the rod, and bring them into the bond of the covenant (Ezek. xx. 33, 44). And so shall they too at length be brought back to the land, purged of their wicked ones.

But after that all Israel has thus been gathered back and settled in "a land of unwallled villages," dwelling safely, "all of them dwelling without walls, and having neither bars nor gates," there will be yet one more terrible enemy to encounter. He is brought before us in Ezek. xxxviii. 2, which should read: "Gog, the land of Magog, prince of Rosh, Meshech and Tubal." Rosh unquestionably signifies Russia, Meshech and Tubal being equivalent to Moscow and Tobolsk, the former the ancient capital of Russia in Europe, the latter a chief town of Russia in Asia. In fact "Rosh, Meshech and Tubal" mean "All the Russias." We gather then that Russia will bring up, in that day against the Holy Land, an immense army made up of bands drawn from all the countries which she is even now getting under her power. By that time she will no doubt have become mistress of China, India, Persia, in fact almost all Asia. Thus Gog will come with his hosts, but only to meet with utter destruction, falling upon the mountains of Israel with all his bands (Ezek. xxxix. 4). Thus will God magnify Himself and sanctify Himself. "And I will be known in the eyes of many nations, and they shall know that I am Jehovah" (Ezek. xxxviii. 23).

Now we come to the closing scenes. The Lord has appeared, and has put down His and His people's enemies. The Beast

and the False Prophet, the Western Powers, the enemies of Judah (the Jews), have been first disposed of (Rev. xix. 20); afterward, the Assyrian, the ancient enemy of Israel (Isaiah xxx. 33). God now sends those of Israel who have escaped, to declare His glory among the Gentiles (Isaiah lxvi. 19). The "everlasting gospel" had been sent during the last half-week of tribulation to the "dwellers on earth," "and to every nation, and kindred, and tongue, and people" (Matt. xxiv. 14, Rev. xiv. 6). But before the restitution of all things, all that offends must be gathered out of the Kingdom of the Son of Man. There have previously been many judgments on the wicked Gentiles, but the final *sessional one* is brought before us in Matt. xxv. 31. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." This is on the earth. It is not, as many teach, a judgment of those raised from the grave, as in Rev. xx., but of the quick or of living nations who are brought to account for the way in which they have received those whom the Lord here calls "My brethren," (*i.e.*, Jews who were sent to the nations with His message in "the gospel of the kingdom"). Those who have refused His messengers have refused Himself, and are called "goats"; while those who have received them have received Him, and are called "sheep." These latter He addresses as "ye blessed of My Father"; and He bids them inherit the kingdom prepared for them *from* the foundation of the world (Matt. xxv. 34). They go into everlasting life on the earth. The wicked go into everlasting fire. The righteous of the present dispensation are chosen in Christ "BEFORE the foundation of the world" (1 Pet. i. 4). His heavenly people,

they will "shine forth as the sun in the kingdom of their Father" (Matt. xiii. 43); and they will reign with Christ, over the earth, a thousand years. All Israel will be back in their land, no longer trodden down, but as head of the Gentiles; and the once despised Jesus of Nazareth "shall be King over all the earth. In that day shall there be one Jehovah, and His name one" (Zech. xiv. 9). This will be the "restitution of all things."

J. S. F. C.

