

12th Thousand.

75

PROPHETIC OUTLINES.

BY

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INTRODUCTION.

ABOUT sixty years ago a remarkable movement took place in reference to the revival of the long-forgotten hope of the return of the Lord Jesus Christ. The midnight cry then began to sound abroad, and many of the people of God were aroused from their slumber by the announcement, "**Behold, the Bridegroom ; go ye out to meet Him.**" (Matt. xxv.)

They were led to prayerful and earnest study of the Word of God. Prophecy was especially dwelt on. Prophetic conferences were held in many places both in England and Ireland, and great was the blessing to souls wherever the movement spread, as it soon began to do not only in the British Isles, but on the continent of Europe and in America.

Christians were aroused to discern the difference between death and the coming of Christ; between the heavenly hopes and calling of the Church, and the earthly portions and prospects of the Jew. Instead of spiritualising the numerous prophetic allusions to Zion and Jerusalem in the Old Testament, and torturing them into grotesque and vain-glorious descriptions of the Church and the spread of the gospel, they began to understand that Israel

was one thing and the Church another, and that every "promise made of God unto the (Jewish) fathers" will yet receive its full and literal fulfilment on the earth, while that the Church is called to share the heavenly glory of the Lord Jesus Christ.

"The Jews . . . the Gentiles . . . and the Church of God" (1 Cor. x. 32) are three spheres of relationship to Christ which must not be confounded. For the two first a bright and glorious future is prepared to be enjoyed on the earth and during the millennial reign of Christ, while for the last, wherein are "neither Jew nor Gentile," but all are "one in Christ Jesus" (Gal. iii. 28), a bright hope is laid up in heaven, which hope is announced in the word of the truth of the gospel. (Col. i. 5.) But the Church's blessings are *eternal*. The **life** which each member possesses is eternal (Titus i. 2), it is Christ Himself, "that eternal life which was with the Father, and was manifested unto us" (1 John i. 2); the **salvation** is eternal (Heb. v. 9); the **redemption** is eternal (Heb. ix. 12); the **inheritance** is eternal (Heb. ix. 15); and the eternal weight of **glory**, which by the gospel we are called to share, is "the glory of our Lord Jesus Christ." (2 Thess. ii. 14.)

Whilst many received and welcomed the light so graciously vouchsafed to the Church some sixty years ago, many, alas! were found who

resisted and refused it. The enemy of souls and of Christ's glory, too, was not idle, and hence many erroneous doctrines were very soon introduced, and were spread with a zeal worthy of a better cause; we refer especially to such systems as Irvingism, Christadelphianism, Seventh Day Adventism, etc.

But the last two years has witnessed a marvellous awakening once again. A two-fold movement is now taking place; one amongst Christians far and wide, recalling them to the long-lost, and, in many cases even, the much-resisted hope of Christ's return. The other is no less remarkable, and is taking place amongst the Jews, though quite independently of the one we have referred to amongst Christians.

The Jewish nation is waking up. While we write the Zionist Congress is sitting at Basle, with deputations from all parts of Jewry, to seriously consider the return of the Jews to Palestine, there to establish a political state.

We verily believe that the hand of God is in all this. The Eastern Question is the all-absorbing topic of the hour, and that question can receive no final solution apart from the restoration of the Jews to their own land. It would appear that they are already beginning to move. Scripture clearly teaches that they will go back to Palestine in unbelief, and in this extraordinary and sudden awaking that the world is now witnessing we look in

vain for any confession of that sin so terrible in the sight of God, which has brought upon them the dispersion of well-nigh two thousand years' duration—the rejection and crucifixion of the Messiah.

We cannot here do more than direct the attention of the Christian reader to this double movement of our times, one amongst Christians and the other amongst Jews. They are signs of the times to which none should close their eyes. **The Lord Jesus Christ is coming again, and quickly, too,** first to take the Church to heaven (C—diagram), and then, after a brief but terrible period of earthly judgment, to sit upon “the throne of His father David,” and to “reign over the house of Jacob for ever.” Luke i. 32, 33. (See *second* circle of diagram.)

The parenthetical nature of the present period of grace (*first* circle) is strikingly illustrated by a comparison of Isaiah lxi. 2 with Luke iv. 18–20. It will be observed that when our Lord quotes the passage in the prophet He stops *in the middle of the sentence*. “To preach the acceptable year of the Lord. **AND HE CLOSED THE BOOK.**” The present period is “the acceptable year of the Lord”; it began by the ministry of the Lord Himself, was continued by the Apostles (see 2 Cor. vi. 2), and will terminate at the coming of the Lord for His people (C). Then will commence “the day of vengeance of our God.”

PROPHETIC OUTLINES.

WHEN once the great matter of the soul's salvation is settled, it becomes of the utmost importance for the believer to acquaint himself with dispensational truth. We believe that no Christian will make intelligent progress in the truth of God unless he does so.

In the first place, we would earnestly and affectionately put to the reader the following question :

Are you sure that you are saved?

Can anyone be sure of that? perhaps you ask. Yes; it is the privilege of every true believer in the Lord Jesus Christ to *know* in this world that he is saved.

Listen to God's own Word, and let no "blind leader of the blind" rob you of its precious truth. **"By grace ARE ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."** (Ephesians ii. 8, 9.) Here we learn three things: (1) that true believers *are* saved, (2) that they are saved through *faith*, and (3) that salvation is *not on the ground of works*.

Have you ever learnt that you are lost?

If not, it is because Satan has blinded your eyes; and, moreover, he tries to keep you in that state of blindness, and he endeavours, by means of business cares, sinful lusts, and the whole round of worldly pleasures and gaities, to prevent you from thinking seriously of your soul and its eternal interests. And if he cannot entirely prevent you from doing this, he endeavours still to compass your ruin by setting you on the wrong road, and telling you that you can save yourself by means of prayers, good works, and religious observances. But listen again to God's Word:

"What must I do to be saved?"

Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 30, 31.)

Here we learn the same blessed truth that salvation is the portion of all who truly believe in the Lord Jesus Christ. Yes, all believers may know that they are saved.

We would put to the reader another question:

Are your sins forgiven?

Is it possible for anyone to know that in this world? Certainly, for the Word of God assures us that in Him, that is, in the Lord Jesus Christ, "**we have redemption through His blood, the forgiveness of sins.**" (Eph. i. 7.) If your sins are not forgiven in this world they never will be, for there is no forgiveness

after death. No purgatory after death, no prayers or masses for the dead, will change the state of the soul that has passed from time into eternity. What Jesus said to the Jews in His day is equally true to-day, "If ye believe not that I am He, **ye shall die in your sins.**" (John viii. 24.) And he who **dies** in his sins will be **raised** in his sins to be **judged** for his sins. But while unbelievers will **never be forgiven**, all true believers in the Lord Jesus Christ may know now, while in this world, that they **ARE** forgiven, for God says, "To Him [the Lord Jesus Christ] give all the prophets witness, that through His name **whosoever believeth in Him** shall receive remission of sins." (Acts x. 43.)

Again, "By Him [the risen Christ] **all that believe are justified from all things**, from which ye could not be justified by the law of Moses." (Acts xiii. 39.) Here again we learn that the forgiveness of sins is to be had on the ground of faith, and not by works of law.

Have you eternal life?

Who can know that in this world? Every believer in the Lord Jesus Christ may know that he has eternal life, for the Word of God says, "These things have I written unto you that believe on the name of the Son of God, that ye may *know that ye have eternal life.*" (1 John v. 13.) Not that ye may *hope* to have it, but that ye may *know* that ye have it.

“This is the record, that **God hath given to us** [*i.e.*, believers] **eternal life**, and this life is in His Son. *He that hath the Son hath life.*” (1 John v. 11, 12.) Every believer in the Lord Jesus Christ is therefore privileged to know three things:

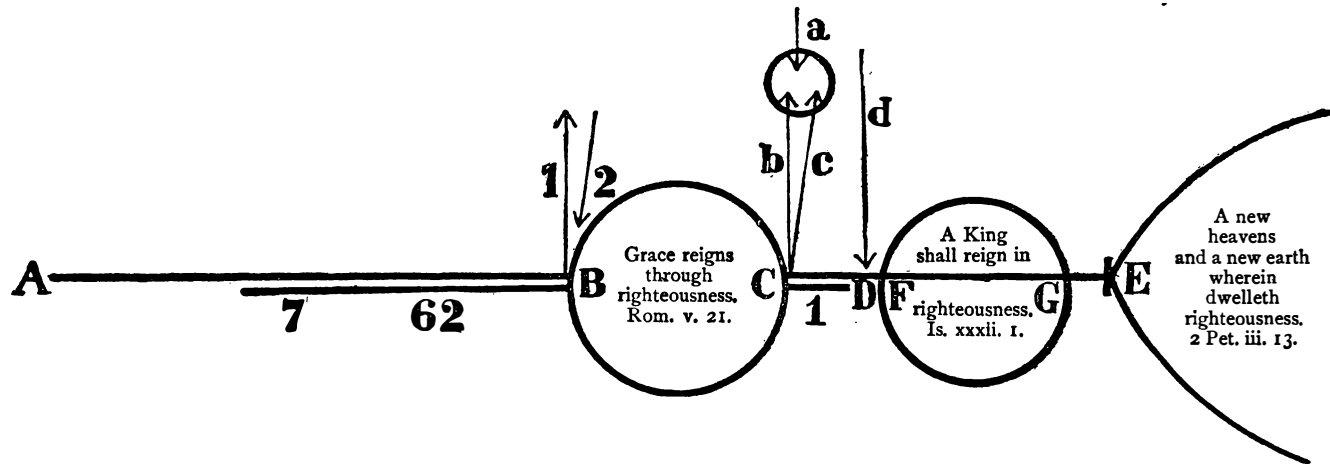
1. That he is saved.
2. That he is forgiven.
3. That he has eternal life.

These three blessings, amongst many others, are his portion here in this world before he dies.

Assuming all this to be settled, and that the soul is in the possession of “peace with God through our Lord Jesus Christ” (Rom. v. 1), we proceed to give a brief outline of dispensational truth.

What is dispensational truth?

Since the days of the garden of Eden, when man was first created and placed upon this earth, God has dealt with him on different grounds and in diverse manners; for instance, in innocence in Eden, under law at Sinai, by means of the kings and prophets in Israel, etc. These different methods of His dealings are called *dispensations*. Let the reader now refer to our diagram while we briefly go over the history of man from A to B. We will liken this to a three-volumed history—God’s history of the world. And let us remember that if this is the history of man, it is the history of both writer and reader. Yes, this is God’s history of each one of us.



Volume I.—EDEN.

This is a dark volume. Man was placed sinless in the garden of Eden. "God saw everything that He had made [man included], and, behold, it was very good." (Gen. i. 31.) How quickly all was changed! "By one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that **all have sinned.**" (Rom. v. 12.)

Volume II.—SINAI.

The second volume of human history is even darker than the first. Not only is man a sinner, but he is a **transgressor of the law**. Does the reader put himself under the law? Then he is "*under the curse.*" Listen. "As many as are of the works of the law are under the curse." (Gal. iii. 10.) Again, "What things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." (Rom. iii. 19.)

Volume III.—CALVARY.

This is the darkest page of human history. God's Son came into the world in grace—man cried, Away with Him! Crucify Him! From Eden to Calvary, through every stage, man's history has grown darker and darker. The only progress man has made *morally*, is **progress in evil**. He has advanced in know-

ledge, art and science, etc., but the climax of his guilt was reached when he nailed the Lord of Glory to the cross.

Reader, this is your history and mine !

Eden—Sinai—and Calvary reveal the solemn story of deepening sin and increasing guilt.

Man's probation is over.—At B (see diagram), that is, at the cross of Christ, man's history was closed *morally*. It will not be closed chronologically until the judgment of the **GREAT WHITE THRONE** at E. (See diagram.)

This explains that striking sentence of the inspired Word, "Now once *in the end of the world* [or 'end of the ages,' R.V.] hath He [Christ] appeared to put away sin by the sacrifice of Himself." (Heb. ix. 26.) But more than 1800 years have passed away since Christ appeared ; how then could that be the end of the world? It was the end morally. Man had been under probation through all the ages up to the cross, but at the cross man has been proved to be utterly and hopelessly

LOST.

God is not now looking for fruit from man. The parable of the husbandmen and the vineyard teaches us this same solemn truth. (Read Matt. xxi. 33 to end.) The vineyard represents the Jewish nation, hedged round about with all God's privileges, which, instead of yielding fruit for God, only slew His servants, the prophets. (Matt. xxiii. 34 to end.) "**Last of all** He sent unto them His Son." (xxi. 37.)

The coming of Christ into this world was God's last test—man “slew Him” and all was over. Since the cross of Christ man's probation has been at an end, and he has been treated by God as **LOST — CONDEMNED ALREADY.**

Reader, you do not need to wait until the day of judgment (E) to know how matters will turn out with you. Look back at the cross (B), and see there God passing sentence upon you. As the Lord Jesus said, looking forward to the cross, “**Now is the judgment of this world.**” (John xii. 31.) The day of the *execution* of this judgment will not be until the Great White Throne (E); but ever since the cross (B) man has been like a criminal in the condemned cell, “**condemned already,**” and just awaiting the day of execution.

But at B two things take place. There is (1) a line pointing *upwards*—**Christ is risen, and has gone up into glory.** At the cross He finished the work of atonement for sin, He glorified God by His death, and God has now placed Him at His own right hand, and crowned Him with honour and glory. (See John xiii. 31, 32; xix. 30; Heb. ii. 9.) But what happened when Jesus took His seat at the right hand of God? There is (2) another line pointing *downwards*—**the Holy Ghost descended at Pentecost.**

A new order of things now begins. Look at the first circle in the diagram: that represents this present period, or **the period of the Church upon earth.** Two things mark this

present period—(1) Christ, the risen man, is in glory; and (2) the Holy Ghost is on earth not as *an influence*, but as a divine Person.

From Eden to Calvary (A to B) the Holy Ghost *wrought* as an influence, quickening souls, etc., but during the Church period (B to C) He *dwells* here on earth. **Every believer** in the Lord Jesus Christ and His finished work during this present dispensation (B to C) is **sealed and indwelt by the Holy Ghost**. (2 Cor. i. 22; v. 5; Gal. iii. 2; iv. 6; Eph. i. 13; iv. 30, etc.) Not only so, but the Holy Ghost **dwells in the Church** collectively. (Eph. ii. 22; 1 Cor. iii. 16, etc.)

In Old Testament times (from A to B) it could not be said that the Holy Ghost had *come*, but **since Pentecost He has come**. (John vii. 39; xiv. 16, 17, 26; xv. 26; xvi. 17, 18; Acts i. and ii.; 1 Pet. i. 12.)

During the present period all believers are united by the Holy Ghost to Christ, the glorified Head of the Church in heaven. They thus become members of His body. “**There is one body**” (Eph. iv. 4), and all believers, during this dispensation, are members of that one body.

The day of Pentecost (B) was the Church's birthday. The saints before Pentecost (A to B) were quickened by the Spirit, but not indwelt by the Spirit, neither were they “members one of another.” As *individuals* they walked with God like Enoch, and will be in glory, through the work of the cross, amongst that group

spoken of as "the spirits of just men made perfect." (Heb. xii. 23.) But, besides these, there will be in heaven other groups—for instance, there will be the "innumerable company of angels,* the general assembly," as well as "the church of the firstborn, which are written in heaven." From not understanding the different dispensations many people have had the erroneous thought that the people of God of all ages are part of the Church. All the Old Testament saints will be in heaven, for they will take part in the first resurrection ; but, though in heaven, they will not hold the same relationship to Christ that the Church will—the Church is Christ's body (Eph. i. 23) and His bride (Eph. v. 25 ; Rev. xix. 7 ; xxi. 2, 9, 10 ; xxii. 17), whereas the Old Testament saints will be in the position of John the Baptist, viz., friends of the Bridegroom. (John iii. 29.)

This present Church period will end at the coming of the Lord into the air. (C.) Can anyone say when that will be? We believe not. Observe that there is no line through the first circle. Why is this? Because at the cross (B) God broke off His dealings with the earth ; He will resume them at the coming of the Lord. (C.) During that first circle prophetic times are not reckoned, consequently all those (such as Baxter, Dimbleby, etc.) who attempt to *fix the date* of the coming of the Lord are necessarily mistaken when they apply the 1260 days and other measurements of time to this present period.

* This is how the verse should be read.

It is a point of paramount importance to see that the Church period (B to C) is a parenthesis in God's dealings with the earth.

Prophetic time was broken off at B ; it will not be resumed again until C.

We know when the Church period began ; no one can say when it will end—it may end at any moment. Without attempting to fix dates, we believe we are drawing very near to the end of our first circle—"the coming of the Lord draweth nigh." (James v. 8.) Christian reader, **Where is your treasure?** Is it on earth, or in heaven? "Where your treasure is, there will your heart be also." (Luke xii. 34.) Is your affection set on things above, where Christ sitteth? (Col. iii. 1.) Is Christ the treasure of your heart? Remember that Jesus "is not here," and that you are left here to shine for Him during His absence. "Let your loins be girded about, and your lights burning ; and ye yourselves like unto men that **wait for their Lord.** . . . Blessed are those servants, whom the Lord when He cometh shall find watching." (Luke xii. 35-38.)

The coming of the Lord has two aspects—a *heavenly*, connected with the Church, and an *earthly*, connected with Israel and the nations of the earth. In the "**Bright and Morning Star**" we see the heavenly hope of the Church ; in the "**Root and Offspring of David,**" the earthly hope of Israel. (Rev. xxii. 16.) *Before He comes in judgment to the earth (D) He will come into the air (C).* At C three

things will take place simultaneously, and in the twinkling of an eye. (See 1 Thess. iv. 13-18; 1 Cor. xv. 51, 52.)

(a) "The Lord Himself shall descend from heaven."

(b) "The dead in Christ shall rise first."

(c) "We which are alive and remain shall be caught up together with them **to meet the Lord in the air**. And so shall we ever be with the Lord!"

Blessed (Titus ii. 13), comforting (1 Thess. iv. 18), and purifying (1 John iii. 3) hope!

At C the Lord Jesus will come into the air **for** His saints; at D He will come to the earth **with** His saints.

Who will be "caught up" at C? First, all the saints of every dispensation that have died from A to C; secondly, all the saints alive on the earth at C. (1 Cor. xv. 23, 51.) These glorified saints are seen in Rev. iv. and v., as the twenty-four elders *seated* on thrones, *clothed* in white, and *crowned* with gold. This is a symbolical number representing the entire company of the *heavenly* priesthood, alluding to the twenty-four courses of the *earthly* priesthood. (1 Chron. xxiv.)

In the Book of Revelation the coming of the Lord *for* His saints (C) takes place between chaps. iii. and iv.; but the coming of the Lord *with* His saints does not take place till chap. xix. 11.

Look at chap. i. 19.

"Write," 1st, "the things which thou hast

seen"—this is the vision of the Son of man walking amidst the candlesticks described in chap. i.

2nd, "the things which are"—these are seen in chaps. ii. and iii., the present period of the Church's history on earth, beginning at Pentecost (B), and terminating at the rapture (C).

3rd, "the things which shall be after these" (not "hereafter")—these are described from chap. iv. to the end.

Chaps. iv. and v. show us the glorified saints "caught up" at C, sitting at perfect peace around the throne, and in the very glory from whence the judgments are about to fall upon the earth. "Come up hither, and I will show thee things which must be after these" (not "hereafter"). "After these," namely, after "the things which are," or, in other words, after the Church's history on earth is terminated at C. (Rev. iv. 1.)

Consequently, all that the **Book of Revelation** describes from chap. vi. to xix. will take place between C and D.

"The mystery of lawlessness" which is even now working will then burst forth in terrible power, and the Antichrist, who *may* be alive at this very moment, will then be revealed; for the hinderer ("he who now letteth or hindereth"), that is, the Holy Ghost, will be "taken out of the way" at C. The Holy Ghost, who came down at Pentecost to abide (or dwell) **with**, and be **in** (see John xiv. 17) the saints of this present period (the Church),

will be taken out of the way when the Church, which is "the habitation of God through the Spirit" (Eph. ii. 22), is removed at the rapture (C).

But though the Holy Ghost will not be present on earth as a divine Person between C and D, He will nevertheless work in souls during that period, even as He did before the day of Pentecost from A to B. Souls were born of the Spirit from A to B; some will be born of the Spirit from C to D; souls are also born of the Spirit in this present period (B to C); but besides this, believers of this present period are **indwelt by the Spirit**, who is the seal of their relationship to God as sons (Gal. iv. 6), the bond of their union with a glorified Christ (1 Cor. xii. 12, 13), and the earnest of their future glory at the coming of the Lord. (Eph. i. 14.)

What souls will be saved between C and D? From whence will they be taken? Rev. vii. supplies us with the answer.

First, 144,000 of the **tribes of Israel**.

Second, "a great multitude, which no man could number," from the **heathen nations**.

None from Christendom.

Christendom's day of grace will be over at C. All who in wilful and sinful unbelief refuse the gospel of the grace of God now being preached will be given up to "strong delusion, that they should believe a lie." (2 Thess. ii. 11.) **There will be no more opportunity of salvation for Christendom after the coming of the Lord at C.**

When the Bridegroom comes all true believers (five wise virgins) will go in to the wedding ; all the oil-less professors (*i.e.*, those who have not the Spirit) will be shut out.

“And the door was shut.” (Matt. xxv.) Does Scripture give any indication as to the length of time of the period C to D? Yes. The seventy weeks of Daniel ix. afford a great deal of light on this point.* The seventy weeks are divided into three parts :

1. Seven weeks, during which the street and wall were being built.

2. Sixty-two weeks, up to the cutting off of Messiah, *i.e.*, the cross. This makes sixty-nine weeks in all, or 483 years.

3. One week, during which the coming prince of the Roman Empire will make a covenant with the apostate Jews. Sixty-nine of these weeks, then, are over ; they terminated at the cross (B). Then, upon the rejection of Messiah by the Jews, God began a new thing—the calling out of the Church ; this is now taking place, and forms a parenthesis (B to C) in God’s dealings with the earth ; but at the close of this present period, when the Lord comes and the Church is “caught up” to heaven (C), those dealings will be resumed, and the last week of Daniel (C to D) will run its course. Whether the last week will commence *immediately* after the rapture we cannot say, but certainly it will not be long afterwards.

* The lower line in the diagram, numbered 7, 62, and 1, refers to the prophecy of Daniel concerning the seventy weeks, to be explained in a future pamphlet.

Now the weeks, it is well known, are weeks of years, and not of days. Consequently, one week signifies seven years. During the course of those seven years terrible things—politically, religiously, and socially—will take place.

1. **The complete apostasy of Christendom :** that is, the utter abandonment of the Christian faith on the part of those left behind when the Lord comes. This unbelief is even now making terrible headway ; it will then be universal so far as these favoured lands are concerned.

2. **The revelation of Antichrist**, who will be the leader of apostate Christendom on the one hand, and of the apostate part of the Jews on the other. (1 John ii. 22.) He will sit in the temple of God at Jerusalem. (Dan. xi. 36-40 ; 2 Thess. ii. 4.)

3. **The resuscitation out of the bottomless pit of the Roman Empire** (Rev. xiii. 1-9 ; xvii. 8-15 ; Dan. vii. 19-28), whose prince will make a covenant with the mass of the Jews over whom Antichrist will be reigning at Jerusalem. (Dan. ix. 27 ; Isa. xxviii. 15.)

4. **The reunion of Christendom*** will then take place under the title of **BABYLON THE GREAT**. When the Lord comes at *Call true believers*, in whatever sect of Christendom they may be found, will be “caught up” to be for

* For further information on these points the reader is referred to *The Future of Europe*, price 6d. ; *The Man of Sin*, price 1d. ; *Russia's Destiny*, price 6d., to be had from James Carter, 13, Paternoster Row, E.C.

ever with the Lord. But, alas! large numbers in the various sects are merely worldly professors who have no saving knowledge of Christ; these will be, like Laodicea, spued out of His mouth at His coming; instead of being "caught up," they will be left behind, and will all merge into Babylon the Great of Rev. xvii. This will be the real reunion of Christendom, which is even now contemplated. It will consist of all the unsaved professors from amongst the entire group of sects—Anglican, Greek, Roman, and Nonconformist—left behind at the coming of the Lord (C); and this will be the religion of Western Europe for a short while after the removal of the true Church.

Blasphemous infidelity—the ten-horned beast full of names of blasphemy (Rev. xiii. 5, 6; xvii. 3)—and *corrupt, tyrannical religion* (Rev. xvii. — **BABYLON**) will be the prominent features in Western Europe during the short interval from C to D. These things are now rapidly coming to a head.

5. **The formation of a great north-eastern confederacy of nations**, with which the future of ~~Russia~~ Russia, China, and the Far East is bound up. This is developed in Dan. viii. and xi. (the king of the north) and Ezek. xxxviii. and xxxix. (Gog and Magog).*

6. **The great tribulation of the Jews in the land of Palestine.** (Isaiah xxx.; Zech. xii. 9-14; Dan. xii. 1; Matt. xxiv. 15-25.)

* See *Russia's Destiny*.

7. **The return of the ten lost tribes** (Isaiah xlix., lx.; Jer. xxxi.), who go through their tribulation not in, but on the way to the land. (Ezek. xx. 33-45.)

8. **The coming of the Son of man with power and great glory** (D), when all the saints caught up at C will come with Him (D). The Beast and the kings of the earth, *i.e.*, all the military power of Western Europe, and the false prophet, *i.e.*, the Antichrist, will then meet their judgment. (Rev. xix. 11-21.) Babylon the Great will already have been judged by the instrumentality of the Beast and ten kings. (Rev. xvii. 16.)

9. **The judgment of the living nations** will take place at D. "When the Son of man shall come in His glory (d), and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations." (Matt. xxv. 31, 32.)

When the coming of the Lord is spoken of as the coming of the Son of man, it is always His coming *in judgment* (d), and not His coming as the hope of the Church (a), which will take place at least seven years before. (Matt. xxiv. 30; xxv. 31; Dan. vii. 13.) Both these (a and d) are spoken of as the "coming" of the Lord, but the latter is also called His "appearing," for then He appears in glory. When He comes into the clouds (a) it is only the saints who will see Him; when He appears in glory (d) "every eye shall see Him."

The judgment of the sheep and goats has been called a "*sessional*" judgment, for the Son of man is there said to "*sit*" upon the throne of His glory"; it will immediately follow the "*warrior*" judgment of Rev. xix., when, at the Lord's appearing from heaven, the "Beast and the kings of the earth" shall be overwhelmed.

During the interval from C to D, especially during the last half of that period (*i.e.*, the time of the Jews' great tribulation—spoken of in Dan. and Rev. as "1260 days," "forty-two months," "time, times, and a half"—the last half of the seventieth week of Dan. ix. 27) the Jewish remnant will be persecuted, many of them will be martyred, and "except those days should be shortened" none of them could be saved. (See Matt. xxiv. 1-31.) This remnant will carry **the Gospel of the Kingdom** amongst the heathen nations; they are "these My brethren" (Matt. xxv. 40), received by "the sheep," rejected by "the goats."

The last act of judgment before the setting up of the millennium seems to be the destruction of "the king of the north." (Dan. xi. 45.) **"At that time Thy people [the Jews] shall be delivered."** (Dan. xii. 1.)

Restored to their own land and blessed therein, the tribes united so as to form "one nation in the land" (Ezek. xxxvii. 15-28), "**one king** [Christ] shall be king to them all," they will then be "at rest," dwelling "safely." Then will come the vast north-eastern confederacy of nations, Gog and Magog; they will sweep into Palestine like "a

cloud to cover the land" (Ezek. xxxviii. 16), only to find (alas! for them) that "**the Lord is there**" [Jehovah-Shammah]. (Ezek. xlvi. 35.)

The first part of the reign of Christ will be occupied with these acts of judgment, subjugating His enemies. During the millennium (1000 years) *Christ will reign in righteousness*; all the glorified saints will live and *reign with Him*. (Rev. xx. 4.) These glorified saints constitute all who take part in the "first resurrection," namely, all who will be raised at the coming of the Lord at C, and all the martyred saints from C to D. They are enumerated in Rev. xx. 4—three companies, namely:

1. The sitters on the thrones—"I saw thrones, and they sat upon them." These are the twenty-four elders, who, as we have seen, include the Old Testament saints and the Church, "caught up" at C.

2. The souls under the altar (Rev. vi. 9-12)—"I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God." This is a martyred company, slain probably during the first half of the seventieth week.

3. The martyred remnant under the Beast (Rev. xiii. 15)—"I saw . . . [those] which had not worshipped the beast," etc. These are slain during the last half of the seventieth week.

Each of these three groups shall "live and reign with Christ for 1000 years" [the second circle of the diagram]. This circle (F to G)

represents the millennial reign of Christ ; it will last for 1000 years, according to Rev. xx. This is the time spoken of as that of “the **manifestation** of the sons of God,” for which “the earnest expectation of the creature” is waiting. (Rom. viii. 19.) Then “the bondage of corruption,” under which “the whole creation groaneth and travaileth in pain,” will be removed, a bondage which is the result of Adam’s sin. Believers are *now* (B to C) introduced into the liberty of *grace*; creation will *then* (F to G) share “the liberty of the *glory* of the children of God.” The Psalms and the Prophets are filled with bright and cheering descriptions of this time.

During the millennium :

1. Satan will be bound. (Rev. xx. 2.)
2. Christ will reign personally. (Rev. xx. 4 ; Isa. xxxii. 4.)
3. Jerusalem will be the centre of joy and blessing for all the nations of the earth. (Isa. lx.-lxvi., etc.)
4. The groan of creation will be hushed. (Rom. viii. 19-24 ; Isa. xi. 1-10, etc.)

Space will not permit of our further enlarging on this happy theme.

The Day of the Lord overlaps the millennium. The Day of the Lord will commence at D, when the Lord Jesus Christ will Himself come forth from heaven. (Rev. xix. 11.) A short period of judgment *upon the living* will then ensue. “Behold, the day of the Lord

cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it." (Isa. xiii. 9.)

When the Lord comes *for* His saints at C He will take the *saints* out of the world; when He comes *with* them at D, He will take the *sinners* away in judgment.

N.B.—We have before shown how it comes to pass that, though *all* the saints of this present dispensation (B to C) are caught up at C, there will still be saints on the earth when Christ returns in judgment at D.

Again, "the Son of man . . . shall gather out of His kingdom all things that offend," etc. (Matt. xiii. 41-43); then will be fulfilled the warning of our Lord, "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left," etc. (Luke xvii. 20-37.) This refers not to the removal of the saints to heaven at C, but to the removal of sinners from the earth in judgment at D; *the one who is taken is taken for judgment.*

The millennium will be the time of Christ's reign in *glory and power*, and we gather that many of the nations will submit themselves to Him *outwardly* without any inward change of heart—in other words, without being converted. (See Psalms xviii. 44; lxvi. 3, where the expression "submit themselves" is rendered in the margin, "yield *feigned* obedience.")

Hence when Satan is loosed out of his prison at the close of the millennium (Rev. xx. 7-10)

a terrible outburst of human rebellion against God once more takes place. We must not confound Gog and Magog of Rev. xx. with Gog and Magog of Ezek. xxxviii. In Ezekiel the words must be understood *literally* as applying to those lands which, in the early division of races, were peopled by the sons of Japheth (Gen. x. 2); in other words, Russia. Whereas in Revelation it is *figurative*; the revolt of unconverted men, led on by Satan at the *close* of the millennium, will be so terrible that it can be likened to nothing else than that vast confederacy at its *commencement*, which will meet with the awful judgments described in Ezek. xxxix.*

This will be immediately followed by the judgment of the wicked dead before **the Great White Throne**. (E.) Death, the last enemy, will then be destroyed, and Christ shall deliver up the kingdom (E) which he received at D. The mediatorial kingdom of the Son of man will then be at an end, and God, in the plenitude of His being of Father, Son, and Holy Ghost, shall "be all in all." (1 Cor. xv. 24-29.) The Day of the Lord, which will begin at D, will end at E; as "a thief in the night" will it be ushered in, "with a great noise" will it terminate, for then (at its close) will "the heavens and the earth which are now" be burned up. (2 Peter iii. 1-14.)

The eternal state will then commence; there will be a new heaven and a new earth, wherein dwelleth righteousness.

* See *Russia's Destiny*.

1. During the present period (B to C) "grace reigns through righteousness unto eternal life." (Rom. v. 21.)

2. During the millennium (F to G) "a King shall reign in righteousness." (Isa. xxxii. 1.)

3. During the eternal state righteousness will dwell. (2 Peter iii. 13.)

During the eternal state all distinctions between men, of race and nationality, will cease. These distinctions belong to time and not to eternity. In eternity "the tabernacle of God is with **men**, and He will dwell with them."

From the brief but beautiful description of the eternal state given in Revelation xxi. 1-8 we gather :

1. The Church will hold a special place of blessing as "the tabernacle of God." **"Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."** (Eph. iii. 21.)

2. All who escape the terrible judgments of the Day of the Lord—that day which begins at Revelation xix. 11, and terminates at Revelation xx. 15—will be everlastingly blessed upon the "new earth." They are the "men" (no longer spoken of as Jew or Gentile) with whom God will delight to dwell.

3. The doom of the wicked will be as endless as the blessing of the righteous. "When God will have rest in the new heavens and earth—when He will come down to abide among men, because there will no longer be

any evil to check His dwelling with them—then it is that the awful scene presents itself of evil and its hopeless unending torment . . . nor does a word intimate that its horrors will ever come to an end.”

Down to the end of Revelation xxi. 8 we are given a continuous account of the ways of God carrying us on to eternity. At verse 9 the Spirit of God goes back to give a fuller picture of the millennial state.

Reader, in view of eternity, let me ask you, On what is your hope built? Can you say—

“On Christ the solid rock I stand,
All other ground is sinking sand”?

“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.” (Rev. xxii. 20.)

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