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PROPHETIC CATECHISM:

AND

MILLENNIAL GLORIES AND BLESSINGS.

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or Jewish Question," "Our Bible Notebook," etc.

FOURTH EDITION.

FORTY-FOUR QUESTIONS AND ANSWERS,
WITH
MILLENNIAL GLORIES AND BLESSINGS.

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Prophetic Catechism,

AND

MILLENNIAL GLORIES AND BLESSINGS.

1. Is a Second and Personal Return of our Lord from Heaven taught in the Bible?

Yes. It is a truth interwoven in the very texture of the Word of God. Hundreds of passages speak of it. Whole books treat of it, as the 16 prophetic writings—Isaiah to Malachi; it is also the main theme of a considerable portion of the Book of Psalms. In the New Testament, the Thessalonian Epistles, and the Revelation especially are full of it. About a third of the entire contents of the Sacred Volume is occupied with this great theme. Compare two distinguishing portions, Zech. xiv. and 1 Thess. iv.

2. Does the Lord not Come at the Great and Final Judgment of the Dead? (Rev. xx. 11-15).

No. Read the passage carefully and you will see that there is neither a *coming* by Him, nor a *going* to Him by us; further, that the final judgment is one which contemplates the wicked only, and takes place *after* the 1000 years' millennial reign.

3. When shall the Lord Return from Heaven?

We cannot say, as neither time, nor season, have been revealed (1 Thess. v. 1); while the day and hour are alone known to the Father (Mar. xiii. 32).

4. Cannot you fix an approximate Date?

No. We utterly reject speculation and guess work.

5. Why is the Date of the Lord's Return Withheld?

That as Christians we might be found momentarily waiting, watching, looking for Him, and trimming our lamps. 1 Thess. i. 10; Luke xii. 35-44; Matt. xxiv. 42-44; xxv. 7.

6. Are there Signs indicating the near Return of our Lord?

Yes. And we may look *at* signs, while not looking *for* them. Scripture points to certain moral and political signs. Luke xxi. 25-28; Jude 14-18; Matt. xxiv. 32, 33; 2 Peter iii. 3, 4.

7. What is the first object in the Lord's Personal Return?

To translate all true believers to His Father's house (John xiv. 2, 3) and subsequently to the Kingdom (2 Tim. iv. 8).

8. Is the Coming referred to in Zech. xiv. 4, 5 the same as in 1 Thess. iv. 15-17.

No. The coming or presence of the Lord is a general term. The coming in these texts are at different times, for different purposes, and to different places. The *prophet's* reference is to the descent of the Lord to the literal Mount Olivet, for the deliverance of the Jews, and accompanied with all His heavenly saints and angels. The *Apostle's* reference is to the descent to the literal air, to receive all real believers who shall be caught up in the clouds to meet Him there. This latter event is one prior to the other. Before He comes *with* (Zech. xiv.), it is evident He must first come *for* His people (1 Thess. iv.). The word "coming" is applied to both events.

9. Where is the Truth of the Lord's Return for His People taught in the Old Testament?

There is no hint of it in the Old Testament. The translation of all believers to Heaven—the raised dead and changed living—is a New Testament truth and one of special revelation. "Behold, I show you a mystery" (1 Cor. xv. 51): "this we say unto you by the Word of the Lord" (1 Thess. iv. 15).

10. Where is this special aspect of the Coming first taught?

In John xiv. 3, "I come again and receive you unto Myself." Here the fact simply is stated.

11. Where are we furnished with Details of this Event?

In 1 Cor. xv. but more fully in 1 Thess. iv. 13-17.

12. Name the Order of Events?

First, the Lord shall descend from Heaven with a shout to wake up His saints. *Second*, "the dead in Christ shall rise first," *i.e.*, before the living believers are changed. *Third*, all saints alive on the earth at that moment shall, with the raised dead, be changed into the physical and moral likeness of Christ (Phil. iii. 21; 1 John iii. 2). *Fourth*, both classes shall be caught up together in the clouds—mode of conveyance. *Fifth*, the meeting or trysting-place between the Lord and His saints is the air. But while the foregoing is the order all shall be accomplished in the "twinkling of an eye."

13. Who are embraced in the expression "The dead in Christ"?

All the righteous dead from the days of Adam—all who belong to Christ (1 Cor. xv. 23).

14. Who are meant in the expression "The First Resurrection"?

All true believers who have died, or shall die. "The first resurrection" began with Christ "the first fruits" (1 Cor. xv. 23) and is finished on the eve of the introduction of the millennial reign, by the resurrection of future companies of martyrs (Rev. xx. 5, 6).

15 Will all God's People—dead and living—be translated at the Coming?

Yes. Every one. As to the living: see 1 Thess. iv. 15; John xi. 25; as to the dead: see verse 16 of 1 Thess. iv. and John xi. 26. The terms used explicitly forbid exception.

16. Do the words "unto them that look for Him shall He appear" (Heb. ix. 28) imply that some believers may be left behind?

Certainly not. Every true believer is looking for Him to come; the time and way are not at all in question, but simply the fact. Wherever there is heart-affection to Christ, His coming or presence is desired.

17. When all believers are removed from the earth who then will carry on the testimony to God and the Truth?

The Spirit of God will act in sovereign grace from Heaven as of old. He will convert and raise up a true witness for God amongst Jews and Gentiles, Rev. vii.; Matt. xxiv. 14; Dan. xii. 3, etc. But by what means this will be effected we are not informed; then these witnesses shall preach the Gospel of the Kingdom to others, many of whom shall be saved and thus swell the witnessing company on earth.

18. What is the length of Time, and what the Principal Events between the Translation to Heaven and the subsequent Return ?

The interval is one of at least seven years, covering the last week of Daniel's celebrated prophecy of 70 weeks or 490 years (Dan. ix.). The principal events are as follows:—the national Restoration of Judah to Palestine; the resuscitation of the old Roman Empire; the rise and reception of Antichrist amongst the Jews as king and false prophet; the erection of a Temple and the revival of Judaism; the unparalleled tribulation which will continue three years and six months; awful conflicts between the West and the East in connection with the Jews—Rome (political) will be opposed to Gog or Russia; outbursts of deadly hatred against the saints of God—their blood shed as water, and Jerusalem more than once besieged.

19. By Whom and by What means will the National Restoration of Judah be effected ?

An unnamed, but evidently a commercial nation—probably Great Britain—will, by her merchant navy—bring about this grave event which shall change the whole political aspect (Isa. xviii.). “*Woe* to the land” read “*Ho* to the land”; that is, universal attention is called to this great event. In the Jews is centred God's government of the earth, and Jerusalem the capital city of that government (Deut. xxxii. 8; Ezek. v. 5)—the city of the Great King.

20. Will there be a further Return of Jews and Israelites ?

Yes. The tide of Jewish emigration, principally from the persecuting power of Russia, has been steadily flowing on towards Palestine for the last twenty years, but the predicted national restoration is yet future: the return for political reasons, and effected by a Western power, will be in unbelief: the after flocking to the land is of individuals and families, saved and knowing the Lord

(Isa. xxvii. 12, 13; xxxv. 10; lxvi. 19-21; Ezek. xx.; xxxiv.; Matt. xxiv. 31). *Israelites* (Ephraim) as well as *Jews* (Judah) and Benjamin are noted in these Scriptures.

21. What will the Jews do when Returned to Palestine?

Build a temple; restore the Mosaic ritual; receive Antichrist as messiah, king, and prophet; and enter into a seven years' league, or covenant, with the head of the revived Roman Empire (Rev. xi.; Matt. xxiv. 15; 2 Thess. ii. 4; Dan. ix. 27, etc.).

22. Name the Principal Scriptures in which the titles and doings of Antichrist are described?

1 John ii. 18-22, Antichrist; 2 Thess. ii. 3-9, man of sin, son of perdition, the lawless one, see R.V.; John v. 43, "another in His own name"; Rev. xiii. 11, another beast; Rev. xix. 19, 20; xx. 10, the false prophet; Dan. xi. 36-39, the king; Zech. xi. 17, the idol shepherd; Ps. v. 6, the bloody and deceitful man. In the Psalms he is described, not named as he is in the Epistles.

23. What are the principal Scriptures which refer to the Great Tribulation? How long will it last? Who shall suffer in it?

Jer. xxx. 7; Isa. xxviii. 18-22; Dan. xii. 1; Matt. xxiv. 15-29; Mark xiii. 14-24; Rev. iii. 10; vii. 9-17; xii. 17; xiii. 7, 8. It will last three years and a half, or a time (a year), times (two years), half a time (six months), 1,260 days, or 42 months (Dan. ix. 27; Rev. xii. 6, 14; xiii. 5). *Jewish* saints will especially bear the brunt of it (Mark xiii.), *Gentile* believers in countless multitudes will emerge out of it (Rev. vii.); while the *Church* will be exempted from it entirely (Rev. iii. 10).

24. In what form will the Roman Empire be Revived? Who shall accomplish it? What City will be the seat of its Government?

The ancient Empire when revived will consist of ten kingdoms having a strong central head or chief (Dan. vii. ; Rev. xvii.). Satan will give it a resurrection, energising and controlling it through its mighty Emperor, the "little horn" of Dan. vii. ; or "the beast" of the prophetic Scriptures (Rev. xiii. 1-10 ; xvii. 8). Rome on the Tiber, the ancient capital, will again form the seat of the Imperial Government (Rev. xvii. 18).

25. Who is the King of the North? Dan. xi.

The future political oppressor of the Jews, hailing from the present Syrian possessions of the Sultan, in which a kingdom will be set up by Russian influence and power. This king will be thoroughly hostile to the aims and projects of the great western power ; the enemy too of the king of the south, spoken of as the Assyrian by Isaiah (chap. x.), and Micah (chap. v.), and "little horn" by Daniel (chap. viii. 9-12).

26. Who is the King of the South? Dan. xi.

The then king of Egypt—the political ally of the western power and enemy of the king of the north.

27. Who is Gog? Ezek. xxxviii. 2-3.

The last Emperor of the Russian peoples ; the antagonist of the revived western power, and bitter enemy of the restored Jewish people.

28. Who are Gog and Magog? Rev. xx. 8.

Symbolical of the Lord's enemies at the close of the millennial reign. The Gog of the prophet (Ezekiel) makes his attack upon Israel at the *commencement* of the reign ; whereas the Gog of the Apostle (John) does so at its close. The former comes from the *north* aided by Persia,

etc., the geographical location of the Russian peoples ; the latter, *i.e.*, Gog and Magog, assembling from the four quarters of the earth. The times, circumstances, and enemies are distinct. Note carefully that the little horn of Dan. vii. and viii. are by no means identical personages. The former is the great western chief ; the latter acts in the east ; the former is the political ally of restored Judah ; the latter, the political oppressor of Judah.

29. Who are the leading Actors in the Coming Crisis ?

(1) The beast, *i.e.*, the revived Latin Kingdom or its personal head, and (2) the false prophet—these will be confederates in evil (Rev. xiii.) and so will share one common doom (Rev. xix. 20) ; the former a Gentile, the latter a Jew. Next (3) the king of the north, or the Assyrian (mentioned under the latter title in the prophecies of Isaiah and Micah), and (4) Gog—the last Czar of the vast Russian populations. These two latter personages work together in the political oppression of restored Israel. Thus Satan's chiefs in the future are these four :—the beast ; the false prophet ; the Assyrian ; and Gog.

30. Does Scripture give any information as to the future of Egypt ?

Yes. Egypt, now the " basest of kingdoms," shall in the coming days of glory be brought into fullest blessing, Jehovah saying of it, " blessed be Egypt, *My* people"—one, too, of the three leading kingdoms on the millennial earth (Isa. xix. 25). Egypt protected and sheltered the child Jesus (Matt. ii. 12-15), and that service, little understood at the time, will never be forgotten, but remembered by God in rich blessing. But ere Egypt's sun rises, she will be ruled by a cruel despot, and the treatment anciently accorded to Israel (Exod. i., ii.), will, in righteous retribution, be meted out to the Egyptians, who in their misery shall cry unto the Lord and He shall deliver and save them. Egypt is yet destined to play an important part in the near future struggle, and to become the platform of some of the most marked and decisive events rapidly approaching (Isa. xix. ; Dan. xi.).

31. What will be the future of Assyria?

Consequent upon the dismemberment of the Turkish power, the ancient kingdoms of Assyria and Egypt will be re-constituted; the former by Russia, the latter by a western power. The long-standing quarrels of past centuries will break out afresh. Palestine lying between Assyria (north) and Egypt (south) becomes as before the bone of contention between these rival powers. But God in mercy will interpose. The battle-cry of contending hosts shall be hushed. A safe highway from south to north through Palestine will be formed. The Egyptians and Assyrians will bury for ever their enmity and mutual jealousies, and will be knit heart to heart in closest bonds of enduring friendship. Both peoples shall enjoy along with Israel the blessing of Jehovah. Thus, in these countries of abounding evil, grace will yet triumph to the glory of God (Isa. xix. 23; 25; Dan. xi.). These events have their place *after* the removal of the Church.

32. Is Turkey named in the Prophetic Scriptures?

Turkey is not once mentioned by name in the Word of God. The Euphrates which is supposed to point out the Mohammedan power (Rev. ix. 14; xvi. 12) was originally the seat of the first of the Universal Monarchies, Babylon. In John's day, 96 A.D.—the period of the Apocalyptic visions—the Euphrates first named in Gen. ii. 14, formed the eastern boundary of the Roman Conquests; while the prophetic references (Gen. xv. 18; Deut. xi. 24) mark it as the eastern limit of extended Palestine in the future. The Euphrates is ever a boundary river. It is to be literally dried up to facilitate military movements. The re-juvenation of Turkey of late in no wise affects the fulfilment of Jewish prophecy. The provinces under Turkey, referred to in the Scriptures, are bound to come into line when God's time has come.

33. Is Russia clearly pointed out in the Scriptures?

Yes. Russia is named by the prophet of the captivity 1450 years before Ruric, the Norman pirate, founded the great northern Kingdom and gave it its present name

in the ninth Christian century. Ezek. xxxviii. 2, 3 ; xxxix. 1, reads "Prince of *Rosh* (Russia), Meschech (Moscow, late European Capital), and Tubal (Tobolsk, Asiatic Capital)." Russia is pointed out in these prophetic Scriptures as gathering against restored Israel in the last days ; countless hosts consisting of infantry and cavalry—armed with weapons of every description—being ranged under her banner. Gog—the last imperial chief of the Russians—and his mighty host are destroyed on the mountains of Israel, only a sixth part being preserved as a witness of the righteousness of Divine judgment (chap. xxxix. 2). The land of Gog (Russia), too, and the adjacent islands will have judgment meted out to them (verse 6). The effect of these solemn dealings upon Israel and the heathen will be that Jehovah shall be known and feared (verse 7).

34. Is Persia named in the Prophetic Word?

Yes. Persia is the second of the four universal Empires (Dan. ii. 32 ; vii. 5). She is also confederate with Russia in the final invasion of Palestine (Ezek. xxxviii. 5). She will, with other powers, be destroyed by the Lord descending from Heaven in judgment (Dan. ii. 35). Persia is a weak power, a mere shadow of its former greatness—its life simply prolonged (Dan. vii. 12).

35. Is Greece mentioned in the Prophecies?

Yes. Greece is the "brass" of the "great image" beheld by Nebuchednezzar (Dan. ii. 32), and the "leopard" to whom dominion was given in the vision of Daniel (chap. vii. 6). The strength of the Grecian kingdom shall yet be matched against the sons of Zion, but be thoroughly vanquished in the coming struggle (Zech. ix. 13). Greece will be destroyed at the advent of the Lord in judgment (Dan. ii. 35).

36. What part will the cities of Babylon and Nineveh take in the future?

These cities being the centres of hatred to God's people—Babylon to Judah and Nineveh to Israel—and the respective capitals of the kingdoms which destroyed Judah and Israel are doomed to perpetual desolation. As cities they shall never again rear their heads. For Babylon, see Jer. li. 62-64; for Nineveh, consult Nahum iii. 18, 19.

37. Will the Peoples formerly located within the boundaries of Immanuel's Land be Restored?

Yes, for a brief season only. In that remarkable millennial chapter, Isa. xi., Philistia, Edom, Moab, and Ammon are especially named as being in thorough subjection to Israel in the day when she assumes headship of the nations. The whole land of Israel will then be occupied by her rightful inhabitants (Obadiah, verses 18-21). Esau, regardless of his near relationship to Jacob, was yet the most bitter and hostile of enemies (Ps. cxxxvii. 7), hence after the restoration to Edom that people shall be utterly destroyed, for they—the Edomites—are "the people against whom the Lord hath indignation for ever" (Mal. i. 4).

38. Is China named in the Prophecies?

We believe the Celestial Empire is referred to in Isa. xlix. 12 where the prophet, referring to the future gathering of Israel, says, "these from the land of Sinim"—the Asiatic name for China. There are a considerable number of Jews in the Celestial Kingdom; they shall all return.

39. How are the Nations distinguished in the Prophecies?

The civilised part of the earth, *i.e.*, the scene of prophetic dealing connected with the Jews, as distinguished from the distant heathen, will be divided into two hostile

camps. Political concentration, *now* the aim of all governments will *then* be fully developed, the future Emperor of Italy, and Czar of Russia, being the respective chiefs. "The Beast"—which when unqualified in the prophecies, always signifies the revived Roman power or its energetic head—will with his numerous satellites, *i.e.*, Great Britain, France, and Western Europe generally, gather against the Lamb of God (Rev. xix. 19) and politically espouse the cause of the Jew. Gog or Russia will command north and east of Palestine in *Asia*, as the beast in *Europe*, and will have an immense and miscellaneous following (Ezek. xxxviii. 4-9). Gog—symbolic name for the last Czar of the Russian peoples—is the bitter enemy of restored Israel, and seeks again and again to destroy the people and gain possession of her riches and land. Gog and his allies in determined attacks upon Jerusalem are referred to in Isa. x.; Zech. xiv. 1-3; Ps. lxxxiii. Thus Russia and Rome and their respective followers, while enemies of God, are yet mutually opposed—their aims and political designs being altogether different. The beast espouses the cause of the Jew. Gog is politically hostile to Israel.

40. Will the Return of Ephraim or the ten tribes be accomplished at the same Time, by the same Means, and from the same Places as Judah or the Jews?

The return of both houses of Israel will be commenced *about* the same time. Judah will be restored by the help of a maritime nation—one who has not hitherto meddled with Jewish matters (Isa. xviii.). As her great sin in the rejection of Christ was perpetrated in the land, so the land becomes the scene of her judgment, "two parts therein shall be cut off and die; but the third part shall be left therein" (Zech. xiii. 8). Israel, or Ephraim, on the other hand, will be dealt with differently. Sitting down at ease among the heathen and taking up their gross and rank idolatry (Ezek. xx. 32), the fury of Jehovah breaks out against them and with His mighty arm He brings

them out from amongst the countries whence they were scattered. The human instrumentality is not, so far as we know, revealed, unless Isa. xviii. includes Ephraim as well as Judah. Judah is *dispersed* (Isa. xi. 12). But as Ephraim is not chargeable with the same character of sin as Judah, so judgment of a different character and inflicted in a different place is meted out to her. She is brought into the "wildernesses of the people," *i.e.*, the wilderness between Egypt and Palestine, and also the wilderness between Palestine and Assyria. *There* the rebels are dealt with in judgment while those spared and converted will be brought into the land to rejoin their brethren of Judah: see Isa. xviii. 7. The rebels destroyed are of those *not* written in the book (Dan. xii. 1; Hosea ii.; Ezek. xx. 32-38). Judah is dealt with in the land: Ephraim dealt with outside the land: Israel *outcast*.

41. What are the Principal Scriptures which show the entrance of Ephraim, or the ten tribes, into the Land?

Jer. xxxi. 6-21 shews the chastened yet joyous spirit in which they enter the land, never again to be removed; while Isa. xlix. 12-23 expresses the delight and surprise of Judah in receiving back her long-lost children of Israel. The re-union of both houses of Israel is happily set forth in Ezek. xxxvii. 15-22.

42. What are the principal Scriptures which prove the Conversion of all Israel, her settlement in the Land, and her supremacy over the Nations?

For the salvation of all Israel, see Rom. xi. 26; Ezek. xxxvii. 9-14; Heb. viii. 8-12; Isa. lix. 20, 21; Ezek. xx. 40; Ps. xiv. 7; Rev. vii. 3-8. Continued spiritual blessing secured, Isa. lix. 20, 21. For the settlement in Palestine as one united nation, see Ezek. xxxiv. 13; Zech. viii.; Isa. xiv. 1, 2; Jer. xxx. Her continuance in the land, see Ezek. xxxvii. 25. For Israel's headship over the nations, see Isa. lx. 12, 14, 16; Zech. ii. 9-12; xiv. 14-17; Deut. xxviii. 7-13; Isa. ii. 2-5.

**43. How is the Lord's great Prophetic Discourse divided?
Matt. xxiv.-xxv.**

(1) The Lord's future return to Palestine, chap. xxiv. 1-44. (2) The Lord's return in relation to Christendom, chap. xxiv. 45; xxv. 30. (3) The Lord's return in relation to the nations, chap. xxv. 31-46. These interesting sections of our Lord's great advent sermon may be read either singly or together with great profit.

44. What should be the moral effect of Prophetic Studies?

Prophecy is the certain light of God thrown upon the present and future. It unfolds the solemn process needful for the removal of evil and the establishment of the world-kingdom of Christ. As the successive judgments revealed are pondered, a deep spirit of seriousness and solemnity are produced wherever the conscience is in exercise. "What manner of persons ought ye to be in all holy conversation and godliness?" is a searching question to each one. Do we really believe that the end of all things is at hand? That the Judge is at the door? O then let us be sober and hope to the end. Arise and trim thy lamp, waiting virgin, pilgrim, and child of God. 1 Thess. v. 1-8; 2 Pet. iii.

"Allelujah! for the Lord God Omnipotent reigneth."

MILLENNIAL GLORIES AND BLESSINGS.*

The Personal reign of the Lord over the earth and the heavens is a grand, a magnificent outlook. The saints of Old and New Testament times share in the glorious reign, and have their part in the riches, wealth, and splendour of the vast dominion of our Lord. The Church is the nearest and dearest to Christ now and evermore, and occupies a very special place in His reign and glory.

The coming Kingdom, great and glorious, is in its conception, administration, and extent, absolutely without a parallel in history. The Kingdom shall display the perfection of human government. It is the goal of hope. The Hebrew prophets descant of it in glowing terms. The glories and grandeurs of Messiah's Kingdom occupies more than a third of the Old Testament. Creation groans, but in hope, as the glad story of His coming and reign thrills its very soul. Herein is a study of profound interest. Herein lies a field of research open to all. The coming Kingdom as a subject is only equalled by the story of the cross itself. To this latter we gladly yield the palm, and bow in lowliest homage to its surpassing greatness. But the meditorial Kingdom of our Lord and of His saints, unlimited in extent—circumscribed only by the bounds of creation—righteous and beneficent in its character, more enduring than sun and moon, and stable as the throne of the Eternal, is a theme which should engross the attention of all, especially as the effect of vision and prophecy is *about* to be realised. Speculations as to time or manner of accomplishment, dreams and fancies, imagination and guess-work, and all word painting, and conjectural work of every sort, must be sternly checked and effectually kept under control. *God's* description of the coming Kingdom is circumstantially told in the pages of the prophets, and these testimonies unfold a marvellous story. All needful to know has been revealed, but how limited is *our* range of vision. Apply

* From the author's recent work, *At Hand, or Things which must shortly come to pass*. To be had from the author: see back of cover.

the telescope of faith to the prophetic future as it culminates in the glories of the Kingdom, and its comprehensiveness and vastness shall surprise you. Use the microscope to the thousand details which lie scattered like gold dust through both Testaments, and the result will astonish you. The comprehensiveness of Isaiah, and the literal details in Zechariah may be instanced as examples of telescopic and microscopic examination of the coming prophetic situation. The morning without clouds is about to break, the glories of the millennial Kingdom are even now gilding our sky, the rainbow of prophetic promise gleams with light. He is coming, and O how soon our hopes may be lost in full and happy accomplishment.

CHRIST'S PUBLIC MANIFESTATION IN GLORY.

He comes a second time. Jesus who lived, loved, died, and rose, is personally coming to reign (Acts i. 11). He comes in the sight of all, and amidst the wailings of many (Rev. i. 7). It will be a grand triumphal entry into the scene wrested from the grasp of Satan (Rev. xix. 11-16). His heavenly saints and all the angelic host take their part in the grand procession (Jude 14; Col. iii. 4; Matt. xxv. 31; Heb. i. 6). Unexpectedly, suddenly, He sweeps down upon a mad and rebellious world in irresistible might. It will be a night of awful surprise to the guilty world then wrapped in sleep and moral darkness (1 Thess. v. 2-4; 2 Pet. ii. 10; Dan. ii. 34, 44, 45). He cometh with ariel clouds (Rev. i. 7), these attest His Divine majesty and mission to this world. Again, the clouds of heaven form His chariot, and His royal seat the right hand of power (Matt. xxvi. 64, R.V.). Yet once more we read, "then shall they see the Son of Man coming in a cloud with power and great glory" (Luke xxi. 27). His actual, personal presence is thus intimated. His victorious coming, His assured triumphs and victories are attested by the white horse which bears Him to the scene of His conquests (Rev. xix. 11).

THE BINDING AND IMPRISONMENT OF SATAN.

After the expulsion of Satan and his angels from heaven (Rev. xii.)—rejoiced in and celebrates by the dwellers there—he rules the apostate world—civic, social, and religious—for three years and a half, turning the lands of Christendom, and Judea especially, into a pandemonium. But when Gentile power in blasphemy and cruelty has risen to its height, and Church corruption has sunk to its utmost depths of degradation, the Lord Himself appears on the scene. The confederated powers of evil are crushed and ground to powder (Dan. ii. 35, 44 ; Rev. xix. 15-21). The two great personal leaders are cast without trial into the eternal abode of misery, and Satan, the unseen, yet the real chief of the vast, congregated hosts of evil, is bound and cast into the abyss, or bottomless pit, for 1000 years (Rev. xx. 1, 2). Thus during the whole period of the Lord's reign (verse 4) the gladsome earth is freed from the presence, the wiles, temptations, darts, and roar of the great enemy of God and man. What a relief to the wearied sons of men! Thus the coming Kingdom is characterised (1) by Christ's Personal reign, and (2) Satan's confinement in the abyss—both the reign and the imprisonment lasting 1000 years.

CHARACTERISTIC FEATURES OF THE MILLENNIAL REIGN.

ITS DURATION in its mediatorial character—1000 years—
Rev. xx. 4. But the Lord's reign embraces eternity as well as the 1000 years.

ITS EXTENT : the heavens and the earth. Ps. viii. ; Eph. i. 10 ; Dan. vii.

ITS RIGHTEOUS CHARACTER. Ps. lxxii. and xlv. ; Isa. xxxii. 15-20 ; Prov. viii. 15.

ITS BENEFICENT CHARACTER. Zech. vi. 12, 13 ; Ps. lxxii. 12-14.

ITS KING AND ASSOCIATED HEIRS. 2 Tim. ii. 12 ; Rev. xx. 6. These latter comprise all the dead in Christ raised and the living changed.

- ITS TWO GREAT DEPARTMENTS: Kingdom of the *Son* and Kingdom of the *Father*. Matt. xiii. 41-43. The sphere of the former is *earth*, the latter the *heavens*.
- ITS HEAVENLY SEAT OF GOVERNMENT is the glorified Church in the heavens. Isa. iv. 5, 6; Rev. xxi. 9; xxii. 5.
- ITS EARTHLY SEAT OF GOVERNMENT is the spacious, new-built, and beautifully-adorned Jerusalem. Isa. lx.; Ps. xlvi. 2, 3; Micah iv.; Zech. viii.; Isa. ii. 3.
- ITS JUDGMENTS AT THE COMMENCEMENT on the western powers, Rev. xix.; on Edom and the heathen gathered there, Obad.; Isa. lxiii.; on Gog and his allies, Zech. xiv.; Ezek. xxxix.; Ps. lxxxiii.
- ITS JUDGMENT AT THE CLOSE on the multitudinous hosts gathered under the personal leadership of Satan, Rev. xx. 7-9.
- NO TEARS shed by the earthly saints, Rev. vii. 17; none by the heavenly saints, Rev. xxi. 4. The action of wiping them away is ascribed to God.
- ITS THRONES. Dan. vii.; Rev. xx.; Matt. xix. 28. The thrones of the heavenly company in Rev. iv. are occupied prior to the reign.
- ITS CROWNS. The woman (Israel) has *twelve* crowns, Rev. xii.; the Beast has *ten* crowns, Rev. xiii. Christ is diademed, Rev. xix. 12, R.V.; we are crowned, James i. 12; Rev. iv. 10; Isa. lxii. 3.
- ITS ROBES. For the glorified Church, see Rev. xix. 8; the saved Gentiles on earth, see Rev. vii. 9, 13, 14; for Israel, see Isa. lxi. 10.
- ITS PALMS of victory in the hands of the saved Gentiles on earth, Rev. vii. 9. This is not said of the heavenly saints.
- ITS HARPS. Harps, vials, and song are associated with the heavenly saints, Rev. v. 8, 9; harp accompanied with song by the martyred in heaven, Rev. xv. 2, 3.

ITS SONGS. Isa. xii., xxvi., xxxv.; Ps. cxlvi.—cl.; Rev. v. The song of the martyred remnant of Judah is recorded in Rev. xv.

NO WAR. Isa. ii. 4; Micah iv. 3; Hosea ii. 18.

NO DEATH in the eternal state of blessedness, Rev. xxi. 4; death itself destroyed, Rev. xx. 14; no death amongst the saved in heaven and earth, Isa. xxv. 8; 1 Cor. xv. 26.

NO IDOLATRY. Isa. ii. 18; Zech. xiv. 9; Mal. i. 11.

NO SORROW on high, Rev. xxi.-xxii. 5; no sorrow amongst the saved on earth, Rev. vii. 9-17; no sorrow amongst saved Israel, Isa. xiv. 3; li. 11.

NO POVERTY. Ps. cxxxii. 15; Isa. lxxv. 21-23; Ps. lxxii.

THE KNOWLEDGE OF THE LORD UNIVERSAL. Isa. xi. 9; Ps. xxii. 27; Mal. i. 11; Hab. ii. 14; Isa. lxvi. 18, 19; Num. xiv. 21.

THE ANIMAL CREATION freed from the curse, save the serpent. Isa. xi. 6-9; lxxv. 25; Rom. viii. 19-22.

THE WIDOW, FATHERLESS, ORPHAN, PRISONER, AND ALL IN NEED. Ps. lxxii. 2, 4, 12-14; Isa. xlix. 10-12.

THE DEAD SEA will be healed and teem with fish; on its banks trees and fruit in great variety—never fading—shall flourish. Zech. xiv. 8; Ezek. xlvi.

THE EUPHRATES is the eastern boundary of Palestine, Gen. xv. 18; its waters are to be dried up to facilitate military measures, Rev. xvi. 12.

THE MEDITERRANEAN, or "hinder sea," Zech. xiv. 8; or "great sea," Ezek. xlvi. 10. The river of God flows into the Great Sea and the Dead Sea, healing and fertilising.

THE RED SEA. Its tongue to be utterly destroyed, and the streams of the Nile as well, Isa. xi. 15. This will open up a free and dry passage for Israel.

THE CONVERSION OF THE WORLD not by missionary enterprise. *How?* see Joel ii. 28-32; *by whom?* Ps. lxxvii. 1, 2; Isa. lxvi. 19-23.

THE EARTH'S FERTILITY. The predictions concerning the earth's fruitfulness are exceedingly rich, full, and precise. Ps. lxxii.; Amos ix. 13; Ps. lxxv. 9-13; Isa. xxxv.

THE CONVERSION OF ALL ISRAEL. All Israel shall be saved, Rom. xi. 26; Heb. viii. 8-13. Israel's seed to the end of time saved also, Isa. lix. 20, 21.

THE NATIONAL RESTORATION OF ALL ISRAEL. Judah restored in unbelief, Isa. xviii.; the whole nation restored, Zeph. iii. 19, 20; restoration of the ten tribes, Ezek. xx.

THE PRE-EMINENT PLACE OF ISRAEL: Head of the nations. Deut. xxviii. 13; Isa. ii. 2-4; Gen. xxii. 17; Zech. viii. 20-23; xiv. 16-19; Jer. iii. 17; Isa. lx.

THE SETTLEMENT OF ALL ISRAEL: securely established in the land for ever. Ezek. xxxvii. 25; xlvi. 15; Jer. xxiv. 6; Amos ix. 15.

THE SPIRITUAL AND TEMPORAL BLESSING OF ALL ISRAEL: saved from their sins, and blessed with the fulness of earthly blessing. Matt. i. 21; Ezek. xxxiv. 25-27; Hos. ii. 21-23.

THE UNITY OF ALL ISRAEL secured for ever. Ezek. xx. 40; Jer. iii. 18; Ezek. xxxvii. 22-24; Jer. l. 4, 5; Zech. x. 6.

THE WEALTH OF ALL ISRAEL. Zech. xiv. 14; Isa. lx. 5, 6, 9-11, 16, 17; Isa. lxi. 4-6; Ezek. xxxviii. 11-13; xxxix. 10.

THE GREATLY INCREASED POPULATION OF PALESTINE. Ezek. xxxvi. 37, 38; Gen. xxii. 17; Isa. xxvii. 6; Jer. xxiii. 3; xxx. 18-20.

THE THREE LEADING POWERS are Israel, Egypt, and Assyria, Isa. xix. 24, 25; Israel chief of all, Isa. xi. 10.

THE HEAVENLY JERUSALEM is the city of the living God, Heb. xii. 22; an actual city built and adorned by God in the heavens, Heb. xi. 16.

THE NEW JERUSALEM is the bride and wife of the Lamb, Rev. xxi. 2. "New" in the eternal state; "holy" in governmental splendour, Rev. xxi. 10.

THE EARTHLY JERUSALEM is grandly described in Isa. lx. A magnificent city built between the respective locations of Judah and Benjamin, Ezek. xlvi. 8-22.

THE SIZE OF PALESTINE from west to east, from the Nile to the Euphrates, Gen. xv. 18; also from north to south, Ezek. xlvi. 13-19; see also xlvi.

THE FEET OF THE LORD ON MOUNT OLIVET on behalf of His earthly people, and amidst the throes and convulsions of nature, Zech. xiv. 4.

JERUSALEM: ENLARGED AND BEAUTIFIED, the joy of the whole earth, Ps. xlviii. 1-3; the throne of the LORD, Jer. iii. 17.

JERUSALEM: ITS GATES. Has twelve gates, Ezek. xlvi. 31-34; open continually, Isa. lx. 11; see also Isa. xxvi. 2; liv. 12.

JERUSALEM: ITS NEW NAME. Jehovah Shammah—"the Lord is there," Ezek. xlvi. 35; see also Isa. lx. 14.

JERUSALEM: THE CENTRE OF LAW AND WORSHIP. Micah iv. 1, 2; Isa. lvi. 6, 7; Zech. viii. 20-23.

JERUSALEM: ITS INHABITANTS all holy and righteous. Zech. xiii. 1, 9; xiv. 20, 21; Isa. iv. 3; Obad. 17; Isa. i. 26, 27.

JERUSALEM: ITS PRINCE a lineal descendant of David. Ezek. xlvi., xlv. His reign a combination of kingly-glory and priestly-grace.

JERUSALEM: METROPOLIS OF THE EARTH. Isa. lxii. 6, 7; Ezek. v. 5; Jer. iii. 17.

JERUSALEM: ITS OLD MEN AND WOMEN dwell in the streets. Zech. viii. 4.

JERUSALEM: ITS BOYS AND GIRLS playing in the streets. Zech. viii. 5.

JERUSALEM: SEAT OF THE DIVINE GLORY on earth. Its *throne* and *temple* the glorious centres. Isa. iv. 5, 6; Zech. viii. 3; Haggai ii. 7-9.

JERUSALEM: NATIONS GO UP TO IT YEARLY. Zech. xiv. 16; Isa. lvi. 7; lx. 11-14.

JERUSALEM: SAFELY INHABITED. Zech. ii. 4, 5; xiv. 11.

THE TEMPLE A HOUSE OF PRAYER. There are five material temples spoken of in the Word. The fifth or millennial temple is a house of prayer for all peoples. Isa. lvi. 7.

THE TEMPLE: ITS PRIESTS. The Aaronic priesthood re-established in the family of Zadok. Ezek. xlv. 15-31.

THE TEMPLE: ITS SIZE. Is one of vast dimensions with numerous gates, courts, and chambers. Ezek. xl., xlv.

THE TEMPLE: ITS SACRIFICES. Certain commemorative sacrifices are offered. The evening sacrifice, Pentecost, etc., are omitted. Ezek. xlv.-xlvi.

THE TEMPLE: ENTERED BY CHRIST through its eastern gate, then to be shut. Ezek. xliii. 1-6; xlv. 4. This gate for the exclusive use of the prince. Ezek. xlvi. 1, 2.

THE SETTLEMENT OF THE TRIBES in parallel bands across the face of the country from east to west, commencing north. Ezek. xlviii.

THE OBLATION or specially holy part of the land reserved for the Lord and the temple, between the portions assigned to Judah and Benjamin. Ezek. xlviii. 8-22 ; xlv. 1-8 ; xlvii. 13-23.

THE RIVER OF GOD issues from under the temple, then parts and flows east and west, enriching and fertilising the whole earth. Ps. lxxv. 9, 10 ; Zech. xiv. 8 ; Ezek. xlvii. 1.

THE WIFE OF JEHOVAH is Israel, divorced as a wife, but to be re-instated in Jehovah's favour and grace. Isa. 1. 1 ; Hosea ii. 14-16.

THE BRIDE OF THE LAMB is the Church of the New Testament. 2 Cor. xi. 2 ; Eph. v. 25-32 ; Rev. xix. 7.

THE QUEEN in gold of Ophir is *Jerusalem*; the daughter is the *people*; the virgins refer to the *cities* of Judah ; the King is *Christ*. Ps. xlv.

NO NIGHT THERE.

REVELATION XXI.

THE gates of pearl are ever open, for perfect security and confidence reign within and without. *Inside* an unbroken and eternal summer ; *outside* no din of strife or contending passions of men, for they shall learn the science or art of war no more (Mic. iv. 3).

No longer hosts encountering hosts,
 Shall crowds of slain deplore ;
 They hang the trumpet in the hall,
 And study war no more.

Thus the open gates by day express the great calm of these glorious coming times. O that He would come and lay His sceptre upon all opposing power ! O that He would come and lay His hand upon an agonized creation.

But surely as ever in the east they will close the gates as the golden sun sets, and the silvery moon casts its pale light across the terrestrial scene, inviting the weary to repose, for may not an enemy steal a march upon the saints during the silence of night ? No, no, beloved reader, for "there shall be no night there" (verse 25). It will always be noon-day. It will be a day without a night, a morning without an evening. It will be an

eternal high-holiday. That long and gladsome day will know no setting sun. No slumbers, no dreams, no flagging energies or wasted resources, but everlasting strength and unceasing service. The harp will never be unstrung, nor the voice of melody be hushed, nor heaven's anthem cease for "there shall be no night there." O pilgrim, treading the darkening valley of the shadow of death, see the light and life and glory are breaking! The shadows are fleeing away and the everlasting day is about to open! There shall be no night there!

A NEW HEAVEN AND A NEW EARTH.

Revelation xxi. 1-8.

It is with a heart too full to utter itself that we ponder over these truly magnificent words—grand in their simplicity. The stamp of inspiration is on every word. The seal of the living God is impressed on every sentence. Neither word nor symbol could describe the glory, nor pourtray the blessedness of the eternal state. The terms used to speak of it are presented negatively. Why this? Because the eternal condition is the necessary result of what God is, the force or energy of His nature, and thus a condition beyond the highest conception of man or angel. In the "new heaven and new earth" beheld by the seer of Patmos there will be no bursting heart, no wasted cheek. No more sea to separate friend from friend, no wrinkled brow, no tear will ever dim the eye, no weight ever oppress the spirit, no cloud ever travel across the eternal skies, no withered leaf or fading flower, scorching sun, or winter's angry blast, no serpent's trail nor hiss, nor sin to mar the harmony; but the grand, triumphant hallelujahs of eternity to God and to the Lamb, from the redeemed and blest creation, roll over the bosom of the eternal earth and across the vault of heaven. God rests in His love. Righteousness dwells. Sin, and cloud, and death for ever banished from these regions of eternal delight. God's rest will be entered upon. The sum of eternal blessedness enjoyed. The heaven and earth will be brought into abiding fellowship, yet the distinction between them and the peoples respectively for everlastingly maintained. God dwells with men. God

