

“ We Have a more Sure Word of Prophecy.”

# God's Prophetic Programme

As revealed in the Book of Daniel

INDICATING THE CONSUMMATION OF  
“ THE TIMES OF THE GENTILES ”

BY  
J. CHARLETON STEEN

WITH TWO CHARTS IN COLOURS



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## FOREWORD.

MOST enlightened persons agree that the world we live in is morally "a dark (lit., squalid) place" (2 Peter 1. 19), and getting darker. The aftermath of dissension and misery bequeathed by the Great War, instead of a renovated earth, as held out, has further shown up man in his true colours, and also indicates that "God's purposes are ripening fast."

The Prophetic Word, "more sure" for us by its fulfilment so far in Christ, is the Divine lamp for such a scene. We are thankful for any one who turns up the "lamp." Satan, no doubt, hates true prophetic study with a lurid hatred. It reveals his schemes and ultimate destiny. By the babel of the prophetic "schools" he disparages its utility; by prophecy-mongering he discredits its veracity; by the "higher criticism" he denies its possibility, for to these dark souls there is no such thing in the Bible or anywhere else as prophecy in the sense of a foretelling of future events!

There is abundant room then for sane, Scriptural, and spiritual exposition of the Prophetic Scriptures. It glorifies Christ, it edifies His people. I think God's PROPHETIC PROGRAMME may fairly thus be described.

I cannot quite go with all the interpretations, *e.g.*, the identity of the "Man of Sin" and Antichrist, or the tentative identification of Judas Iscariot with the Antichrist; but I do not remember a prophetic work which seemed to me in the main more after the analogy of the Word, and I gladly commend it to Christians.

W. HOSTE.

## PUBLISHERS' NOTE.

AT the request of numerous readers these papers are reprinted from *The Witness*, a monthly Journal of Bible Literature. If they are as much blessed in book form as they were in magazine form (judged by candid comments and letters of appreciation of contributors), both author and publishers will be amply rewarded for any labour and risk.

As the Author well says, "Daniel has suffered more in 'the Critics' Den' than he did in 'the Lions' Den,' for in the latter God shut the mouths of the lions, but for His own purpose He has left the critics' mouths open."

A reading of the volume will convince the reader that His Programme is being carried out in the Kingdoms of Earth and the hearts of men.

Help in putting into the hands of Sceptics, Politicians, Doubters, and those who know little of Prophecy, will be greatly valued.

## CHAPTER INDEX.

CHAPTER I.	PAGE
THE PROGRAMME REVEALED, - - -	12
CHAPTER II.	
DANIEL'S GREAT IMAGE, - - -	17
CHAPTER III.	
THE IMAGE AND THE BEASTS, - - -	27
CHAPTER IV.	
THE SILVER, COPPER, AND IRON KINGDOMS,	37
CHAPTER V.	
DANIEL'S SEVENTY WEEKS, - - -	48
CHAPTER VI.	
THE MYSTERY OF GOD THE CHRIST, -	60
CHAPTER VII.	
THE LITTLE HORN, - - -	67
CHAPTER VIII.	
THE TIMES OF THE JEWS, - - -	78
CHAPTER IX.	
THE ANTICHRIST, - - -	86
CHAPTER X.	
THE ANTICHRIST—WHO WILL HE BE? -	94
CHAPTER XI.	
THE ANTICHRIST—HIS APPEARING, - -	103
CHAPTER XII.	
SATAN'S GREAT COUNTERFEIT, - - -	110
CHAPTER XIII.	
THE BREAKING OF THE SEALS, - - -	114
CHAPTER XIV.	
THE MOUNT OLIVET DISCOURSE, - -	118
CHAPTER XV.	
CHRIST'S COMING FOR HIS CHURCH, -	124

## CHART I.—Page 16.

### God's Prophetic Programme

as Revealed in the Book of Daniel.

#### I. THE IMAGE with

1. Head of *Gold* - - - - - Babylon.
2. Breast and Arms of *Silver*, Media-Persian.
3. Trunk and Thighs of *Copper*, - - Greece.
4. Legs and Feet of *Iron and Clay*, Roman.
5. "The Stone," - - Everlasting Kingdom.

#### II. THE UNTAMABLE BEASTS—

1. The Lion, - - - - - Babylon.
2. Bear and Ram (with he-goat) Media-Persia.
3. Leopard—four wings and four heads, Greece.
4. Terrible Beast—ten horns, - - - Rome.

## CHART II.—Page 48.

### "70 Weeks Determined"

as Revealed in Daniel IX.

- 1st Circle (white)— 7 weeks— 49 years.  
2nd Circle (white)—62 weeks— 434 years.  
3rd Circle (tinted)—Church Period— Timeless.  
4th Circle (white)—70th week—making total 490 years.  
5th Circle (yellow)—Church Glorified.  
6th Circle (yellow)—Church Reigning.  
7th Circle (yellow)—The Millennium Reign.  
Judgment Throne—Final Resurrection and Judgment.  
8th Half Circle (yellow)—New Heavens and New Earth.

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These Charts are supplied separately for the use of Bible Classes and others using this volume as a text book, at 2d net (5 for 1/; 2/3 per dozen; or 25 for \$1 post free).

# SUBJECT INDEX.

	PAGE		PAGE
Antiochus, .. .. .	71	Daniel's Vision, .. .. .	31
Ammon, .. .. .	83	Daniel's Prayer, .. .. .	49
Apostasy, The, .. .. .	91	Edom, .. .. .	83
Antichrist, The 79, 94, 96, 105,	111	Final Perseverance, .. .. .	65, 66
Abomination, The, .. .. .	120	Gentile Supremacy, .. .. .	18
Babylon, .. .. .	22	Glory Departs, The, .. .. .	19
Beasts, The, .. .. .	27, 31	Greece, .. .. .	23, 41, 43
Beast, The,.. .. .	93	Great, Secret, The.. .. .	61
Bear Kingdom, The, .. .. .	37, 39	Gospel of the Kingdom,	
Body, The, .. .. .	64	The, .. .. .	119
Book of Daniel, .. .. .	114	Gentile History, .. .. .	34
Book of Revelation, .. .. .	14, 15	Head of Gold, .. .. .	21
Bureaucratic Government, .. .. .	23	Horns, The, .. .. .	43, 45, 47, 67, 69,
Chronology of Daniel, .. .. .	15	70, 72, 75	
Critics, The, .. .. .	15	Horses and Riders, .. .. .	117
Christianity Not a Failure, .. .. .	20	Heading Up, .. .. .	108
Clay, The, .. .. .	21	Hope, The, .. .. .	64, 128, 131
Christian Nations,.. .. .	28, 29	Image, The, .. .. .	12, 14, 17, 19
Cyrus, .. .. .	36	Image Proportions, The, .. .. .	67, 69
Contrasts, .. .. .	113	Israel Supreme, .. .. .	17
Counterfeits, .. .. .	99, 110	Iron Kingdom, The, .. .. .	44
Cherubim, The, .. .. .	116	Incarnate, The Word, .. .. .	72
Church, The, .. .. .	125	Israel Saved, .. .. .	51
Church, The Repentant, .. .. .	29, 30	Judas, .. .. .	94, 96
Coming Prince, The, .. .. .	73	Judgment of Nations, .. .. .	212
Coming Lord, The, .. .. .	121, 127	Kingdoms, Ten, The .. .. .	69
Christ, the Builder, .. .. .	63	Kingdom of Heaven, The, .. .. .	12, 19
Devolution, .. .. .	21	Key to Prophecy, The, .. .. .	12
Despotic Government, .. .. .	22	Kingdom Postponed, The .. .. .	52
Democratic Government, .. .. .	24,	Lamblike Beast, The, .. .. .	100
	106, 107		

# SUBJECT INDEX—Continued.

	PAGE		PAGE
Lamb, The, ..	115	Restraining Power,	88, 90
Lion Lamb, The, ..	116	Roman World, The, ..	46
Leopard Kingdom, The, ..	41		
League of Nations, The ..	47	Seventy Weeks, The, ..	48, 59
Lion Kingdom, The, ..	32	Seven Churches, The, ..	12
		Sealed Book, A, ..	101
Messianic Hope, The, ..	13	Stone, The,..	24, 26, 76
Messiah Cut Off, ..	51	Satan's Masterpiece, ..	87
Man's Day,..	20	Similar, ..	112
Man of Sin, The, ..	91, 92	Seals, The, ..	114, 119
Mount Olivet Discourse,		Son of Man, The, ..	120
The, ..	118	Suffering Messiah, A, ..	53
Metals, The, ..	21		
Media, ..	23	Toes, The Ten, ..	46
Military Government, ..	23	Times of the Gentiles, 12, 13, 18	
Maschilim, The, ..	80	Times of the Jews, ..	78
Mystery, The, ..	56, 60	Time Notes, ..	74, 87
Mystery, A, ..	129	Table of Values, ..	21
Martha, ..	126	Type and Antitype, ..	79
		Trinity of Hell, The, ..	98, 111
Nebuchadnezzar, ..	27	Taken Ones, The, ..	121
National Repentance, ..	29	Ten Virgins, The, ..	122
		Tribulation, The Great, 56, 57, 85	
Prophetic Word, The, ..	16		
Prophecy of Weeks, The,..	73	Valley of Achor, The, ..	84
Prophetic Interpretation,	58	Vision of Ulai, The, 40, 42, 70	
Prophecy Fulfilled, ..	42		
Present Purposes, ..	35	Waiting, ..	130
Parenthesis, The, ..35, 54, 55		World, Improving, ..	31
Purpose and Council, ..	40, 44	Warning, A, ..	33
Papacy, ..	45	Wilful King ,The,..	82
Resurrection, ..	130		

# God's Prophetic Programme

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A ROUND us on every hand, and in every part of the world to-day, there is a spirit of *unrest*. During the great war men were promised by responsible statesmen a "Utopia," a world so reconstructed that democracy would find in it the fulfilment of their deepest and truest longings. "Peace on earth and goodwill to men." This gospel of reconstruction was so constantly proclaimed by statesmen, press, and pulpit, that the great masses came to believe in its literal fulfilment. And why not? The "great battle of Armageddon" had been fought, the "supreme sacrifice" had been made which would end all war, and the earth had been purged. Germany had signed "the Peace terms." The League of Nations, that masterpiece of political conception had, despite many difficulties, been formed, at least as a working factor to insist, maintain, ensure a lasting peace.

Now, however, they are beginning to wake up, opening their too easily blinded eyes, looking round for evidences of the fulfilment. Alas! to find out how too easily they had been deceived; hence the present upheavals and smouldering unrest world-wide. Deceived! Yes! So all

must be who listen to the vapourings of politicians, the party cries of politics, the *idealism* of Socialists and the communism of democracy, and turn away from the only infallible guide, the Word of God. The only voice to-day which speaks with absolute certainty and unerring predictions concerning this present world and those that dwell in it as to its condition, course, character, and destiny. All this and much more it faithfully proclaims in the Divine plan, which plan is the burden of the studies contained in this present work.

### **The King Murdered.**

Nineteen hundred years ago the King was born in Bethlehem. Herod sought His destruction. The universal cry was, "This is the Heir, come, let us kill Him, and let us seize on His inheritance" (Matt. 21. 38). They killed "the Prince of Life" whom God hath raised from the dead (Acts 3. 15), and seized His inheritance, and a pitiable mess and disaster they are making of it. Yet the King shall reign. Until that time there will be no settled peace, for God hath said, "I will overturn, overturn, and it shall be no more, until He comes whose right it is, and I will give it Him" (Ezek. 21. 27).

### **Return to the Word.**

At a time like this, when not only a dark world is being deceived, but, alas! many, very many, of God's people are carried away with the same deception, it would be of great value for us to turn to the "Word of God," the only Book that is up to date, and see what God has there to say con-

cerning this peace. Before the Saviour left His beloved disciples He said, "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth, . . . and He will show you things that are coming" (John 16. 13).<sup>\*</sup> Whoever may be deceived as to the future of this "present evil age," no Christian should be in darkness, doubt, or despair. For He, the Spirit of Truth, has come, and indwelleth every saved one, and He has shown us things that are coming.

<sup>\*</sup> Throughout this Volume most of the quotations are from the Revised Version.

## CHAPTER I.

**The Programme Revealed.**

**I**N this wonderful revealing there stands out three prominent portions of Scripture so that God's children should have the clearest vision.

(1) **DANIEL 2.** Nebuchadnezzar's image, which deals with "the Times of the Gentiles" from their rise to their destruction.

(2) **MATTHEW 13.** Giving us a vision of the working of Heaven's rule in mystery during the absence of the King, till He comes.

(3) **REVELATION** chapters 2 and 3, viz., "The things which are," in which we have a divine and complete Church history (compressed into seven short letters) of the professing Church, from Pentecost until the Lord bursts the heavens with archangelic voice and trump of God, and ends "the things which are."

**The Jew the Key to Prophecy.**

The key to all prophecy is the Jew, and he who seeks to interpret the prophetic Scriptures apart from their key will wander on in the darkness, deceived by the light of a fire of his own kindling.

In Luke 21. 24 the Lord speaks of "the Times of the Gentiles." Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

At this juncture I must pause to clear up a popular error. A great deal of darkened council has

been abroad *re* these *Times*. I have read, and I have heard, at so-called advent meetings very erroneous statements made, viz., that when Palestine was taken from the Turk, *then* these times had been fulfilled, and the Lord was consequently at hand. Statements like these are calculated to do a great deal of mischief to the saints and harm to the truth. What happened when the Allies took Palestine was simply this. It passed out of the hands of the Turk, its foes, into the hands of the Allies, its friends. In other words, out of the sovereignty of one Gentile power into the sovereignty of a number of Gentile powers. Those who speak of this as the fulfilment of these times only manifest that they do not understand what they are trying to explain.

The times of the Gentiles simply mean the times in which in the government of earth the Gentiles are supreme; the times in which the ancient people of God, the Jews, are under the heel of Gentile rule and oppression. The Lord distinctly says these times are to end. So there is a time coming, and not far off, when the Jew shall be supreme, and the nations of this world under their heel.

### The Messianic Hope.

The *time* of the King and the kingdom of which all prophetic Scripture is full; the fulfilment of the "Messianic Hope," when with Palestine as their land, to the uttermost bounds of the covenanted territory, Jerusalem as their capital, Messiah as their King, all kings shall fall down before them, all nations shall serve them. *Then* will be ful-

## 14      God's Prophetic Programme.

filled, and not till then, "the times of the Gentiles."

When we turn to Daniel 2. 31-45, under the picture of a great *image*, we have the rise, course, and destiny of the great world-powers that cover and control "the times of the Gentiles."

In Daniel's vision in chapter 7 we have got the same powers and times, only there we have them characteristically, and developing a king who is the "Antichrist." This great picture is drawn for us with consummate skill and perfect accuracy, so that the Spirit-taught one exactly knows the commencement, course, character, and destiny of the great world-powers controlling these times.

### The Book of Daniel.

Before considering the truths contained in the image, let me say a few words concerning the book of Daniel. This book is the Apocalypse of the Old Testament.

In John's Apocalypse we have a threefold division given to us by the Lord Himself. Chapter 1. 19, "The things which thou *hast seen*, the things which *are*, and the things which *shall be* hereafter," *i.e.*, "after the things which are," which if taken heed to would save from much of the error abroad to-day regarding that wonderful Revelation.

### Divine Division of Daniel.

In like manner we have a threefold division of Daniel, not so apparent, but nevertheless definitely there. It is seen in the original text, and is as follows:

1. **The Introduction.** Chapters 1 to 2. 3 written in the Hebrew tongue.

**2. The Rise, Course, and Destiny of the Gentile Powers.** Written in Chaldee. Chapters 2. 4 to end of chapter 7.

**3. A Short History of God's people while under Gentile domination, especially their final history as it nears their great deliverance.** Chapters 8 to 12. Written in Hebrew.

This forms the divine dividings of this wonderful book, and is of great interest and design to the student who believes that "all Scripture is inspired of God."

### **In the Critics' Den.**

No book has suffered more at the hands of the destructive critics than this book. Daniel has suffered more in "the Critics' Den" than he did in the lions' den, for in the lions' den God shut the mouths of the lions, but for His own purposes He has left the critics' mouths open.

Volumes have been written in defence of the authenticity of this book, some of them by the greatest scholars of their times. But to the believer these defensive works are in no way required; for after the critics have said their last word, whatever it may be, it is superseded by the final and only authority, that of the Saviour Himself. *He said* Daniel wrote the prophecy. The true believer will always accept the judgment and utterances of His God and Saviour as final (Matt. 24. 15).

### **The Chronology of Daniel.**

It is of the greatest importance to notice that Daniel fixes his own chronology; and so states it that a schoolboy can understand it.

He had four visions. He says

His *first* (chap. 7) was in the first year of Belshazzar.

His *second* (chap. 8) in the third year of Belshazzar, the year Babylon fell.

His *third* (chap. 9) in the first year of Darius,

His *fourth* (chap. 10) in the third year of Cyrus.

So that in our studies we are independent of every system of chronology, as we have the God-given dates. The student must see what a very great advantage this is in the interpreting of the book.

### The Prophetic Word.

When writing of the prophetic Word Peter says, "And we have also the word of prophecy more sure, whereunto you do well that you take heed in your hearts, as unto a lamp shining in a dark place, until the day dawn and the day star arise. Knowing this first that no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (2 Peter 1. 19-21).

As we consider together in this series of studies the prophetic vision, may the "taking heed in our hearts" to its teaching, enlightening, and warnings be the greatest help and blessing in our lives unto a closer walk with God. Our hands being filled in holy separation and consecration to His service, our lives being redolent with the sweet savour of His Christ, "for the testimony of Jesus is the spirit of prophecy" (Rev. 19. 10).

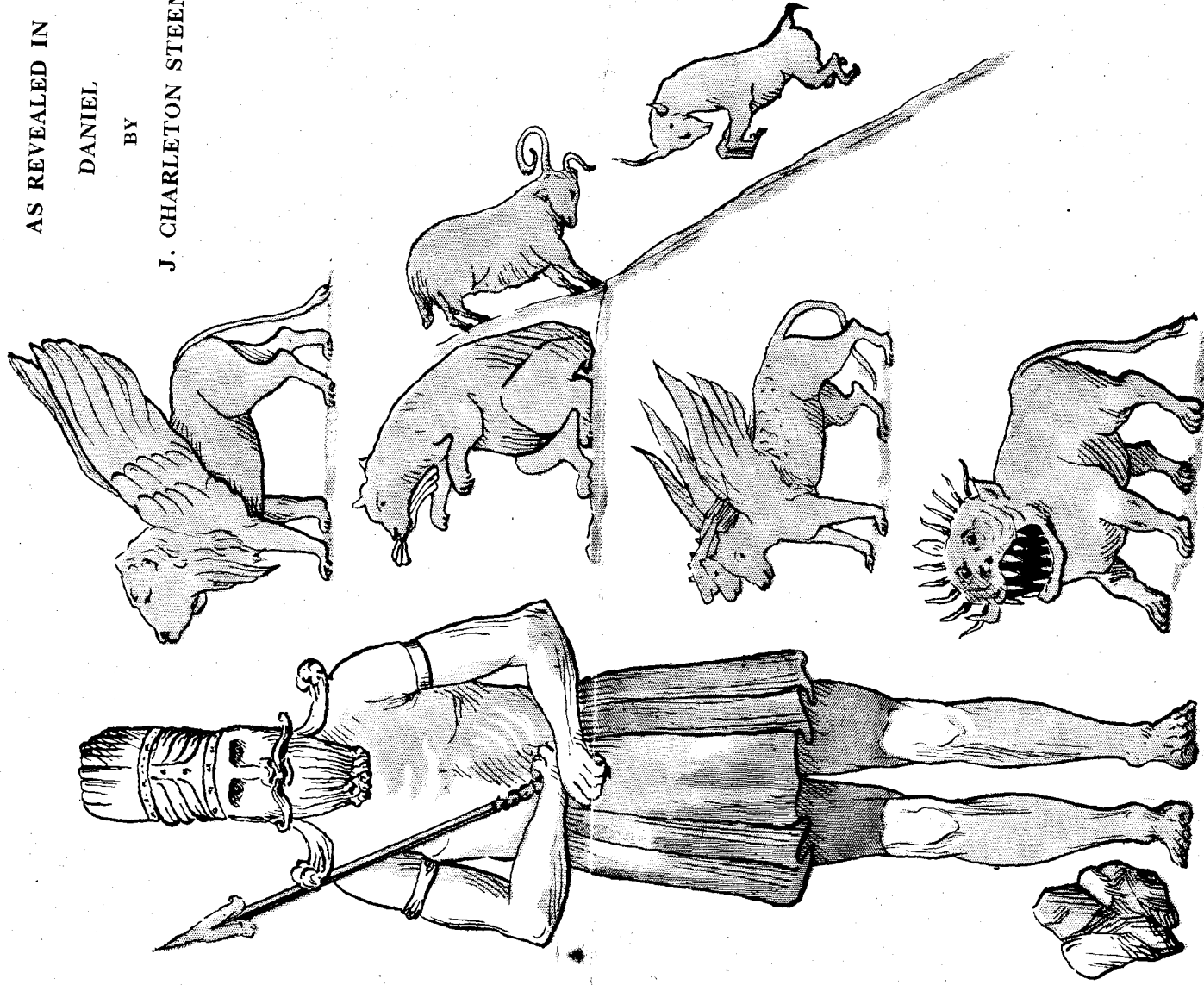
# God's Prophetic Programme

AS REVEALED IN

DANIEL

BY

J. CHARLETON STEEN



## CHAPTER II.

## Daniel's Great Image.

GOD'S purposes for Israel included their *absolute* supremacy as a nation, over all the nations of the earth. They were to be the "hub" in government, as they were geographically, around which all other nations were to gather. For "when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the peoples according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance" (Deut. 32. 8, 9).

## Israel Supreme.

Again, "And you shall chase your enemies, and they shall fall before you by the sword, and five of you shall chase an hundred, and an hundred of you shall put two thousand to flight" (Lev. 26. 7, 8); and of David their king we read, "I will make him My first-born higher than the kings of the earth" (Psa. 89. 27). Again of their king we read, "Yea, all kings shall fall down before Him, all nations shall serve Him" (Psa. 72. 11). In the Millennial Reign of their Messiah all this will be literally fulfilled (see Isa. 2. 1-4; Zech. 14. 16-21).

The supremacy of the nation under the first covenant was conditional. Those conditions are expressly stated in those two great chapters, Leviticus 26 and Deuteronomy 28.

The nation, alas, utterly failed, and thus provoked God to wrath, so that in 721 B.C. the ten tribes were dispersed into Assyria, and in 606 B.C. Judah and Jerusalem were taken captive by Nebuchadnezzar, and thus true to the prophetic warning, supremacy passed from them into the hands of the Gentiles, and there it still remains.

### The Gentiles Supreme.

That this was the direct act of God, also what it meant to the nation, is fully described in Jeremiah 27. 1-11.

Thus for the first time in history God hands over to a Gentile king the supremacy of the government of the earth. Note in reading Jeremiah 27 that it is *universal*, i.e., to earth's remotest bounds. Its God-given dominions Nebuchadnezzar never fully possessed. Yet God gave *him all*. With this began "the times of the Gentiles" (Luke 21. 24).

### The Times of the Gentiles.

Concerning these times, God has not left us in ignorance. We know exactly, despite all that is said to the contrary, how these times are going to end, for in the wonderful image of Daniel 2, and the wild beasts of Daniel 7 (*see diagram*), God has given to us their rise, course, character, and destiny.

It is not without significance that these times begin with an image, and they close with an image (*see Matt. 24. 15; Rev. 13. 14, 15*).

When God took supremacy from Israel and handed it over to the Gentiles there is one thing He did not do,

**He never gave the Gentiles His Glory.**

Ezekiel saw "the glory" leave the holy ark, hover on the threshold of the house as loath and grieved to leave it (Ezek. 10. 18), and then the final departure from the city is described in Ezekiel 11. 22, 23. That glory will not return until He, "the God of Israel," the ineffable glory, returns in manifested glory as "the Lord whom they seek, even the Messenger of the Covenant in whom they delight, to His temple" (Mal. 3. 1).

With the departure of "the glory" we have God revealing Himself in a *new title*, even as "the God of Heaven," and we have mentioned for the first time "the kingdom of the heavens" (Dan. 4. 26). God no longer ruling and reigning from His earthly throne, the holy ark in Jerusalem, "the ark of the Covenant of the Lord of all the earth" (Joshua 3. 11) among the kingdoms of men, but from his throne in Heaven. Henceforth "the heavens do rule."

**Daniel's Great Image.**

Nebuchadnezzar had a dream (Dan. 2. 1) which he had forgotten. This dream troubled him much. He forgot it, no doubt, that God might give it to Daniel by revelation. As Paul received by revelation the secret of "the mystery," so Daniel received by revelation "the Times of the Gentiles." Not by dream, but by revelation (Dan. 2. 19).

This great revelation is most important teaching for God's people in these days, but how few have any knowledge of it. I am quite convinced that it is the devil's purpose to keep the saints

blind to the prophetic word. Not only is he the deceiver of the nations, but he is also the deceiver of saints. There is no teaching like the prophetic Scriptures that will loosen our roots here, and separate and consecrate us to a rejected Lord. Well Satan knows this, and he will do his utmost to keep us ignorant. If the Church of Christ world-wide had been living in the great revelation given to Daniel, much of the sadness of the Great War would have been impossible; indeed it might have prevented that terrible cataclysm.

Men taunt us with, "This is your Christianity; it has utterly broken down." Our answer to this is, "It has never been tried." Professors have been shown up, saints have failed, but Christianity has never had a fair trial.

This image is called by God

**"Great, Bright, Excellent, Terrible."**

These are the adjectives used to a Gentile king (Dan. 2. 31). It was the image of a man, for it covers and controls man's day (1 Cor. 4. 3). It was composed of four metals: gold, silver, copper, iron, and towards its close an admixture of baked clay with the iron. Each of these metals represent a kingdom. The whole period as outlined by the image is covered by four kingdoms, viz., Babylon, Media-Persia, Greece, and Rome. They follow one another in this order (see Dan. 2. 27-45; 8. 20, 21; Luke 2. 1-4; 3. 1). The metals, like the beasts of Daniel 7, stand for something.

It begins with the act of God in giving supremacy to Nebuchadnezzar, hence Babylon is

## "The Head of Gold"

(Dan. 2. 37, 38). It finishes with iron, mixed with miry clay (v. 43).

I give here an interesting table (which has never before been published) of the values (in 1918), gravity, and tenacity of these metals

VALUES.				WEIGHTS TENACITY (Specific Gravity).		
Gold, ..	£3 17 10½	per oz. troy,	..	19.3	..	150
Silver, ..	0 4 0	do.	..	10.5	..	187
Copper, ..	0 0 0½d.	do.	..	8.94	..	302
Iron, ..	½ of a ½d.	..	..	7.79	..	549
Clay, ..	Nil	..	..	2.2	..	Nil

This table speaks volumes. Notice the great depreciation of the metals in value and weight, and yet at the same time they increase in tenacity. It is the values and weight God means when He says, "Another kingdom shall arise after thee *inferior* to thee" (v. 39) *i.e.*, Media-Persia inferior not in power and tenacity, but in divine weight and value.

God's weights and values are more important than man's power and influence. It is the gold, silver, and precious stones that are going to stand the test, and not the wood, hay, and stubble (1 Cor. 3. 12, 13).

Wherever man has been placed, wherever he has been tried and tested, he has proved a complete failure. This is seen in man, individually, collectively, and nationally. It emphasises the fact of sin and degeneracy, not EVOLUTION, but DEVOLUTION, and each dispensation still devolves this degeneracy. All this bondage of corruption and death cries out unceasingly, though they wist it

not, for a second Man, the last Adam, "the Lord from Heaven" (1 Cor. 15. 45, 47), whose wounded feet will yet ascend the throne, whose iron-torn hands will yet sway the sceptre, and whose thorn-scarred brow will yet be covered with many diadems. His loins will be girded with righteousness, and His reins with faithfulness, and the sceptre of His kingdom will be of the finest unsullied gold.

This image is a symbol of kingdoms which reign supreme in the government of earth throughout "the times of the Gentiles," and each kingdom, as seen in its metal, is supreme in its own period.

Therefore the astounding fall in values as seen in the table must refer to government, and not to power and territory. So then the depreciation is seen in the *character* and *quality* of the government.

### Despotic Government—Babylon.

Gold is the metal of which the head (**Babylon**) is made, representing government after the divine pattern. Nebuchadnezzar was a despot, "O thou king, the Most High God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour. . . . Whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down" (Dan. 5. 18, 19). This is government after the divine pattern. This was seen in Israel. This will yet be seen in the Millennial Kingdom of our Lord. The fact that no man is able to so reign in righteousness as God's king on earth does not alter the standard of government. It only reveals the terrible fall of man.

**Bureaucratic Government—Media-Persia.**

After sixty-six years of the gold it passes away, and the silver (**Media-Persia**) takes its place in the image. Now if you look at the table you will see a great drop in values, but an increase in tenacity. A greater and mightier kingdom than Babylon, but further removed from the pattern as seen in the Head of Gold. Devolution is coming in.

The government of Media-Persia was a Bureaucracy, *i.e.*, "a system of government carried on in departments, each under the control of a chief."

The effect of this princely Bureaucracy is seen in Darius the king's helplessness to save Daniel, whom he longed to save (Dan. 6. 14-16). This would be impossible under the Autocrat of Gold, Nebuchadnezzar.

**Government of Militarism—Greece.**

After two hundred and seven years the silver passes away and the copper (**Greece**) comes into the image. Here again is a still further depreciation in values (see table). In the government of Greece we have militarism. The despot is further removed, and many despots take his place, guided by their own ends and ambitions.

**A Democratic Emperor—Rome.**

After a broken and fragmentary history lasting three hundred and ten years, Greece passes out of the image, and **Rome**, the iron, the fourth and last power, comes in, and it is in this kingdom that we find displayed the furthest departure from God's mind in government.

As she took her place in the image Rome was nominally democratic, but in her last and final stage the clay becomes so mixed with the iron, and the whole government becomes so impregnated with the clay, that we read "partly strong and partly brittle" (Dan. 2. 42).

If we wanted words to express the condition of government in our own land to-day, where could we find more fitting words than these? As we reach the end these things will wax worse and worse. What a departure from a head of gold to feet of clay! The one of God, and the other of the dragon. The much approved and vaunted democracy of to-day is one of the sure signs of the break up of everything and the near return of the Son of Man, who as "the Stone" will strike the image and grind it to powder. Thus the destiny of the great world powers is destruction.

Please note this, for all the legislature and governments of "the image" will not avert its terrible doom. It has been weighed in the balance and found wanting.

### **"The Stone"—Everlasting Kingdom.**

THE STONE which strikes the image is a subject of fascinating interest and delight to the Lord's people. The Stone here is Christ in His "Son of Man" character. It is a picture of His second advent, His Mount Olivet descent for the destruction of the great world powers, and the deliverance of His people Israel, and that countless multitude of Gentile believers of that period who will be saved and safely brought through the Great Tribulation (Rev. 7. 14).

It is a most interesting and profitable study to trace in the Word of God the relationship of "THE STONE" to the Jew, the Gentile, and the Church of God (1 Cor. 10. 32).

The striking of the image is said by some to be the work of the Gospel. This cannot be. The Gospel is *redemptive*, the Stone is *destructive*. The Gospel is a process of long years, the Stone striking is an act. The Gospel teaches submission to the powers that be; the Stone ends them in judgment. Neither are we to look to the first advent of Christ for the fulfilment. Then the fourth great power had just come into the image, for Christ was born in the reign of Cæsar Augustus, and the image was not then destroyed.

### "The League of Nations."

However, this question as to when the Stone strikes is settled for us by the Word of God. He has given us a *Time-Note*. We read in verse 44, "In the days of those kings shall the God of Heaven set up a kingdom." What kings? The kings of the ten kingdoms that shall arise, "The League of Nations," seen in the ten toes of the image, the last phase or development of the fourth great power concerning which we will have a great deal to say in our next chapter, which deals with Daniel's vision of the same thing.

The Stone becomes a great mountain, symbol of a great kingdom, and fills the whole earth (Dan. 2.35).

In bringing this chapter to a close, I would ask you to notice the two great forces at work here—THE IMAGE and THE STONE, and let us seriously

and solemnly at His feet ask ourselves the question, Where am I? Am I, in spirit, in *The Image* or in *The Stone*. I cannot be in or with both. This simple examination will itself settle my relationship to the great world powers which are travelling on as fast as time can carry them to their awful destruction and doom. This destruction and doom is God's answer to the cry of the politicians of the image, viz., "A world made fit for democracy to live in." In other words, a world made fit for the brittle clay that Christ in His manifested glory will grind to powder.

## CHAPTER III.

**"The Image" and "The Beasts."**

**N**EBUCHADNEZZAR saw the "times of the Gentiles" in the great image. Daniel saw them in the wild beasts. The king saw them with the eye of a heathen monarch. Daniel with the eye of a seer. It was then as it is now. God's saints to-day have a very different view-point of this evil age than that possessed by the worldling. To the worldling it is a world to worship and adore, but to the saint of God it is a hateful thing, possessing characteristics that are satanic and bestial, anti-God, anti-Christian, and anti-Christ.

**The King Obsessed.**

Nebuchadnezzar was completely carried away with "the image." It was to him an object of adoration and worship. The great image of gold (chap. 3) which he set up in the plain of Dura, about one hundred feet high and ten feet broad, no doubt was the direct result of the obsession of the image of his dream. He not only worshipped it himself, but commanded all others to do likewise.

The king saw "the times of the Gentiles" in a lifeless, characterless colossus of metals—bright, excellent, and terrible (Dan. 2. 31). Daniel saw them displayed in the beasts, and these beasts are God-given types. The great world-powers, as God sees and judges them. Please note, they are

*savage* and *untamable*. Not one of these beasts has ever been tamed. They are symbols of these kingdoms, and denote their characters as weighed by the God of Heaven. To see this is important.

### **The Times Headed Up.**

The first three beasts, viz., the lion, bear, and leopard are single types of terribleness, but the fourth and last is an accumulation of every terribleness that had gone before. It represents the fourth great power, "the times" in their last stage seen headed up in the horn of blasphemy, the wilful king of "the League of Nations," "the man of sin," the beast of Revelation 13. There we read, "And the beast which I saw was like a leopard (Greece), and his feet were as the feet of a bear (Media-Persia), and his mouth as the mouth of a lion (Babylon)" (Rev. 13. 2).

### **Satanic Delusions.**

Satan hates the prophetic word, and uses every means at his disposal to keep God's children from studying it. His success is common knowledge. Through lack of knowledge saints are devoting their time and means to tame these beasts, not seeing, as Daniel saw and as God has revealed, that they are untamable, and therefore not doing as Daniel did, preaching to them their sure and certain doom.

### **A Christian Nation.**

We hear to-day from an apostate and political Church continuous cries of a "Christian nation,"

There is no such thing. No, not even a Christian town or village. In this dispensation such do not nor can exist, so it is the cry of Satan to ensnare the saint.

To-day God is saving one by one, and incorporating the saved one into the Church, which is the body of Christ (Eph. 5. 29, 30). He is visiting the Nations, to take out of them a people for His Name (Acts 15. 14). The very name Church carries this meaning. It is a compound word *Ek*—out of. *Kalew*—I call. I call out from among. It is therefore a chosen thing, an election of God. Not of this world, and not numbered with the nations.

### **A Repentant Nation.**

We also hear the cry of a "repentant nation," another satanic delusion. Men speak and think to-day as if there was no Calvary, and therefore no difference from a past dispensation, and no change in God's relationship to men. How can you think, far less speak, of a repentant nation when the hands of all nations are stained with the guilt of the Christ of God. Nations which have rejected and are rejecting the Rightful King and Heir. If men and nations have forgotten that foul murder of Calvary, that great election day when the world rejected God's Man and chose a murderer, God has not forgotten.

### **A Repentant Church.**

What we want to be concerned about is a repentant Church. It is the Church that needs the

call to repentance, and it is the Church that has got the call. "As many as I love I rebuke and chasten; be zealous therefore and repent" (Rev. 3. 19). Dealing with the departure of the Church in the fourth century (and she has gone much further to-day), Harnach, the great historian, writes: "She was the heavenly Bride of Christ, the abiding place of the Holy Spirit. She moved with such rapid strides against heathendom, with no power but the irresistible might of weakness; with no wealth except the riches of glory inherited through her heavenly citizenship. Refusing all compromise with the world, declining all patronage of emperors and kings, she went on conquering and to conquer, until in a few years she undermined the whole colossal fabric of paganism. *But* when she became a harlot, and ceased to be a Bride going forth to meet her Bridegroom, the world, who had been her foe, became her patron and the emperor her head."

We read of a tribe in Israel which at an hour of crisis has this testimony from God: "They had understanding of the times, and knew what Israel ought to do, and all their brethren were at their command" (1 Chron. 12. 32).

To-day the great mass of believers are ignorant of "the times," and have allowed themselves to be so blinded to God's plan that the Church has no voice to the nations, but is hopelessly and helplessly intermixed with the world—one of, and with the nations, denying her calling, character, and name. Surely, surely it is a clarion call we need sounded to the Church to repent.

### **The World Getting Better.**

When considering Daniel 2 we saw that the world, as seen in the Great Powers, was hurrying on to its doom. We are told that the world is getting better, and that it will, through the instrumentality of the Church, become one universal kingdom of God. We turn to the sure word of prophecy, and we learn that it will wax worse and worse, and is hastening on to judgment. The handwriting is on the wall: "*Mene, mene, tekel upharsin*" (Dan. 5. 25), and all the Westminsters, Dumas, and Reichstags will not prevent its awful doom.

### **Daniel's Vision.**

Chapter 7 opens with Daniel's vision, seen in the first year of Belshazzar. In his vision he sees the **Great Sea**, and out of it four beasts arising. The great sea in the Old Testament is always the Mediterranean Sea (Num. 34. 6). These beasts are called kings (v. 17) and kingdoms (v. 23). So they, too, like the image, stand for four kingdoms—Babylon, Media-Persia, Greece, Rome. The Mediterranean Sea has a great part, territorially, to play in the future, hence every prophetic student keeps his eye on the Mediterranean.

### **Characteristic of the Beast.**

These beasts are God's own choice to symbolise the kingdoms for which they stand. They represent these kingdoms as seen and judged by God. No matter what they may be to men this is what they are to God. So much so, that if you carefully study the beasts and the kingdoms they

represent you will see how exactly the beast describes the kingdom.

### The Lion.

Take Babylon, of which the symbol is the lion. It stands for divine government, just as we have seen the gold in the image to represent. The lion is the king of beasts; it is used by God, of the Messiah as King, the lion-lamb of Revelation 5. Daniel sees it with eagle's wings, symbolising its heavenly origin, and in addition telling out that it is God-sustained as well as God-given. Nebuchadnezzar got all his kingdom, power, strength, and glory directly from God (Dan. 2. 37; 5. 18-20). This explains his severe judgment at the hand of God. From God he received his sovereignty, to God he was answerable. Babylon was the most magnificent city that has ever been built, so we can in a measure understand his proud utterance (Dan. 4. 30, 31). Pride is a most terrible thing. I question if there is any sin more hateful to God. Men may develop certain vices, and saints do; and these vices may not, and in many instances do not, destroy other traits in their character; but pride eats as a gangrene at the root of every virtue and wrecks the whole man. God hates pride. Alas! to find pride in God's saints—pride of place, position, breeding, gift, wealth, etc. What a hateful and ruinous sight! When it seeks to raise its head, remember the only antidote is the Cross, as we sing:

“ When I survey the wondrous Cross,  
On which the Prince of Glory died;  
My richest gain I count but loss,  
And pour contempt on all my pride.”

The first look at Calvary's Lamb left us without a vestige of pride. If we have any now it is because we have taken our eyes off the cross.

In verse 4 Nebuchadnezzar has his "wings plucked," and brought low, that he might learn who he was, and who and what God is. Let all who name His Name, and especially those who essay to stand before and teach His saints, remember His words, "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart" (Matt. 11. 29).

#### A Warning Note.

There is a certain school of interpretation to-day which I fear is increasing numerically, which teaches that the seven years of discipline passed on Nebuchadnezzar was passed on him as "head of the image," and was typical, the type having its fulfilment in the image.

**Note**, this is all pure supposition, they read it in. They are their own thoughts, certainly not God's. Having applied these seven years to the image, then they come with another human invention, viz., "*The Year-day System*," which multiplies the seven years by the days of the prophetic year (360), making 2520 years. Then they teach on this human basis, which is entirely hypothetical, and would, as one has pointed out, leave Nebuchadnezzar "still eating grass," that the duration of "the times of the Gentiles" will be 2520 years, and then the Messiah will come. This school has not learned by the past, when good men and women, by fixing dates, brought them-

selves into ridicule, but did what was far worse, brought the true study of the prophetic word into discredit. It is an easy matter to first read human reasonings into the Scriptures, and then of course read them out as sublime teachings. A Christian gentleman, who is a large financier in London, was telling me of above reasonings. From what he said I judged he was favourably impressed. I asked him if he would lend me £1000 on such a basis. To this he said emphatically, "No!"

### Gentile History.

In closing this article I hope we have clearly and plainly seen that in the image and beasts we have the history beforehand (*for this is what prophecy means*) of those Gentile nations to which God has committed and entrusted supremacy of government in the earth throughout the entire period of Israel's rejection and punishment as a nation. We have not got the history of these "Great Powers" in minute detail. We have only that said of them which is said of them because of their relationships to God's capital and people, these times being characterised by the dispersion, captivity, and persecution of Israel, and the treading down of their capital by the Gentiles. They are God's sword to inflict chastisement on God's earthly people, and also that they might be supreme in government while Israel is nationally set aside.

Jerusalem was destroyed under Titus, A.D. 70, hence we have the history of these great powers passed over in absolute silence by God during the

whole period of Israel's rejection as a nation. Passed over by God, in whose sight "they are counted to Him less than nothing and vanity, as a drop of a bucket, and are counted as the small dust of the balance" (Isa. 40. 15).

### God's Present Purposes.

It is only when God's present purposes concerning this timeless period, and timeless object, the Church, which is the body and the bride, are fulfilled and the gap of the ages closed up, and He again returns to take up and fulfil His every earthly purpose concerning *His people, His land, His capital, and His King* (for these purposes are the burden of the Old Testament Scriptures) that He again takes up and reveals through Daniel the final history of "the Great Powers." So there is a break between the legs and toes of the great image, a silence from A.D. 70 all throughout the present dispensation, or Church period, and not until it is fulfilled and God again takes up Israel have we any reference to the history of the great powers of the image. Not until they again come into touch with God's capital as restored by Him, and His people. This *most important* point we will go more fully into when dealing with the *proportions of the image*, and the character and calling of the Church.

This article closes with the passing out, for a very, very long time, of the image of one of the greatest powers the world has known--the gold, lion-eagle kingdom of Babylon, described by God as the glory of kingdoms, the beauty of the

Chaldees' excellency, etc. (Isa. 13. 19-22). That this had only a partial fulfilment in its overthrow by Cyrus I am convinced. That it has yet to fill the bill, to be rebuilt and revived, and endure its final and complete doom, I think is indisputable. As head of gold it lasted in the image sixty-six years, beginning with Nebuchadnezzar's reign, 604 B.C., and ending with the fall of Babylon (Dan. 5), when Cyrus took the kingdom 538 B.C. Forty-three years of this Nebuchadnezzar reigned, dying a saved man at the age of eighty-four. Thus we have told out in the short head the short reign of the first great power.

## CHAPTER IV.

## The Silver, Copper, and Iron Kingdoms.

“AND behold another beast, a second, like to a bear, and it raised up itself on one side” (Dan. 7. 5). It raised up itself on *one side* should read, “It raised up *one dominion*,” indicating the unifying of the two nations, Media and Persia, into one kingdom. You have the same thought expressed in the arms and breasts of silver in chapter 2, and also in the ram. Of the ram we read it had two horns, and the two horns were high, but one was higher than the other, and the higher came up last (Dan. 8. 3). Here we have the supremacy of Persia, the younger nation, seen in the last and higher horn.

### BEAR KINGDOM OF MEDIA-PERSIA.

The more we study the history of Media-Persia the more we see how exactly the characteristics of the bear fit the kingdom. At the commencement of the Great War we spoke of Russia as the “*Steam Roller*,” and thought it aptly described that great nation. Evidently we were mistaken. But here God says the bear fitly describes this second great power.

If you study the bear you will learn a great deal. It is ferocious, bloodthirsty, massive, and cumbersome in its movements. If you read the history of Media-Persia from the moment she

became the second great kingdom in the image, up to her conquest by Alexander the Great, you will easily see how aptly the bear corresponds to its cruel, insatiable, bloodthirsty armies of men numbering millions, longing to crush, trample, and absorb every opposing power.

### **Cyrus the Chosen.**

The first king of Media-Persia, CYRUS, was one of the very few men in Holy Writ who was named by God before he was born. "That saith of Cyrus, he is My shepherd, and shall perform all My pleasure" (Isa. 44. 28). Raised up by God to do a special work, and when it is finished to pass off the scene, to be followed by others not so divinely honoured or distinguished. The story of Cyrus, first king, God's shepherd, is most fascinating. A child of promise and purpose, hence the special object of Satan's opposition, yet marvellously watched over and protected by God until his work was done, emphasising the proverb, "Man is immortal till his work is done." With the passing away of Cyrus begins the marked degeneracy of the kingdom until God's time arrived to set aside the second great power.

The bear is seen with three ribs in its mouth, symbolising the three conquered nations—LYBIA, EGYPT, and BABYLON. These conquests goad it on to "devour much flesh," for neither men nor nations can ever be satisfied with any attainment of earth. The Christless heart is ever crying out for more, confirming the truth of the words of

the Master, "He that drinketh of this water *shall* thirst again" (John 4. 13).

" Soul of mine, continue pleading,  
Sin rebuke and folly chide;  
I accept the Cross of Jesus,  
That thou mayest be *satisfied*."

### **The Last Media-Persian King.**

The last king of Persia, DARIUS III. (Codomanus) was what men would to-day call a delightful man—tall, handsome, cultured, brave, a great athlete, said to be the finest of all Persian kings, and withal, a soldier to his finger tips. Yet it was his lot to take the reins of a kingdom, the sands of which were fast ebbing out, and even Darius, great as he was, could not stay the hand of purpose and time of God. He put 2,500,000 men in the field against Alexander, and supported these by a mighty fleet. This mighty army and navy were said to be drawn from **56 conquered kingdoms** (Herodotus). Alexander defeated this great army with a very small force, thus fulfilling the word, "And dominion was given him" (Dan. 7. 6). At the battle of Arbela, in Syria, in 331, Alexander finally defeated Media-Persia, and **Greece** became supreme in the image.

This victory was not due to the greatness or ability of Alexander over that of Darius (for, humanly speaking, Alexander did the impossible), but was due to the fact that God's time had come for the Silver, Bear, and Ram-Kingdom of Media-Persia to pass out of the image. But for this we would never have read of the defeat of Darius.

## God's Purposes and Councils.

It is worthy of the closest consideration that whether it be the fall of a *kingdom* or a *sparrow*, the numbering or fall of the *hairs* of the head, behind and above all is the master-mind and controlling hand of an Omnipotent Redeemer, in whom every created thing consists. The One who made the ages, and controls and upholds them, is so guiding and directing the wrath of godless man and even Satan's machinations that His every purpose is being fulfilled. Surely we can say Amen to His assuring Word, "And we know that all things *work together for good* to them that love God, to them who are the called according to purpose" (Rom. 8. 28).

" Father, I know that all my life  
Is portioned out by Thee,  
And the changes that are sure to come  
I do not fear to see;  
I ask Thee for a present mind,  
Intent on pleasing Thee."

## The River Ulai Vision.

The date of this vision is in the third year of Belshazzar, being the year Babylon fell. In it Daniel sees the bear kingdom right on to its end, when it gives place in the image to the third great power. This is a wonderful vision, for it covers thousands of years. In the case of Media-Persia it covers 207 years, including the history of the ram kingdom from its coming into the image until its passing out. Well might the enemies of God, the Higher Critics, tools of the Devil, deny the authenticity of Daniel's prophecy, and also try to date it after the event!

## Faith Strengthened.

The prophetic Word strengthens our faith. We see a literal fulfilment, true to the very letter, and we know what has been will be, so that all yet to be fulfilled will be literally fulfilled even to the minutest detail. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1. 21). I know no evidence or proof so convincing to the genuineness of the sacred writings like the proof of fulfilled prophecy. To read the future and tell out its history beforehand is the prerogative of God alone. "I am God, and there is none like Me, *declaring the end from the beginning*, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure" (Isa. 46. 9, 10).

THE COPPER AND LEOPARD KINGDOM  
OF GREECE.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a bird; the beast had also four heads, and dominion was given to it" (Dan. 7. 6). In the **Leopard** we have GREECE. This beautiful beast, portraying the art, culture, and civilisation of the third great power, dominated the most of the then known world, and was responsible for all the nobler traits of Rome. You have also its crafty and bloodthirsty terribleness seen and told out in the leopard. The four *wings* symbolise its rapid and world-wide conquests; its four *heads* referred to its fourfold division after Alexander's death.

**The Ulai Vision Again (chap. 8).**

In this vision Daniel sees the same power as a **"he-goat"** with a notable horn. This goat and horn is seen to defeat the ram. The horn waxes strong and then breaks, and four notable horns take its place. God's interpretation of this is, "The ram which thou sawest having two horns are the kings of Media-Persia; and the rough goat is the king of Greece; and the great horn which is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power" (Dan. 8. 20-22).

**Fulfilled to the Letter.**

Every one who has read the history of Greece knows how this prophecy was fulfilled to the very letter. The great horn was **ALEXANDER THE GREAT**, the first king, for in these great kingdoms God is only dealing with them as they appear in the image.

Alexander was the greatest warrior king that ever lived, accomplishing his conquests in the short space of twelve and a half years. He "waxed strong," accomplished his ambitions, wept because he had not more kingdoms to conquer, and died in Babylon of fever after a short and merry life of godlessness and dissipation.

This great man had heard of God, and had been convicted of sin. It is said of him that during the Siege of Tyre he sought aid from Jerusalem, which was refused. He then marched on Jerusalem with a punitive expedition, but was met by the High

Priest, who so convinced him from Daniel's writings that he was a king of purpose, "**the notable horn**," that instead of destroying the people he repented and became a worshipper with them, and entered into a notable covenant. This, however, had no restraining effect on his life, as a dissolute he lived, and as a dissolute he died. Fifteen years after his death the whole dynasty was wiped out by intrigue and murder, and true to the prophetic vision, his four generals took the kingdom.

**The Four Notable Horns were:**

LYSIMACHUS, who took Thrace and Bythnia.

CASSANDER, who took Macedonia and Greece.

SELEUCUS, who took Syria, Babylonia, and the East.

PTOLEMY, who took Egypt, Palestine, Arabia, and Petra.

It is, however, with the two latter, the kingdoms of Seleucidae and Ptolemy, that, God has most to reveal, viz., "**The King of the North**" and "**The King of the South.**" These we will notice more particularly when we come to deal with "Daniel's Horn."

**The Fall of Greece.**

The kingdom of Greece, unlike the preceding kingdoms of Babylon and Media-Persia, did not fall as a whole or at once, but fell in parts. The last to fall was Egypt, at the battle of Actium, 21 B.C., when Caesar Augustus defeated Cleopatra, and then took the complete sovereignty of the empire.

### Greece God's Instrument.

Before coming to the fourth great power it might be interesting to point out the wonderful part the kingdom of Greece had in the fulfilment of the divine plan. Alexander, by his world-conquests, not only carried the culture and civilisation of Greece with him, but also its wonderful language. Thus unconsciously preparing the way for the New Testament Scriptures spreading over and being understandable in all the civilised world. This unique language also provided God with the medium to convey to man with the most minute precision His Holy Word and will. Truly God makes man's wrath to praise Him, and Satan to fulfil His pleasure. It reminds me of an old painting in which our Lord is depicted as working at a forge. The iron is in the fire, and He is holding it, and Satan is seen blowing the bellows. It is a picture which speaks volumes.

### THE IRON OR TERRIBLE BEAST KINGDOM OF ROME.

We now come to the fourth and last great power, "**Imperial Rome**," as seen by Daniel as "dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and break in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it, and it had ten horns" (Dan. 7. 7, 8).

**A hideous monster**, unlike anything seen or known in nature—devouring, rending, and stamping. No wild beast in nature could represent this fourth power, so God pictures one unlike anything He ever made. We have seen the bear succeed the lion,

the leopard the bear, now this monster of terribleness heads up man's day, and becomes the producer of the embodiment of all lawlessness and apostasy.

We have already pointed out that the burden of the prophecy concerning this fourth kingdom carries us to a time yet future, "THE TIME OF THE END." It is the time of the iron and clay of "the image," when the *stone* strikes it and grinds it to powder.

### **Imperial, not Papal Rome.**

This beast is Imperial, not Papal Rome, and its horn or horns cannot possibly be the Pope as head of Religious and Papal Rome.

How truly this monster represents the last great power is seen in its past as well as future history. Rome crucified the Saviour, a Roman governor signed His death warrant, Rome destroyed Jerusalem, slaughtered millions of the Jews, persecuted the saints, and under Constantine polluted and defiled the Church, and made the way for Papal Rome possible. Rome in its last and final development will produce "**The Man of Sin**" and fill the awful picture described by God in the Revelation.

Jerome, writing in the fourth century, says: "This dreadful beast heads up, and fills up, all the terribleness that ever has been seen or known in the former beasts."

### **Its Ten Horns.**

This beast has ten horns. These horns are also seen in the ten toes of the image, for there we read, "In the days of these kings shall the God of Heaven set up a kingdom" (Dan. 2. 44). It is this

last beast that troubles Daniel. "Then I would know the truth of the fourth beast" (Dan. 7. 19). Its ten horns are *ten kingdoms*, but please note this is its *final development*.

### A Revived Roman World.

Some writers are slaves to the thought of a revived Roman world; so much so, that they are most exacting in seeking to limit its boundaries to those of the old Roman world. But they may well differ as to what those boundaries are. Some would make them more elastic than others, for they are almost in their exactness undefinable. Those who speak this way would have Ireland out of it, yet they say nothing of Scotland north of the Grampians, which was never in it. They would have Germany cut and carved to fit into the puzzle, and sure they are America can never be in it.

### The Toes a Development.

Now I humbly suggest that this all arises out of failing to see that the feet and especially the toes are **not a revival, but an expansion**. In the old Roman kingdom which has passed into fragments the image had not arrived at or developed the feet. This point is of the greatest importance, hence the feet cannot be a revival, but are an expansion, forming the final development of the image. Each past development of the image brought with it vast expansions of territory and included many nations, seen and headed up in the four great powers, each power thus increasing the territory of the Image. Now who is going to say what additions may not yet be made in THE TEN TOES?

This we do know, that the beast who is going to be the head of **The League of Nations** is going to possess a vaster kingdom than any of the Ceasars ever did, for we read, "And there was given to him authority over every tribe, and people, and tongue, and nation" (Rev. 13. 7, 8, R.V.).

### **The Historicist.**

This school of interpretation say, and keep saying, that these ten kingdoms have already been, and they list them. I will not take up space giving their lists, for they differ, but I will point out the utter fallacy of their statement.

It is plain, and can be seen by the veriest tyro that these kingdoms are:

1. At the time of the end.
2. From their coming to be, they continue to their destruction.
3. They unify and give their sovereignty to one king.
4. This king continues to the end.
5. His end and destruction is brought about by the second advent of Christ.
6. His duration of power to afflict and persecute the saints is distinctly stated.
7. During the entire prescribed period he wears out the saints.

This, however, is only a passing reference, we will go into the whole question more fully when dealing with Daniel's horns. Then we hope to give a more exhaustive exegesis of this wonderful chapter, together with Daniel 8.

## CHAPTER V.

**Daniel's Seventy Weeks.**

THIS prophecy of the weeks is one of the most important prophetic utterances in the Old Testament, and sad it is that very many of God's people are ignorant of its existence, far less its importance and meaning. At the very outset let me say that the Church is not in it. The prophecy expressly states those which and that which it concerns, viz., DANIEL'S PEOPLE AND HIS HOLY CITY. It is most important for a right understanding of God's Word that we note this fact.

**Rightly Dividing.**

The Word of Truth suffers much at the hands of perfectly sincere people, because they fail to give ear to the word of Paul to youthful Timothy when he exhorts him to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the Word of Truth*" (2 Tim. 2. 15). While the Word of God is for all people and for all time, yet it is not addressed to all or about all in all time. When God says Israel He means Israel, and not the Church, and vice versa.

Those who were responsible for the headings of our Bible did not see this, else they would never have given headings which take from Israel her blessings and give them to the Church, and leave Israel only her judgments and curses.

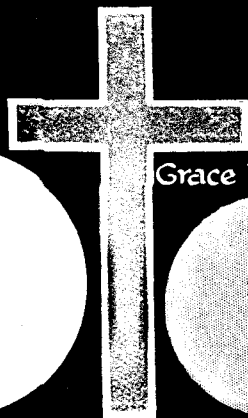
# "70 Weeks Det

Glorified



Rapture

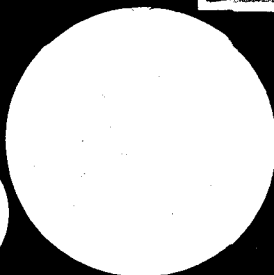
Timeless



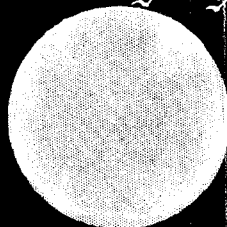
Grace Reigning



7 Weeks  
49 Years



62 Weeks  
434 Years



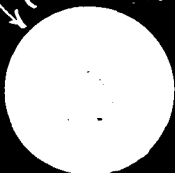
Church  
Period



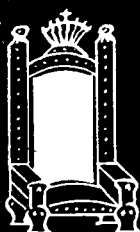
70<sup>th</sup>  
Week

# etermined."

Reigning



THE GREAT JUDGMENT



JUDGMENT

Eternity

Eternity

Millennium.

## Daniel's Prayer.

The prophecy of the weeks is God's answer to Daniel's confession and prayer (vv. 3-20). The people (v. 15), the city and the people (v. 19) answered in verse 26; transgressions (v. 11) answered. To finish transgression (v. 24); sins (vv. 5, 8, 11, 15, 16) answered. "To make an end of sins" (v. 24); iniquity (vv. 5, 13, 16) answered. "And to make reconciliation for iniquity (v. 24); righteousness (vv. 7, 14, 16, 18) answered. "And to bring in everlasting righteousness" (v. 24); "sanctuary" (v. 17) answered. "And to anoint the most holy" (v. 24). We gather this from verse 23, "At the beginning of thy supplications the commandment came forth, and I am come to shew you." The prayer and supplication was concerning Israel alone, *so also is the answer.*

## Seventy Weeks Determined.

"The word translated determined (*Gesenius*) has its only usage here, meaning to divide or cut." God takes from Israel's calendar 70 weeks in which to do seven great things for His nation and capital. The word rendered weeks is a septenary number, or heptad, and can mean days, weeks, or years.

Israel was taught to count *weeks of days* as six days, the seventh being the Sabbath. *Weeks of weeks*, from the offering of the omer of firstfruits they were to count forty-nine days, the fiftieth being Pentecost, called "the Feast of Weeks." *Weeks of years*. They were to count six years, the seventh being a Sabbatical year. Then they were to count seven Sabbatical years making forty-nine, the fiftieth being Jubilee.

In this prophecy the weeks are clearly weeks of years, and God divides them into three, viz., seven weeks (49 years). Threescore and two weeks (62 years), and one week, which of course, like the sixty-nine, will also be a week of years. That the seventy weeks are weeks of years is so clearly seen, for God has given us the date of their commencement. The going forth of the commandment to build and restore Jerusalem (Neh. 2. 1). The month Nisan in the twentieth year of Artaxerxes the King being the 14th March, 445 B.C. and the date of the close of the sixty-ninth week, viz., the Crucifixion of the Messiah, the 6th April, A.D. 32. Making in all 476 years and twenty-four days. By ordinary reckoning:

476 Years.

365 Days.

---

173,740

Add, 24 Days from March 14 to April 6.

Add, 116 Days for every Leap Year.

---

173,880 Days,

or 69 weeks of years, equalling 483 years multiplied by 360, being the days of the prophetic year, equals 173,880 days. For some of these dates I am indebted to Sir Robert Anderson's "Coming Prince,"\* which every student of Daniel should read. It is quite clear from a comparison of Daniel 7. 25; 12. 7; Rev. 11. 2; 13. 5; 12. 6; 11. 3 that the prophetic year was a year of 360 days.

\*"The Coming Prince," the last great monarch of Christendom, by Sir ROBERT ANDERSON. 2/6 net (3/ post free).

I think the above simple calculations prove conclusively that the weeks of this prophecy are weeks of years, that this is not a matter of fancy or surmise.

### **Seven Things to be Accomplished.**

Within the seventy weeks God has undertaken to accomplish seven things for Daniel's people and Holy City, viz.:

1. **To finish transgression.**
2. **To make an end of sin.**
3. **To make reconciliation for iniquity.**
4. **To bring in everlasting righteousness.**
5. **To seal up the vision.**
6. **And the prophet.**
7. **To anoint the Most Holy.**

Not one of these seven has yet been fulfilled in the history of the nation. To some No. 3 might seem to be fulfilled, but that is through not noting that it is *reconciliation*, and not *atonement*. The applying to the nation in its experience the full value of His atoning death. We learn from Hebrews 2. 17 that this is a priestly act, performed for them, and to them by Christ.

### **Messiah Cut Off.**

After the sixty-ninth week shall Messiah be cut off, but not for Himself (Dan. 9. 26). This has been literally fulfilled. In the Old Testament the first advent of Christ was clearly and minutely foretold. How He was to be born, why He was to be born, where He was to be born, when He was to be born, how He was to die, where He was to

die, when He was to die, why He was to die, etc. Yet with these plain prophetic Scriptures in their hands they were as a people utterly ignorant and blind as to His first advent. Alas! how many of God's people to-day with equally clear Scriptural utterances regarding **His Second Coming** are just as ignorant.

He was cut off and had nothing. Promised a King, born a King (note not *to be* a King), presented a King, rejected and crucified a King, a Roman Governor writing over His cross, "*This is the King of the Jews.*" He came preaching the Gospel of the kingdom. His forerunner, John, preached the same Gospel. They beheaded John and crucified the King. Thus "the kingdom of Heaven suffereth violence, and the violent take it by force" (Matt. 11. 12).

### **The Kingdom Postponed.**

"He came to His own, and His own received Him not" (John 1. 11). "Behold your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord" (Matt. 23. 38, 39). So with the rejection and Crucifixion of the King, the kingdom is not abandoned but postponed, waiting the return of "*the Ruler of earth's kings*" (Rev. 1. 5). The prophetic clock stopped and the nation was set aside.

A similar expression is found in Isaiah 53. 8, "And who shall declare His generation? for He was cut off out of the land of the living; for the transgression of My people (Israel) was He stricken." Isaiah 53

being part of what Isaiah saw concerning Judah and Jerusalem. There we have the King.

**"A Saviour"** (Isa. 52. 13 to 53. 12).

**1. A SAVIOUR SCORNE.**

(a) He is despised (chap. 53. 3).

(b) We esteemed Him not (chap. 53. 3).

**2. A SAVIOUR SORROWFUL.**

(a) A Man of Sorrows (v. 3).

(b) Acquainted with grief (v. 3).

**3. A SAVIOUR SUFFERING.**

(a) Stricken (v. 4).

(b) Smitten of God (v. 4).

(c) Afflicted (v. 4).

(d) Wounded for transgression (v. 5).

(e) Bruised for iniquity (v. 5).

(f) Chastised for peace (v. 5).

(g) Bearing iniquity (v. 6).

**4. A SAVIOUR SILENT.**

He opened not His mouth (v. 7).

**5. A SAVIOUR SLAIN.**

(a) He was cut off (v. 8).

(b) He poured out His soul unto death (v. 12).

**6. A SAVIOUR SATISFIED.**

(a) He shall see the travail of His soul (v. 11).

(b) He shall be satisfied (v. 11).

**7. A SAVIOUR GLORIFIED AND CROWNED.**

(a) He shall prosper (chap. 52. 13).

(b) He shall be exalted (chap. 52. 13).

(c) He shall be extolled (chap. 52. 13).

(d) He shall be very high (chap. 52. 13).

(e) Kings shall shut their mouths on him  
(chap. 52. 15).

The Crucifixion of the Messiah and their final rejection (Acts 3. 19-21) resulted in the nation being set aside. Romans, chapters 9, 10, 11, deals with this; the why of it and the what of it.

Yet note, "For I would not, brethren, have you ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel until the fulness of the Gentiles be come in; and so *all* Israel shall be saved, even as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11. 25, 26). So His second advent will be for them Salvation.

### "The Parenthesis."

Now we come to a most important fact in the study of prophecy, viz., that of the *parenthesis*, or gap. Parenthesis means, "an explanatory word or clause *inserted* in a sentence, which is grammatically complete without it." Hence in dealing with the prophetic Scriptures it is a good word to use in explaining the great gap of the present dispensation. My first lesson in prophetic exegesis, over thirty-five years ago, was the fact of this *gap*.

You will find in the prophetic word that a comma may separate centuries. Examples:

(1) Isaiah 61. 1-2, "The Spirit of the Lord God is upon Me, for the Lord has anointed Me . . . to proclaim the acceptable year of the Lord, and the day of vengeance of our God." When we turn to Luke 4. 19 we find that when Christ read the passage He closes the book at the end of the

clause, "to proclaim the acceptable year of the Lord," adding, "This day is this Scripture fulfilled in your ears." So between the acceptable year of the Lord and the day of vengeance of our God the whole of this dispensation of grace or entire Church period is embraced. This is so simple and clear as an example of the gap that I have placed it first.

(2) "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders" (Isa. 9. 6). The government is not yet upon His shoulders, for the Church period comes between.

(3) "The stone which the builders rejected, has now become the head of the corner" (Psa. 118. 22). He is not yet the Head of the corner, for this dispensation comes between.

(4) Finally, we have the remarkable gap in Daniel 9, between verses 26 and 27. Up to the end of verse 26 all follows in historical and chronological sequence, but verse 27 is still unfulfilled prophecy. It deals with the last of the seventy weeks; so between verses 26 and 27 this entire dispensation or interregnum comes.

Again we read, "Simeon hath declared how God at the first did visit the Gentiles to gather out of them a people to His Name," and to this agree the words of the prophets as it is written, "After this I will return and build again the Tabernacle of David, which is fallen down," etc. (Acts 15. 14-16). The fulfilment of the Amos prophecy awaits the closing of the gap, the ending of God's

present work in grace. This timeless period during which all God's prophetic words concerning the people, capital, land, and king are postponed. Postponed for what?

### The Mystery.

A secret and hidden thing, not revealed in a past age to saint or seer, so not found in the Old Testament Scriptures. A Bride gathered out of Jew and Gentile for the rejected King, and to be presented to Him, not only as a partaker of His heavenly glories, but also as sharer of His own throne. Not a subject, but the Queen, one with Him in His reign.

"Meet companion then for Jesus,  
From Him for Him made."

I have sought to make the fact of this *gap* plain and simple, as it is so essential to see it and hold it.

### The Great Tribulation.

To-day, when that strange teaching is gaining ground, viz., that the Church will go through the great tribulation, it will save the young saint from being ensnared if he or she can only see the character, calling, and destiny of the Church, and also the unique position and character of this dispensation, its unparalleled place in the fixed and eternal purposes of God, the period of the nation's rejection of the King, also the period of the formation of the heavenly Spouse of the Coming King, marked out in love for such a high and heavenly destiny by God the Father *before* the foundation of the world.

These purposes of eternity being first revealed to Paul, who calls the Revelation a Mystery which was *kept secret* since the world began, but now revealed, etc. (Rom. 16. 25, 26). "The mystery which in other ages was *not made known* to the sons of men" (Eph. 3. 4). "From the beginning of the world hath been *hid* in God" (Eph. 3. 4, 9). "The mystery which hath been hid from ages and generations, but is *now* made manifest" (Col. 1. 26).

"Tribulationists" have never seen this inter-regnum, nor the Church which fills it. A Church and dispensation, excluded from which is every Old Testament saint, also every saint in a coming dispensation. A Church composed entirely and only of those saved through faith in Christ in and during this dispensation; beginning at Pentecost and ending with the time when "the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead *in Christ* shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord *in the air*; and so shall *we* ever be with the Lord" (1 Thess. 4. 16, 17).

So we are not only a saved, forgiven, and justified people, like the saved of a past dispensation, but we are what they never were, viz., members of Christ's body, a building which He calls "My Church," destined in the eternal purposes to be His Bride. To see this is to be saved from all the efforts of "tribulationists" to convert us to their destructive teachings.

### The Schools.

There are three prominent and defined schools of interpretation of prophecy. They are:

**The Preterist**, who believes that the prophecies of the Revelation have been fulfilled.

**The Historicist**, who believes that they have been and are being fulfilled; and

**The Futurist**, who believes that from chapter 4 on to end is still unfulfilled prophecy.

Where the **Tribulationist** comes in it is not my purpose at this time to say, but they are opposed to the "any moment" Coming of Christ for His Church, and therefore they are destructive of the Blessed Hope, which Hope is the one great sheet anchor of our faith.

In Paul's prison epistle to the Philippians he asserts that their citizenship is in Heaven, from whence they are looking for a Saviour (Phil. 3. 20). The verb translated "looking" means "to thrust forward the head and neck as in anxious expectation of something *believed to be immediate*" (Bloomfield), so we are saved from looking for signs and seasons, taking our eyes from Heaven, and straining them on Palestine, or present or future happenings.

The Church is exhorted to have its head up through the entire period, looking for its Hope, who is a Person, "Christ, our Hope" (1 Tim. 1. 1).

The Church is not the subject of prophecy, but of Revelation. The burden of all prophecy, let me again say, is *the people*, Israel; *the land*, Palestine; *the capital*, Jerusalem; and *the King*, Messiah.

**The Seventieth Week.**

In future chapters, dealing with the Horn, Beast, and Antichrist, I will seek for help to explain the unfulfilled seventieth week of the prophecy of the weeks (Dan. 9. 27). In this article I have studiously avoided technicalities, phrases, and difficult chronological data, which no doubt would be interesting and understandable to experts, but as the majority of our readers are not versed in the profitable yet somewhat difficult language of the scholar we keep to that which is clear and plain. We have considered in a simple fashion the great gap, and also the purpose and work of the gap, and, thank God, we have in love been marked out by God to fill it. Why us? Did you ever thank God for this wondrous grace, and constantly say, "What manner of person ought I to be in all holy conversation and godliness?"

## CHAPTER VI.

The Mystery of God,  
the Christ.

"THAT their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, the Christ" (Col. 2. 2, R.V.).

The word "mystery," as used in the New Testament, simply means that of which the sense is not obvious, *i.e.*, that only by a divine revelation can we grasp and understand it. There are many mysteries mentioned in the New Testament. Yet great and wonderful as are all these, towering above them all in all the wealth of the Godhead and grandeur of the Godman, stands the mystery of God, the Christ.

Paul had never seen the Colossian believers in the flesh, but his desire for them was that the fullness of understanding might be theirs in the knowledge of the mystery. The same desire is expressed in his letters to the Ephesians, where we read, "To make all see what is the fellowship of the mystery" (Eph. 3. 9). Here the word "fellowship" is more correctly translated "administration," in other words, the working out of the mystery. Before this there must be the *seeing* of it however, and with this object in view I essay to write this paper.

The Great Secret of the Ages.

"The mystery" is a new thing in the working of God. Not new in His purposes or councils, but new in His operations, belonging to and peculiar to this dispensation.

The most favoured recipients of His will in the past dispensation never knew it. It was hid in God and not revealed. It is the great secret of the ages hid from Old Testament prophet and seer, and now for the first time revealed through the Apostle Paul. Romans 16. 25 declares that it was kept a secret since the "times of eternity," but is now made manifest according to the commandment of the everlasting God to all nations for the obedience of faith. Ephesians 3. 3-6 declares its *nature* to be that the Gentile with the Jew should be heirs together, and of the same body and partakers of His promise *in* Christ by the Gospel. Note, Jew and Gentile brought into a *new* position, viz., *in* Christ, made fellow-heirs of a new inheritance through a new process, viz., the Gospel.

A Secret no Longer.

This secret of eternity is no longer a secret, but is now made manifest in the appearing of Jesus Christ who hath abolished death and brought life and incorruptibility to light through the Gospel (2 Tim. 1. 10). That "*in Himself*" He might create out of the twain (Jew and Gentile) one "New Man" (Eph. 2. 15). This new creation is not only one in Himself, but in a mysterious way is Himself. He and they being the "New Man" of God; and as all Scripture characters have a name,

which is characteristic of the one possessing it, so has God given this Man a name, and that name is "The Christ," created of Jew and Gentile, incorporated into one body, and composing one man. To this God refers when He says, "If any man be *in* Christ, he is a new creature; *old* things have passed away; behold, all things are become new" (2 Cor. 5. 17). And the "all things" are of God, reconciled to Himself through Jesus Christ.

### Christ All in All.

Concerning this mystery of God which is the Christ (*i.e.*, the New Man), we read "which is renewed in knowledge after the image of Him who created Him." Where there is "neither Greek, nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free; but Christ is all and in all" (Col. 3. 10, 11). Elsewhere there is added, "neither male nor female." All these conditions and relationships belong to the old order of things and are among the old things which pass away, and the all things new are seen in the declaration, "Christ is all in all." He not only is Head of the man, the will of the man, the life of the man, but O, stupendous mystery, He is the man.

Paul, writing to the Corinthians, says, "Now ye are the body of Christ, and members in particular" (1 Cor. 12. 27). Members of the body of a Man who is the Christ. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ" (1 Cor. 12. 12).

What a startling statement! And yet it is in full unison with what we have already seen of this mystery. The argument is, as one body is composed of many members, yet this multiplicity of members does not make it many bodies, or personalities, so also is "THE CHRIST."

### **Himself the Builder.**

We might here ask when and how does this union take place? The answer is in the following verse, "For in one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit" (v. 13) Note the Revised Version reading, "*In* one Spirit," not *by* one Spirit, that is to say, the Spirit is not the baptiser, He is not the builder of this body. The Baptist said, "There standeth One among you whom ye know not" (John 1. 26), the same is He who shall baptise you with the Holy Spirit. Describing the wonderful salvation of the household of Cornelius, Peter said, "And as I began to speak, the Holy Spirit fell upon them, as on us at the beginning; then remembered I the word of the Lord, how that He said, John indeed baptised with water, but ye shall be baptised with the Holy Ghost" (Acts 11. 15, 16). Now from Acts 2. 33 we see that the falling or baptism of the Holy Spirit on the day of Pentecost was the Christ's baptising. So He Himself is the "Builder of this body" as He said He would be, and He is the Saviour, in sense of Preserver, of the body (Eph. 5. 23).

### The Hope of the Body.

Thus this great secret of eternity not only was revealed in this dispensation, but came to have being on the day of Pentecost, and will go on until the last member is built in, then her hope will come. "There is one body and one Spirit, even as ye are called in one hope of your calling" (Eph. 4. 4). The hope here is the Coming again of Christ as Son of God. This is the hope, not of the individual members of this body, more or less, but the hope of the *body*, therefore when that hope is realised, the body goes, not a part, but the whole. Of course it is our hope individually, but only because we are a part and parcel of the body. The body goes, therefore its members go too, and not as some would teach, only the waiting ones go. The waiting is the waiting of the body, which waiting as much includes its head and members with God as it does its members here.

Just as creation's hope is the manifestation of the Sons of God (Rom. 8. 19), so the body's hope is the manifestation of its Head, in the air, and when that takes place, as iron to a magnet, the entire body responds. **The dead under the sod, the living upon the sod, rise together and meet their Head in the air, and are ever with Him and like Him.**

### The Administration of the Body

is seen in 1 Corinthians 12, which is simply giving effect here and now on earth to these great truths in our love, sympathy, and practical oneness in Christ with every believer. Precious as

this side is, and necessary as it is, it is not in the range of my purpose here to deal with it, but I pass on to a wonderful verse which further reveals our relationship to the Christ: "Nor again the head to the feet, I have no need of thee" (1 Cor. 12. 21). O marvellous condescending grace of God, that in this mystery the head cannot say to the feet, "I have no need for thee." I could understand and fully appreciate this if it had been written "the feet to the head," but it is "the head to the feet." The blessed Christ of the mystery, the New Man, cannot say to His most remote and feeblest members, "I have no need for thee," for the Church which is His body is the fullness, *i.e.*, completeness of Him (Eph. 1. 23)

### **The Understanding of this Great Mystery**

will give us to see, among other things, the impossibility of a true believer in Christ ever being lost. It reveals this great fact, that once in Christ, in Christ for ever. I am not safe because I hold on, nor yet am I safe because I am held on, but I am part and parcel, created in Him and with Him of the new and eternal Man, the Christ of God. He is my life, and I am His completeness. He will never be maimed nor marred, but will in all His completeness without a stain, spot, wrinkle, or blemish, be the glory of God's grace throughout the eternal ages.

The old saint in Scotland had gripped this great fact to her soul's assurance and joy. When boasting of her eternal salvation and repeating the blessed words, "No one shall pluck me out of

His hands," the devil, through a servant of his, suggested that while in one sense that might be true, yet she could pluck herself out of His hands: "No, glory to God," she cried, "No, for I am one of His fingers."

" Could but one soul that trusted in His Name  
Be wanting there, the vacant seat,  
The harp unstrung, the useless crown would grieve all  
Heaven,  
And there proclaim a disappointed God."

This oneness not only reveals to me my security in Him, but it also gives me a sight of the great glory, honour, and dignity God has conferred upon me. I am not only a saved, forgiven, and justified man, but in the will of God, saved in a dispensation when He is gathering out a people for His Name, baptising believers into one body, and thus building the New Man of the ages.

In closing this paper I feel that I should do so in the wonderful words of 2 Peter 3. 14: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." Not only remembering that our bodies are temples of the Holy Ghost, bought with a price, but also members of the Christ.

## CHAPTER VII.

## The Horn of Daniel.

NOWHERE in the Old Testament is there a more evident instance of the progress of doctrine than in the rise, development, and fall of the Horn of Daniel. There are prophetic writers who hold that the "little Horn" of Daniel 7 differs from the one in Daniel 8. Why it should I have never been able to see, so in our consideration of this most interesting study I will treat the Horn as the same throughout, having its fulfilment in the Beast of the Revelation.

I have already in a previous chapter written at length on the Image, but there are one or two points, judging from questions to hand, that should be dealt with. In Daniel 2. 35 we read, "Then was the iron, the clay, the brass, the silver, and the gold *broken to pieces together*," suggesting a revival of Greece, Media-Persia, and Babylon, with the development of Rome, ere The Stone comes. This revival does not present insuperable difficulties, but even if it did, if God has willed it so, it will *certainly come to pass*. It may, however, simply be looking at the heading up of the whole Image, as we have it so clearly stated in Revelation 13. 2, in the confederated kingdoms of the Beast.

**Proportions of Image.**

In viewing the Image you cannot ignore its proportions. The head of gold representing the

first kingdom, Babylon, covers a period of 66 years; the arms and breasts representing Media-Persia, 207 years; the belly and thighs representing Greece, 210 years; so far all is in keeping and in perfect proportions. It is when we come to the legs and feet that we are faced with the difficulty. If these are asked to cover the period of nearly 2000 years, then we have the Image of a man whose legs and feet are out of all keeping with his body, and I have no hesitation in saying God never gave such a vision to the king. This fact, together with other Scriptures, leads me now to say that from the fall of Jerusalem, A.D. 70, till the beginning of the last unfulfilled week of Daniel's seventy (Dan. 9) is not counted in the Image; so that in the Image we have no record of the times of the Gentiles during these years. In other words, the whole Church period rolls between, and not until the timeless period of this dispensation has run its course have we any reference made to the history of the Image. This strongly confirms what we pointed out in last chapter, viz., the present parenthesis or "gap." This question of proportion can be proved thus. From 606 B.C., when the Image began, till A.D. 70 the destruction of Jerusalem covers a period of 676 years. If you take the scale of 66 years, being the duration of the first kingdom, Babylon, and work it out in the Image, it will bring a figure in perfect proportions to the ankles, suggesting that at the ankles the "gap" begins, a gap of nearly 2000 years; and that the Image, from the ankles, awaits its fulfilment. It is to this part of the

Image, called by God "*the latter end*," that the burden of prophecy refers.

## Ten Kingdoms.

We learn that the ten toes of the Image are ten kingdoms, and that these are formed at the end, for the stone cut out without hands destroys the Image when complete, as we read, "And in the days of these kings (or kingdoms) shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel 2. 44), *i.e.*, the introduction of the Messianic kingdom of prophecy.

## Ten Horns.

When Daniel sees this vision he sees it in four wild beasts, the fourth developing ten horns. These horns are the same as the ten toes, and the ten horns out of this kingdom are ten kings (or kingdoms) which shall arise (Dan. 7. 24). It is worthy of particular notice that these ten kingdoms arise at the end, that they continue to the very end, unify, and give their united sovereignty to one king. These are the kings of the earth that set themselves and the rulers that take council together "against the Lord and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. The nations that rage and the people which imagine a vain thing" (Psa. 2. 1-3). This is the unity to which the League of Nations is travelling. The consummation of Man's Day; the Lord's grinding to powder of man's rule and reign.

### The Little Horn.

In Daniel's vision (Dan. 7) we have progress in Revelation. We have what we have not in the Image, viz., that the ten kingdoms develop a king called "the little Horn." He is seen coming up among the ten kingdoms, having a man's mouth and eyes. *Enash* is the word used for man, *i.e.*, frail mortal man. This Horn rises a little frail man, but being, as we read elsewhere, energised by the Dragon, waxes more stout than his fellows. It is said of him:

(a) **That he makes war with the saints and prevails (v. 21).**

(b) **He blasphemes the Most High (v. 25).**

(c) **Wears out the saints of the Most High (v. 25).**

(d) **Changes times and laws (v. 25).**

(e) **His acute persecution continues three and a half years (v. 25).**

(f) **His dominion continues till the coming of the stone, when he is destroyed (v. 26).**

### The Vision of Ulai—Daniel 8.

In this vision we have the little Horn again brought before us. This is a most important vision, and in considering it together, we must of necessity take into account its *time note* as follows. For at the time of the end shall be the vision (v. 17). "The latter time." "For it belongeth to the appointed time of the end" (v. 19, R.V.). "And in the latter time of their kingdom" (v. 23). "Shut up the vision, for it shall be

for many days" (v. 26); its fulfilment synchronising with chapter 7. In this vision of Ulai we have Media-Persia represented by a ram, Greece by a goat, with the notable horn, Alexander the Great its first king. The death of Alexander, the division of Greece into four, it then takes us to the latter time of the kingdom, and gives us to see the little Horn arising out of one of the fourfold divisions of the kingdom.

### Antiochus Epiphany.

Most commentators see in this notorious Syrian king the fulfilment of this chapter. He is the sheet anchor of the historicist. He came on the scene 175 B.C. king of the north, and became most cruel in his treatment of the Jews; unquestionably he could be said to be a partial fulfilment of this "king of a fierce countenance." That he does not by any means fill the picture has been pointed out by a great scholar and expositor. He gives five reasons why Antiochus could not be the king of this vision:

1. He did not arise a little Horn; he was born great.
2. He did not rise in the latter time of their kingdom, for Greece and Egypt were still ruling.
3. He did not stand up against the Prince of princes.
4. He did not spring out of the four; he was one of the four.
5. He was not broken without hands (Tregelles).

Thus we see that the Ulai vision takes us to the very end.

### **The Incarnate Word.**

Concerning the Incarnate Word we read, "He was, He is, and He is to come." We can also speak of the Prophetic Word in the same way. It had a fulfilment, it has a fulfilment, but it awaits its final, complete, and abiding fulfilment. In the study of prophecy you will very often find a partial fulfilment; not the literal and complete one, *e.g.*, Joel's prophecy at Pentecost, (Acts 2. 16); the prophetic beginning of Psalm 2. 1-3 (see Acts 4. 25).

### **Comparisons.**

It will be interesting to compare the little Horn, king of Daniel 8, with the little Horn of Daniel 7.

- (a) He rises a little Horn (v. 9).
- (b) He waxes exceedingly great (v. 9).
- (c) He waxes great against the hosts of heaven (v. 10).
- (d) He casts some of them down, and stamps upon them (v. 10).
- (e) He magnifies himself even to the Prince of the host.
- (f) He takes the daily sacrifice away (v. 11).
- (g) He removes its sanctuary (v. 11).
- (h) He casts down the truth to the ground (v. 12).
- (i) He practises and prospers (v. 12).

In the interpretation of this vision this little Horn is described as;

- (a) A king of a fierce countenance (v. 23).
- (b) Understanding dark sayings (v. 23).
- (c) Mighty in a power not his own (v. 24).
- (d) Destroys wonderfully (v. 24).
- (e) Practises and prospers (v. 24).
- (f) Destroys the mighty and holy people (v. 24).
- (g) Magnifies himself in his heart (v. 25).
- (h) Stands up against the Prince of princes
- (i) Is broken without hands (v. 25). [(v. 25).

You cannot simply and sincerely compare this description with the one in Daniel 7 without being convinced that the little Horn in both visions is identical, even the king of a fierce countenance having his substance and fulfilment in the first Beast of John's vision (Rev. 13).

### The Prince that shall Come.

"And the people of the Prince that shall come" (Dan. 9. 26). This coming Prince is seen in verse 27 to confirm a covenant with the many for one week; and in the midst of the week to brake the covenant and to set up the abomination that maketh desolate. The little Horn king of Daniel 8, removes the daily sacrifice (v. 11). The coming Prince causes the oblation to cease, thus linking the Prince with the Horn.

### The Week Divided.

You will notice the seventieth week of Daniel 9 and also its divisions into two, viz., the first half and the latter half. When the middle of the week is come the Prince throws aside all strategy

and deceit, and becomes manifested as the representative of the dragon. Beginning openly and avowedly his hatred to God, his blasphemies and slaughter of the saints. This will last through the latter half of the week, and ends "with that determined being poured out on the desolator" (Dan. 9. 27, R.V.). You have the same time note applied to the little Horn of blasphemy (see Daniel 7. 25). Time, times, and the

### Dividing of a Time,

"and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of time" (Dan. 7. 25).

Most commentators agree that this means three and a half years. They take a time to represent a year. Times taking as a dual representing two years, and half a time being half a year. It is used again in Daniel 12. 7, there too it is applied to the duration of the devastations of the Horn or Prince, so that the great tribulation brought about by *the Horn Prince* lasts for three and a half years. It is of the greatest importance to specially note this remarkable time note, for it links Daniel with the Revelation of Patmos and Daniel's Horn and king with the Beast of John.

### John's Vision (Rev. 11-13).

This deals with the same seventieth week of Daniel, and in a special manner with its latter half. In John's vision you have the same time note emphasising the latter time characteristics

of Daniel's vision. The Beast, who will be the last king of the Image, the coming Prince, the Horn, is seen to head up the Image. "And the Beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion" (Rev. 13. 2).

He is seen blaspheming God, His Name, His tabernacle, and His saints (v. 6) for the space of forty-two months, or three and a half years. In Revelation 11. 2 we read, "The Holy City is to be trodden down forty-two months." The two witnesses are to testify 1260 days, *i.e.*, three and a half years. In chapter 12 the woman, Israel, who brings forth the Man Child Ruler, is to be specially provided for during this time, for we read, "A place was prepared for her in the wilderness," 1260 days (three and a half years) (Rev. 12. 6). "And to the woman were given two wings, that she might fly into the wilderness, into *her place*, where she is nourished for a time, and times, and half a time, from the face of the serpent" (Rev. 12. 14).

### Identification.

These interesting time notes identify *beyond dispute*, not only the times of Daniel and John, but the little Horn king of Daniel, the coming Prince, with the Beast of John's vision. I would draw special attention to this fact for it is indeed most important. All that is true of the Horn is true of the Beast. We have seen the Horn as the king of the ten unified kingdoms of the Image. Of the Beast we read, "And the ten horns which thou sawest are ten kings, . . . and the ten horns

which thou sawest upon the Beast, these shall hate the whore. . . . For God hath put in their hearts to fulfil His will, and to *agree*, and give their kingdom unto the Beast, until the Word of God shall be fulfilled" (Rev. 17. 12-17).

### The Stone.

The stone which strikes the Image is Christ in His manifest glory as Son of Man, grinding it to powder, and setting up a universal kingdom, for we read, "And the stone which smote the Image became a great mountain and filled the *whole earth*" (Dan. 2. 35). It is to this coming that Matthew 24. 30 refers, "and then shall appear the sign of the Son of Man in Heaven," His Mount Olivet descent, for the salvation of His people and the destruction of His foes, when every eye shall see Him, and they that pierced Him shall see Him. We are not looking for this public and world-wide manifestation; we wait for Him as Son of God descending from Heaven with a shout into the clouds of Heaven, when no eye but the eye of His Church shall see Him and no ear but her's shall hear Him cry, "Rise up, my love, my fair one, and come away." When He comes as the stone we will come with Him. "Know ye not that the saints shall judge the world?" (1 Cor. 6. 3). We will judge it then; may God give us grace to judge it now. We shall be outside of it then; may we be found outside of it now. "Ye are not of the world," He says to us now. Separation should be true of us now as separation will be true of us then. Now it is our great privilege to

take our stand with Him in His rejection, as we will stand with Him then in His glory. I long that these studies should lead us the more to go forth to Him without the camp bearing His reproach. For if we suffer *with* Him, we shall also reign with Him. Then:

“ How sweet will recompense His smile  
The sufferings of this little while.”

## CHAPTER VIII.

## The Times of the Jews.

**T**HIS forms part of Daniel's last vision (chaps. 10-12), seen in the third year of Cyrus, and is to make Daniel understand what shall befall THY People in the *latter days* (chap. 10. 14). It is well to note at this stage of our study that the vision concerns **Daniel's people in the latter days**, and not the saints of this dispensation. To see this is of primary and essential importance.

## The Difficulties.

This chapter bristles with difficulties, if one is to judge by the conflicting exegesis of the scholars. Yet with the help of the Divine Teacher we may find the problems not so formidable as they seem to make it. It is really an enlargement of chapter 8, a further "Progress of Doctrine."\* It opens with the overthrow of Persia by Greece. Alexander the Great, "the Notable Horn," seen on the goat (chap. 8. 5), is mentioned in verse 3. His end and the division of his kingdom among his *four* generals is seen in verse 4. Two of these divisions, viz., the kingdoms of Lysimachus (Trace and Bithynia) and Cassander (Macedon and Greece) drop out, as they do not affect Israel, and the king of the North (Syria, Babylonia, and the East), the kingdom of the Seleucidae, and the king of the south (Egypt, Arabia, and Petrea), the

\* "THE PROGRESS OF DOCTRINE," by T. J. Bernard. M.A. 2/6 net (3/ post free). Pickering & Inglis, Glasgow and London.

kingdom of the Ptolemies, are the burden of the vision. The why of this is seen in the fact that God's Word handles external history only so far as it affects, or is connected with, God's people, Israel. Palestine, lying as it does between Syria and Egypt, was seriously affected by these two great powers.

### Type and Antitype.

We will find that we have *two periods* in this chapter, from verses 21 to 36, one past, the type; one future, the antitype. *Two personages*: Antiochus, the type; Antichrist, the antitype. If we view it thus it becomes less difficult to understand, *e.g.*, "And they shall place the abomination that maketh desolate" (v. 31), fulfilled in *type* by Antiochus. Yet its great *antitype* said by Christ to be future, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet," etc. (Matt. 24. 15).

### A Vile Person.

And in his estate shall stand up "a vile person" (vv. 21-36), to whom they shall not give the honour of the kingdom, but he shall come in peacefully and obtain the kingdom by flatteries (vv. 21, 22). With these verses the type Antiochus Epiphanes is introduced, and as our purpose is not so much the typical period or king, but their antitype, we will seek to be occupied with the *substance* and not so much with its shadows. This will take us on to the time of the end when some Northern power, perhaps "Gog and Magog," comes on the scene as an oppressor of God's

people. He is said to pollute the sanctuary of strength, and shall take away the daily sacrifice (v. 31). And his heart shall be against the holy covenant (vv. 28-30), and have intelligence with them that forsake the holy covenant (v. 30), and such as do wickedly against the covenant shall he corrupt with flatteries, but "the people that do know their God shall be strong, and do exploits" (v. 32). From these references we learn the following:

1. That the land is Palestine.
2. That God's people are back in unbelief.
3. That the Temple is rebuilt.
4. That the daily sacrifices are renewed.
5. That there is a godly remnant.
6. That it is a suffering and afflicted one.

The Psalms in their five books are full of these times and this remnant, their oppressors, sufferings, aspirations, prayers, waverings, hopes, Deliverer, deliverance, and glory.

Thus we see that the antitypical period of Daniel 11. 21 to 36 brings us to "the latter time," the days of Jacob's troubles shortly before his deliverance.

### "The Maschilim."

The word translated "understand" and "wise" is *maschilim*, i.e., teachers, revealing the fact that God will raise up shepherds who will be *with* and *among* His saints at this terrible time. The importance of this fact cannot be over esti-

mated. In our day we value too little the gifts of the Head. Those who speak to us the Word of God and whose manner of life is "Jesus Christ, the same yesterday, to-day, and for ever," God's command is, "*Remember* them, and follow their faith" (Heb. 13. 7, 8).

In connection with "the *maschilim*" of Daniel 11, we have:

1. **Their testimony.** "Shall instruct many" (v. 33).

2. **Their understanding.** "The *wise* shall understand" (Dan. 12. 10).

3. **Their sufferings.** "And some of them of understanding shall fall" (v. 35).

4. **Their glory.** "And they that be wise shall shine as the brightness of the firmament" (Dan. 12. 3).

This is a lovely description of these godly souls, raised up and given by God to His suffering saints of this time. Nothing on earth is so precious to God as His own, the sheep given to the Good Shepherd. His great commission in John is, "FEED MY LAMBS" (chap. 21. 15). "SHEPHERD MY SHEEP" (v. 16). "GIVE FOOD TO MY SHEEP" (v. 17). This is the dynamic, "Lovest thou Me more than these?" (v. 15).

We have seen in Antiochus the king of the North, and in his times types of future times and a northern king, also foreshadowings of "the Antichrist."

Dr. PUSEY, in his valuable work on Daniel, says: "But although Antiochus Epiphanes, the

great sifter of the faith before our Lord came, is again in part described in the eleventh chapter, there are traits, which have nothing to correspond to them in Antiochus, which are even the exact contradictory of the character of Antiochus, but which do reappear in St. Paul's account of the Antichrist to come. The image of the Antichrist of the Old Testament melts into the lineaments of the Antichrist himself."

JEROME says: "As the Saviour had Solomon and the other saints as types of Himself, so we may rightly believe that Antichrist has as a type of himself that most evil king Antiochus, who persecuted the saints and profaned the Temple."

J. N. DARBY writes of this vile person Antiochus, from verses 21 to 36, and says: "The last part of the preceding history being a type of what shall happen in the last days" (Synopsis).

### **The Wilful King.**

From verses 36 to end we have a short history of this "wilful king." That he is not the king of the North or South is plainly declared in verse 40, for there these two kings are seen opposing him. Of this king we read:

1. He shall do **according to his will**, showing his lawlessness.
2. He **exalts himself**.
3. He **magnifies himself** above every one, even God. His contempt of all religions.

4. **Speaks marvellous things** against the God of gods. His blasphemy.

5. Shall prosper till the **indignation** be accomplished. Continues all through the tribulation.

6. Regards not **the God of his fathers**. His apostasy. Note, he is an apostate.

7. Nor **the desire of women**. Rejects a coming Messiah and denies the Virgin birth.

8. Nor regards **any God**.

9. Yet honours **the God of forces**.

As you read this terrible description given of this king you at once turn in mind to Paul's description of "**The Lawless One**" in 2 Thesalonians 2. 4 (R.V.). The Man of Sin, "who opposeth and exalteth himself against all that is called God," or an object of worship, "so that he as God sitteth in the Temple of God, setting himself forth as God."

The wilful king prospers till the indignation be accomplished, *i.e.*, God's visitation of wrath on the Jews for their sins.

### In Palestine.

He shall enter also into the glorious land, *i.e.*, Palestine, but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon (v. 41). By a miraculous intervention of God these countries are exempt from his devastating sway, and provide a refuge for the godly to fly to in obedience to the Lord's command, "When you

see the abomination that maketh desolate, spoken of by Daniel the prophet, stand in the holy place, . . . let them which be in Judea flee" (Matt. 24. 15, 16). I understand from one who has considered this on the spot that the only possible way of escape for such a hurried flight of so many people at one time is "the valley of Achor." A wonderful fulfilment of Hosea 2. 15, "I will give her **the valley of Achor** for a door of hope." A place prepared by God that they should feed her there 1260 days (three and a half years) (Rev. 12. 6).

The king shall plant the tabernacles of his palace between the seas in the glorious holy mountain (v. 45). Paul says, "He shall sit as God in the Temple of God" (2 Thess. 2. 4). Yet he shall come to his end, and none shall help him. For then will the Lord interpose on behalf of His people (Zech. 14. 3), and with this agree the words, "And the Beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into *the lake of fire* burning with brimstone" (Rev. 19. 20). "Whom the Lord shall slay with the spirit of His mouth, and bring to naught with the brightness of His coming" (2 Thess. 2. 8). I hope we have no difficulty in linking up the king (v. 36) with the Horn of Daniel (chapters 7 and 8), the king of a fierce countenance (chap. 8. 23), the coming prince of Daniel (chap. 9. 27), and see in them the one wicked person, the Antichrist and Beast of John, "the man of sin" of Paul, "the coming one."

## The Great Tribulation.

Daniel 12 opens with a statement *re* this period, the times of Jacob's troubles (note, Jacob's, not the Churches' troubles), "such as never was since there was a nation, even to that same time," goes on to speak of their deliverance. At that time "*thy people shall be delivered*" (see Rom. 11. 26; Zech. 13. 8, 9; and chap. 14). Thus Daniel is given to see the great deliverance of his people from all their foes, **the end of the times of the Gentiles, and the beginning of the times of the Jews**, when their King, the Stone, shall fill the whole earth (Psa. 2. 8; Psa. 72).

## CHAPTER IX.

## The Antichrist.

THIS title is only found five times in the New Testament, and that in John's epistles. The passages are as follows: "Little children, it is the last time, and as ye have heard that *Antichrist* is coming, even now have there arisen many Antichrists. . . . Who is *the liar*, but he that denieth that Jesus is the Christ? This is *the Antichrist*, even he that denieth the Father and the Son" (1 John 2. 18, 22). "Every spirit which confesseth not that Jesus is come in the flesh is not of God, and this is the spirit of *the Antichrist*" (1 John 4. 3). Note how the Spirit of God and the spirit of the Antichrist stand out in opposition. "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the *Antichrist*" (2 John 7).

While these Scriptures are the only usages of the word *Antichrist* in the New Testament, yet the one of whom they speak is very fully dealt with under other names in the New Testament.

In carefully studying above Scriptures you will not fail to notice that while they speak of many Antichrists, there is one definite person called *the Antichrist*, *the Liar*, *the Deceiver*, *the Denier* of Father and Son. He is THE COMING ONE.

## Satan's Masterpiece.

In order to understand aright this most important and solemn subject we must keep before us the two meanings of the word, not only one who is *against* Christ, but one who corresponds to or is *instead of* Christ. So in entering upon our study we have to trace the rise, course, character, and destiny of *the great Satanic counterfeit of God's Christ*. Man's day will end in the production of Satan's great counterfeit and masterpiece. From the Cross till now the serpent has had time to think and plan, he has had breathing space, and his last effort in opposition to the Lord and His Anointed will be the most determined of all, even to produce a **christ** who will be the most perfect counterfeit of God's Christ that his wicked imagination and wisdom can conceive. So that when he appears "all whose names are not written in the Book of Life of the Lamb slain" (Rev. 13. 8) will worship and serve him. So perfect is the deception that if it were possible he would deceive the very elect. Thank God that will not be possible (Matt. 24. 24).

## The Time Note.

In our past articles dealing with the Little Horn of Daniel we saw the time note—when, where, and how he should arise. As we see in Daniel's Horn the Antichrist of John, we naturally expect the same time note to be found in the New Testament Scriptures, and there assuredly it is.

John in the Revelation speaks of him as the *Beast*, in the epistles as *the Antichrist*, but Paul

speaks of him as "*the Man of Sin*" (2 Thess. 2. 3), and as this chapter is of the greatest possible importance, as to when he shall arise, I ask you to consider as much of it as is necessary to the subject in hand. Paul wrote the 2nd chapter of 2nd Thessalonians to set at rest the mind and spirit of the saints as to what some had written in the apostle's name saying that "*the day of the Lord was present*" (v. 2, R.V.).

Now how does he seek to set their minds at rest? By simply stating its impossibility while Christ is still on His Father's throne. "Now I beseech you, brethren, touching the Coming of our Lord Jesus Christ, and our gathering together unto Him" (v. 1). You will notice how verse 2 begins in the Revised Version, viz., "*to the end,*" i.e., "*with this object in view.*" Yes, the God-given antidote for all such errors, and it exists in our own day, only it is called to-day "*the Church going through the tribulation,*" is the declaration of the fact that the day of the Lord cannot come until the "*Man of Sin*" comes, and he cannot come until Christ comes and gathers His Church to Himself.

### That Which Restraineth.

"Ye know that which restraineth, *to the end* that He may be revealed in His own season" (v. 6, R.V.). This most important verse requires special consideration. The word *katecho*, translated in the Revised Version by "*restraineth,*" and in the Authorised Version by "*withholdeth,*" is a compound word, composed of the preposition

*kata*, i.e., down, and the verb *echo*, to hold. The word is used nineteen times in the New Testament in the following passages: Matthew 21. 38; Luke 4. 42; 8. 15; 14. 9; John 5. 4; Acts 27. 40; Romans 1. 18; 7. 6; 1 Corinthians 7. 30; 11. 2; 15. 2; 2 Corinthians 6. 10; 1 Thessalonians 5. 21; 2 Thessalonians 2. 6, 7; Philemon 13; Hebrews 3. 6, 14; 10. 23. It is translated in the Authorised Version by the following words: seize, stayed, keep, take, he had (lit., he was held), made toward, held, possessed, possessing, hold fast, withholdeth, letteth, retained hold. A careful examination of these passages will convince one that the meaning of the word is really "to hold" and "to hold firmly."

A very able Greek scholar has written regarding this word the following: "The preposition *kata* in composition does not necessarily preserve its meaning of down, to hold down, but it may be intensive and mean to hold firmly, to hold fast, according to verse 6 it is *some place* out of which he ascends, and *in which* he is *now held*." I have written at length regarding this word, for to know its meaning will help considerably in understanding aright the holding in verse 7, where the Authorised Version has translated it by the word "let." Apart from this, however, a most helpful way to get light from the Word of God is to trace His use of a word in its every passage. Many happy and profitable hours can be so spent.

**"That Which Holdeth."**

"And now ye know that which restraineth" (v. 6). We have already seen that the Revisers' word "restraineth" means restraining *by holding fast*. Expositors have difficulty with this verse, for here it is a *thing* that holds fast; in verse 7 it is a person who holds fast. Some have suggested or stated that *the thing* holding is the Roman power or government. To me this is very far fetched indeed. Why, it is out of the Roman world Antichrist will arise, and he will be its king and head. No; if God meant the Roman power He would have said so, besides the word is "holding," which has an equal force to-day as it had then. That which was holding then *is still holding*, else Antichrist would be on the scene. Besides, the apostle says, "Now ye know." If that has any meaning at all surely it means that he had just told them what the thing was that was so holding "the Man of Sin" that he was kept from appearing before his time, *i.e.*, out of season. Surely we have to look for the thing which holdeth in the apostle's words in verse 1. He has just told them, and can therefore say, "*Now ye know,*" viz., the fact of Christ Coming for His Church, not yet fulfilled. The Day of the Lord is an impossibility until Antichrist comes, and he is impossible until the apostasy comes, for he is not its cause, but *product*, and all are impossible before "the Coming of our Lord Jesus Christ and our gathering together unto Him." This makes it so plain that the Church will be out of it all, and at home with her Lord. Other portions of

God's Word make this equally plain, but with these we will deal later.

### The Apostasy.

The apostasy which produces the "Man of Sin" is not a corrupted Christianity, this we have with us at this present moment, but it is a complete *renunciation of Christianity, a denial of it, root, stem, and branch*, and this produces its ideal in a man who is the embodiment of all lawlessness, a man who denies the Father and the Son. When the preserving salt, the saints of God, leave *en masse* this guilty scene, "the mystery of lawlessness," which is secretly yet effectually working, will soon become full blown in its terrible blasphemy and seek a man who will head it all up, a superman who will claim Godhead and whom all worship. How we ought to thank God that "the cause," the apostasy, the product, the "Man of Sin," and the day of the Lord are all impossible until Christ comes in the air, and His saints of this dispensation are gathered to Himself. Let all who would trouble us be silenced by this wonderful beseeching of God through Paul. 2 Thess. 2. 1. It is as efficacious to-day as it was then to set the troubled and shaken mind at rest.

### The "Man of Sin."

The man who is the embodiment of all lawlessness, the sum total of all sin. The apostle gives us his character in verses 3, 4. The son of perdition, not the child of perdition, but the son, *i.e.*, character; he that opposeth and exalteth himself against all that is called God, or that is

worshipped (*margin*) (Greek, an object of worship), so that he sitteth in the temple of God, setting himself forth as God. No doubt John refers to this in his description of Antichrist, for he says he is *the liar*, and denies the Father and the Son. When you take John and Paul together, for surely John's Antichrist and Paul's Man of Sin are the same person, we learn that he is (1) the embodiment of all lawlessness. (2) The sum total of sin. (3) The Son of Perdition. (4) The Liar. (5) The Denier. (6) The Deceiver. (7) The opposer of God, the exalter over God, the sitter as God in the temple of God, the object of all worship, the Antichrist, claiming to be the Christ and opposing God's Christ.

We have in past chapters seen how this description agrees with **the Wilful King** (Dan. 11. 36, 37) and we have also identified the Wilful King with **the Little Horn** of Daniel 7 and 8. Indeed no one but a king could fill the picture, for no one but a King having all authority could sustain such claims, a mighty potentate possessing universal sway; and in this he will be the counterfeit of God's Christ, for the Messianic prophecies, hope, and kingdom claim universal dominion for God's Messiah (Psalms 2 and 72).

### **A Resurrection Man.**

If 2 Thessalonians 2. 6 speaks of a place where he is now being held, and I believe it does, then this great counterfeit will be a resurrected man. To me verse 6 can have no meaning if it does not mean this. You cannot be holding and keeping

in his own season a person who is not. When Paul wrote these words the Man of Sin was somewhere, ready for Satan to produce at the very first moment possible. The fact of his resurrection is stated in the following Scriptures: "The Beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them" (Rev. 11. 7). "The Beast that thou sawest was, and is not, and is about to come up out of the abyss, and to go into perdition" (Rev. 17. 8). A certain school of interpreters who refuse to see in this beast the Antichrist explain this passage away by saying it is the Roman power in its origin; but surely it did not come up out of the abyss, and it certainly could not go into perdition. This Beast is a man, and in him is vested the power of the dragon. He comes up out of the abyss, he kills the witnesses, and he goes into perdition (see Rev. 19. 20, where the Lord casts him alive into the lake of fire, together with another man, the false prophet). These were two men who lived and were judged, and in a most especial manner were dealt with by the Lord, and I believe they were both resurrected men, and hence the meaning of the words, "*Cast alive* into the lake of fire." I think you have the false prophet's resurrection spoken of in Revelation 13. 11, "And I saw another Beast *coming up out of the earth.*" Men who have already lived as men and died as men, men who because of this did not die again, but were cast alive into the final and eternal state of lost souls, the first recipients of that lake into which death and hades are finally "cast" (Rev. 20. 14).

## CHAPTER X.

## Who will be Antichrist?

**A**NCIENT rabbis held that he was a monster of iniquity who should appear on the scene in the latter period of "the latter days," immediately before the Messianic Kingdom, so they called him ANTE-MESSIAH. Early and later students, who believed that he would be a raised man, became prophets and said who he would be. Some held that he would be the Devil, others thought he would be a hybrid of Satan. Jerome believed that he would be Satan incarnate. Others again believed that he would be a raised man, a Jew of the tribe of Dan; many concluded that he would be "Judas Iscariot." Of course any name that may be named can only at its strongest be a suggestion. I favour JUDAS ISCARIOT.

## Why Judas?

In naming Judas I would like to make it plain that I only suggest this. At the same time I feel free to give the following reasons for the suggestion.

1. In the first Messianic prophecy found in Genesis 3. 15 we read, "And I will put enmity between thee and the woman, and between thy seed and her seed. He shall bruise thy head, and thou shalt bruise His heel." Here we are all agreed that the Seed of the woman can only be the Christ of God. An expression which clearly foretells the virgin birth. If the woman's seed is a person, and that

person Christ, then the serpent's seed must also be a person, and that person *Antichrist*.

This promise had a partial fulfilment in His first advent, but, like many other Messianic prophecies, it awaits its complete fulfilment in His second advent. In our Lord's first advent the seed of the serpent was there in the person of Judas, as Antichrist—against Christ. When our Lord speaks of him he says he is "*diabolos*" (John 6.70). It is true that this word in its feminine plural is twice used in the New Testament of persons, but never do you find it in its masculine singular ever used of any creature but Satan and Judas.

### "The Son of Perdition."

2. This appellation, only found twice in the New Testament, is used of Judas (John 17. 12) by the Lord, and of the man of sin by Paul (2 Thess. 2. 3). In both Scriptures the definite article is in the original not simply a son of perdition, but *the* son of perdition, thus identifying the one person with its two usages.

### "The Pseudos" (LIE).

3. We read of the man of sin as "*the lie*" (see 2 Thess. 2. 11). "That they should believe *the lie*." When speaking of the Devil in John 8. 44 the Lord says, "When he speaketh *the lie* (the pseudos) he speaketh of his own, for he is a liar, and the *father of it*," referring, as I believe it does, to the seed of the serpent of Genesis 3. 15, "the man of sin" of 2 Thessalonians 2. 11. Not simply a lie, but as God's Christ is *the Truth*, truth in its essence, the embodiment of all truth; so Satan's christ is *the lie*.

**"His Own Place."**

4. Then again it is said of Judas what is never said of another man, "He went to his own place" (Acts 1. 25). In reading this verse you must be struck with its terrible wording, "He fell *that he might* go to his own place." We have been reading of him as the son of perdition, and of the Beast we read, "He ascendeth out of the abyss, and goes into perdition" (Rev. 17. 8). I think as these Scriptures are carefully read it will be seen that the suggestion of Judas as the Antichrist is supported by strong circumstantial evidence. If our deductions are correct, what an eternity for the betrayer of our Lord.

**Antichrist as a Man.**

The Antichrist will not be the hideous monster outwardly that some are supposed to think. He will be a most attractive personage, with traits in his wonderful character that all earth dwellers will admire and worship. He will be a king with universal dominion, for we read, "And there was given to him authority over every tribe, and people, and nation" (Rev. 13. 7, R.V.), a greater kingdom than ever was possessed by any of his predecessors. "All the kingdoms of this world," which the true Messiah refused from its prince, he will accept. He will control all commerce, nationalise everything under his regime, craft shall prosper, for we read of him through his policy also, "He shall cause craft to prosper in his hand" (Dan. 8. 25). All trade and commerce will be under State control, but he will dominate

everything. By prosperity he shall destroy many. He will "understand dark sentences." He is in league with the Dragon, and all his powers are supplied by him. Spiritism he will control and lead. No problem too difficult for him to solve, no question but what he will fully understand. A superman, for his number is 666. Note, not 777. He falls short of the perfection of Godhead. One has said of him:

"Antichrist is that son of perdition who is to arise out of the apostasy, who shall neither be a Protestant nor a Papist, neither Christian, Jew, nor heathen, who shall worship neither God, angel, nor saint; who will neither supplicate the invisible Majesty of Heaven nor fall down before an idol. He will magnify himself against everything that is called God, or is worshipped; and with a bold flight of impiety soaring far above his precursors and types in the times of paganism, the Sennacheribs, the Nebuchadnezzars, the Antichrists, and the heathen emperors, will claim divine honours to himself exclusively, and consecrate an image of himself" (*Bishop Horsley*).

### The Beast.

John in "The Revelation" has much to say concerning the one whom he calls "the Antichrist" in his epistles, but there he designates him "*The Beast* who ascendeth out of the bottomless pit, and goes into perdition" (Rev. 17. 8). The Revelation of Jesus Christ is full of Satan's counterfeits. It would be a profitable study if

only in the line of "the *programme*" for us to look at every one of these counterfeits, but time and space will only allow us to consider those more closely related to our subject.

### Satan's Trinity.

We have in Revelation 13 Satan's counterfeit of "the Trinity," seen in the *Dragon*, the *Beast*, and the *lamb-like Beast*, who is the false prophet.

In the consideration of this remarkable chapter I would like to say ere we begin that it is **the first Beast** that is the Antichrist, the false Messiah.

There is a most excellent school of prophetic interpretation whose most capable leader began by teaching that the lamb-like beast was the false Messiah, and as the master-mind began his less capable followers continued, asserting up to this present moment that what he taught is the truth. They say the first beast, whom God calls *the Beast*, is the head of the civil power, but the lamb-like beast is head of the religious system, and therefore Antichrist; failing to appreciate that the Messianic prophecies, almost all, if indeed not all, mark out a person not mitred, but covered with diadems, *regal crowns*. That person, the One of whom God says, "I will make Him My Firstborn, higher than earth's kings" (Psa. 89. 27). "I shall give the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Psa. 2. 8). Again, "Yea all kings shall fall down before Him, all nations shall serve Him" (Psa. 72. 8). No one knew the Messianic prophecies better than J.N.D., yet he

seeks the counterfeit of this in an *obscure beast*, to whom personally there are only devoted seven verses of Scripture, and in these he is seen as a subordinate.

### The Messiah.

We have seen that God's Messiah for whom Israel waits and expects is a "Mighty Potentate," not a dependent of another, not a second-rate person, but one who is King of kings and Lord of lords, one the sceptre of whose kingdom is so beautifully described in these lines:

"Jesus shall reign where'er the sun  
Does his successive journeys run."

This is the One whom Satan's Masterpiece has to counterfeit; one not seen in priestly robes, but covered with diadems; one whom the sons of Zadok shall minister to and serve as priests (Ezek. 48. 11), for God has given to the Aaronic priesthood into perpetuity *all earthly priesthood*; they, and they alone, can be priests on earth (Heb. 8. 4; Ezek. 44. 15, 16).

### The Counterfeit.

"THE BEAST" whom John describes in his Revelation is Satan's counterfeit of God's wonderful Christ, of him it is said:

1. He is absolute in power and sovereignty (Rev. 13. 7).
2. He claims and receives *all* worship (Rev. 13. 4, 8).
3. He blasphemes God, etc. (Rev. 13. 6).
4. He continues thus for 42 months (Rev. 13. 5).
5. He wars against the saints (Rev. 13. 7).

## 100 God's Prophetic Programme.

6. He sets up the abomination (his image) in the Temple (Rev. 13. 14).

7. He kills the two witnesses in Jerusalem (Rev. 11. 7).

8. He makes war against the Lamb of God (Rev. 17. 14; 19. 19).

Surely we cannot fail to see in this one the Horn and King of Daniel, chapters 7, 8, 11, the great substance of Daniel's shadows "the coming Prince," "the wilful King" (Dan. 9. 27; 11. 36).

### **The Lamb-like Beast.**

Now take the lamb-like beast, the false prophet (Rev. 13. 11-18). Note false *prophet*, not false Christ. Our Lord warns in Matthew 24. 24 against false christs *and* false prophets. In the lamb-like beast we have "the false prophet." He is the spirit of the Antichrist (1 John 4. 3), the third person of the Satanic trinity, the counterfeit of the Holy Spirit. Contrast him with the *Beast*.

1. He is a subordinate, having no power of his own, all his power belongs to the first beast (v. 12).

2. He claims no worship for himself, but causeth all to worship *the Beast* (v. 12).

3. He works miracles to lead all earth dwellers to accept the Beast (v. 16). To believe "the lie" (2 Thess. 2. 11); "That they all might be damned" (Rev. 14. 9-11).

As you study the very little which God has told us of this lamb-like beast you cannot fail to

see that he does for Satan's christ what the Holy Spirit does for God's Christ. The false prophet does not speak of himself, but takes the all that belongs to the false christ, and so uses it with miraculous powers that the earth dwellers will believe "*the lie*."

I do think if we carefully study with an unbiased mind "the Trinity of Evil," as described by John, we will not fail to see in **the Dragon**, who gives the Beast his all, a counterfeit of the Father; **the Beast**, who receives all, the counterfeit of the Son; the **lamb-like Beast**, who makes the all effectual in those who believe and receive the Beast, a counterfeit of the Spirit of God.

### A Sealed Book.

On every hand to-day we hear the cry that the Revelation is a sealed book. True, it is that to the vast majority of the saints, not to speak of Christendom, this book is sealed, but sealed by whom? and sealed for what? Surely not sealed by Jesus Christ, whose unveiling it is, and who gave it to John to show unto His bondslaves things which must shortly come to pass. It is sealed by Satanic energy and power, that by ignorance and lack of knowledge a poor, darkened world might be easily deluded by his iniquitous workings and be the better prepared to accept his counterfeits.

DO WE BELIEVE THIS? If so, what are we doing to make his character and operandi known? How much of the Revelation do we understand, and how much of it are we heralding forth? I

know that Satan is *mighty*, and to attack him in his strongholds, to expose him in his machinations, subjects one to his especial hatred, opposition, and wrath; yet we have a Christ who is "*all mighty*," whose resources are infinite, and who is with us "all the way" to succour and to save; One who has conquered the strong man, and for His child has made every provision by which he can be "more than conqueror." Therefore let us be up and doing. Buckle on the whole armour, and *stand*, and having done all, still stand.

## CHAPTER XI.

### The Antichrist: His Appearing.

**H**ISTORICISTS, and even some futurists, cannot dissociate "the Antichrist" from "the Papacy," they seem completely obsessed with the thought. I want here to say that no Pope nor Papacy as a system can be the Antichrist, and that because of the following reasons:

1. The Antichrist is **yet to come**. He is the final and dominating head of the coming "League of Nations."

2. He is a **superman**; not a succession of men.

3. He is a **person**, not a system.

4. He is a **mighty king**, who begins the last of Daniel's seventy weeks by making a covenant with the apostate Jews in Palestine (Dan. 9. 27).

5. He is an **avowed blasphemer**.

6. He **denies the Father and the Son**.

7. He **claims to be God**, and sits in God's temple, showing himself that he is god.

8. He, **all the time**, wears out the saints.

9. He is **destroyed** at the second advent of Christ.

10. He **destroys all religion**, and claims **all worship**.

11. He **continues three and a half years** (see Dan. 7. 25; 12. 7; Rev. 11. 2; 12. 6, 14; 13. 5).

12. All who belong to him and his beliefs are **for ever lost.**

13. All outside of him and his regime **are saved.**

Despite the errors of Romanism, and as a religious system, she may compare favourably with some of the other systems which decry her; surely no one would say that all who are in her folds *are lost*. I believe in her pernicious system there are devout and saved souls, whose only hope is in "the precious blood;" then no one would say that all outside of her *are saved*. Yet that is what God says of **the great apostasy**, the product and idol of which is **the Antichrist**. "And all earth dwellers shall worship him whose names are *not* written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13. 8). Again, "And the third angel followed them, saying with a loud voice, If any man worship the Beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God; . . . and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night who worship the Beast" (Rev. 14. 9-11).

### **Warn Men!**

The sooner we leave off looking to Rome as a system, or to any one of her pontiffs for the Antichrist, the sooner we will get our minds cleared of the mists of Satanic deception, so that the truth, the awful truth, may be clear before us, and we begin to warn men of this terrible "**Coming**

**One,**” Satan’s great Apostate and Messiah, about to be presented to a Christ-rejecting world as the receiver of their faith, homage, and worship, the Controller of their lives and the Determiner of their eternity.

The world to-day, which is rejecting Christ for eternal salvation, will readily accept the Antichrist unto eternal damnation. Refusing the *Lamb*, they will receive the *Beast*. Sure I am if this book only stirs us up to warn men I will be more than repaid for the writing of it.

### **Where will Antichrist Arise?**

We have already seen the *time* of his appearing, viz., after the Church has gone; now we might consider *where* he shall arise. In Daniel 8. 22-28 we are told that he shall arise out of one of the fourfold divisions of the old Grecian kingdom, and that in its **latter times**. It is clear from Daniel 11. 40 that he will not be king of the north (Syria and the East), neither will he be king of the south (Egypt), and I gather from the fact that Moab, Ammon, and Edom are exempt from his sway (v. 41); that he will not control the Moslem world, therefore will not be king of Turkey. That leaves Greece as the probable place in which he will arise. A king of Greece thus rising a little horn, and from which he will wax stronger than his fellows.

### **Conditions Essential to His Appearing.**

There is a difference of opinion as to “**the clay**” of the image (Dan. 2. 42). Most believe it to be

a symbol of *democracy*. There are some, however, who say it is *Israel*, and that it refers to her unholy alliance with the Beast. They base this assertion on the fact that in a number of Scriptures Israel is likened to and spoken of as clay (Isa. 45. 9; 64. 8, etc.); but the word used by God for the clay of the image is a word used only in connection with the image, it is never used of Israel; it is a Chaldean word, and refers to the Gentiles.

I think we must disabuse our minds of the thought that the clay is Israel, for when the stone strikes the image the clay is ground to powder equally with the rest of the image. This is significant, for the second advent will be Israel's salvation and not her destruction.

I can see no other interpretation for the clay but that it stands for *democracy*, and democracy full blown, matured, and united into a force that makes brittle all fixed and stable government. Statesmen, who are just its paid puppets, laud it to the heavens. When speaking on the Mexican elections

“President Wilson pronounced as a doctrine which, it is believed, he intends to announce to the nations of the world in a formal note on the policy of the United States towards Mexico the following: ‘Nowhere can any government endure which is stained by blood, or supported by **anything but the consent of the governed**’.”

### **Democracy's Triumphs.**

One cannot but be struck with the rapid strides of democratic principles in all parts of the civilised

world during recent years, principles, as President Wilson explains them, "GOVERNMENT BY THE CONSENT OF THE GOVERNED." This universal condition of things is plainly foretold by God. It is as far removed from the head of gold as Heaven is from Hell. It is Satanic; it comes from beneath; it is one of the most prominent signs of the last days; it is essentially the atmosphere in which it is possible for Satan to produce "the Antichrist."

Just as you cannot administer equity by being judge, jury, and prisoner in one, so you cannot have a fixed, stable, equitable government where you have the ruled appointing and fixing their rulers, for where a people elect their government it will be dominated by the majority who put it there, and in its government will of necessity express their views. "*Partly strong and partly brittle*" is the divine comment (Dan. 2. 42).

In the past democratic principles have not seemed to the great majority to be anything but fair and right, even good people "love to have it so." This no doubt is owing to the fact that democracy has to a very great extent been moulded and influenced by Christian principles and supported by Christian men.

### **Democracy of Satan.**

Satan's work is to bring about a great apostasy, yea, "the great apostasy" foretold by God in the second Psalm, "Why do the nations rage, and the peoples imagine a vain thing? The kings of the earth set themselves and the rulers take council together against the Lord and against His

anointed, saying, Let us break their bonds asunder, and cast away their cords from us" (Psa. 2. 1-3).

This apostasy (also spoken of in 2 Thess. 2, 3) is not possible *while the Church is here*, but when the restraining power is gone it will develop like wildfire; and in democratic government, established as the dominating principle of "The League of Nations," it will find machinery in every detail fitted and prepared by Satan for its fulfilment. The preserving salt having been removed, all religious and moral restraint will be gone, and "*the great democracy*" progress to its awful doom. John describes the "waters" on which the great whore "sits as peoples, multitudes, and nations, and tongues" (Rev. 17. 1-15), an uncontrolled, ungovernable mass, united in one thing, however, viz., its adoration and worship of the Beast.

### **Things Heading Up.**

There has been recently some interesting leading articles in *The Morning Post* full of interest and giving out warning. In one of these the writer, speaking of Bolshevism, goes on to say: "This state of things is due to deeper causes than that of simple reaction from the war, but is part of a **revolutionary movement engineered chiefly by atheistic Jews**, which aims at destroying all religious, social, and moral order."

I feel this is solemnly true, and I am ashamed of our weak testimony against it. Why do we not as a Church cry out long and strong, and warn men that federations of masters' unions, trade unions,

great commercial combines, food registration, nationalisation of industries, and other combinations, are all part of the essential programme, for the Beast will control and regulate all commerce so that the Word of God may be fulfilled, "and that no man might *buy* or *sell* save he that had the mark or the name of the Beast, or the number of his name" (Rev. 13. 17). Very much more could be written regarding the condition of things existing and being planned at the moment. Chosen by the Dragon to produce the Beast—who is the Man of Sin, the Antichrist—but our space is too limited so we must desist, hoping that sufficient has been said to give light and understanding as to the present condition of this poor world on every hand.

## CHAPTER XII.

**Satan's Great Counterfeit.**

LET us now look at Antichrist as Satan's great counterfeit. Note a few comparisons and contrasts between "THE ANTICHRIST" and "THE CHRIST OF GOD." (*See pages 112 and 113.*)

These similars and contrasts we can no doubt considerably add to, but I have given sufficient to make the study interesting and profitable. The contrasts in this wonderful picture will appeal to faith, the similars to unbelief, making him the *great deceiver*. Remembering our Lord's words, "If it were possible they would deceive the very elect" (Matt. 24. 24).

**End of the Antichrist.**

When speaking of the stone that is to strike and destroy the image we read, "Cut out without hands" (Dan. 2. 45); when speaking of the destruction of the king we read, "He shall be broken without hands" (Dan. 8. 25). The stone that strikes the image is the one that destroys the Antichrist. Again we read, "Whom the Lord shall slay with the spirit of His mouth, and shall bring to naught with the brightness of His coming" (2 Thess. 2. 8).

We need not pause here to say that this coming is not for His saints, but with His saints. It is His second advent, so dramatically told out in Revelation 19. 11-21, when He as the rider on

the white horse, followed by the armies of Heaven comes forth to Mount Olivet for the destruction of His foes and the salvation of Israel (Zech. 14). Goaded on and deluded by the dragon, this arch-blasphemer, the Antichrist, will actually challenge God's Lamb to battle (Rev. 19. 19; 17. 14), but it will be to receive from the Lion-Lamb of Judah his eternal doom and desert. For He takes the Beast and the false prophet and casts both of them alive into the lake of fire. The first recipients of that final and eternal abode of lost souls (Rev. 19. 20), into which one thousand years afterward the dragon too is cast, for we read, "And the Devil which deceived them was cast into the lake of fire and brimstone, where the Beast and the false prophet *are*, and they shall be tormented day and night for ever and ever."

### **This Ends the Trinity of Hell,**

and ushers in that eighth and eternal day. "Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And He that sat upon the throne said, Behold, I make *ALL THINGS NEW*" (Rev. 21. 3-5).

## WONDERFUL SIMILARS.

## The Christ.

1. "I am He that liveth, and was dead; behold I am alive for evermore" (Rev. 1. 18).

2. "I am come in My Father's Name, and ye receive Me not" (John 5. 43).

3. Christ's public ministry lasted three and a half years.

4. Christ "The Coming One" (Rom. 5. 14).

## "The Churches' Hope."

5. Christ, the Morning Star (Rev. 22. 16).

6. Christ, the Prince of princes (Dan. 8. 25).

7. Christ has many diadems (Rev. 19. 12).

8. Christ has a kingdom and *all* authority (Matt. 28. 18; Eph. 1. 21, 22).

9. Christ has a bride (Rev. 21. 9). Holy, spotless, unblemished.

10. Christ has a city. The Holy Jerusalem (Rev. 21. 10), descending out of Heaven from God.

11. The Spirit of God (1 John 4).

## The Antichrist.

1. "The Beast that thou sawest was, and is not, and shall ascend" (Rev. 17. 8). "The Beast that was, and is not, and yet is" (Rev. 17. 8).

2. Comes in his own name, him ye will receive (John 5. 43).

3. The Beast's lasts three and a half years (Rev. 13. 5; Dan. 7. 25).

4. The coming one (1 John 2. 18).

## "The World's Hope."

5. The star of the morning, Lucifer (Isa. 14. 12).

6. "The coming prince" (Dan. 9. 26).

7. The Beast has ten diadems (Rev. 13. 1).

8. "And the dragon gave him his power and his throne, and *great* authority" (Rev. 13. 2).

9. The Beast has a bride, "the harlot" (Rev. 17).

10. The Beast has a city, Babylon the Great, "The habitation of demons and the hold of every foul spirit, and a cage of every unclean and hateful bird (Rev. 18. 2).

11. The spirit of Antichrist (1 John 4. 3).

WONDERFUL CONTRASTS.

The Christ.

1. "The Seed of the Woman" (Gen. 3. 15).

2. The Lamb.

3. The Son of God.

4. The Righteous One (1 John 2. 1).

5. The Righteous Branch.

6. The Truth (John 14. 6).

7. The Way.

8. Exalts God.

9. Humbles Himself (Phil. 2. 8).

10. All who received Him are eternally saved (John 1. 12).

11. Comes that men might worship His Father (John 4. 23, 24).

12. The Deliverer (Rom. 11. 26).

13. From Heaven.

14. He saves His Bride and loves her.

The Antichrist.

1. The seed of the serpent (Gen. 3. 15).

2. The Beast.

3. The Son of Perdition.

4. The Lawless One (2 Thess. 2. 3, 8).

5. The Abominable Branch.

6. The Lie (2 Thess. 2. 11).

7. The Deceiver (Matt. 24. 24).

8. Blasphemes God (Rev. 13. 6).

9. Exalts himself (2 Thess. 2. 4).

10. All who receive him are eternally lost (Rev. 14. 9-12).

11. Comes that men might worship the dragon and himself (Rev. 13. 4).

12. The oppressor.

13. From Hell.

14. He hates his and destroys her (Rev. 17. 16).

## CHAPTER XIII.

**The Breaking of the Seals.**

**T**O Daniel Heaven was opened, and he saw a wonderful heavenly vision which he described thus: "I beheld till the thrones were set (R.V.) and the Ancient of Days did sit whose garment was white as snow, and the hair of His head like the pure wool. His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him. Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened...I saw in the night visions, and, behold, one like the Son of Man came with the clouds of Heaven, and came to the Ancient of Days. And they brought Him near before Him; and there was given Him dominion and glory and a Kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed" (Dan. 7. 9, 10, 13, 14). This wonderful scene is a parenthesis in this great chapter.

**The Revelation.**

John caught up out of Patmos into Heaven is given to see this same vision, which he describes more fully than Daniel in chapters 4 and 5.

We have already seen the threefold division of this prophetic book of Revelation. The things which thou has seen covering chapter 1. The things which are covering chapters 2 and 3. The things which shall be after the things which are taking in from chapter 4 to end.

“THE THINGS WHICH SHALL BE AFTER THE THINGS WHICH ARE.”

Here we begin with chapter 4, describing what is taking place in Heaven immediately before

### The Investiture of the Lamb.

It opens with John no longer in Patmos, but caught up into Heaven. In this rapture of John surely we see *the rapture of the Church*. The end of the things which are, and the introduction of the things which shall be after. We have a complete change of dispensation, for there is a throne set. The Throne of the Ancient of Days, and *One* is seen sitting on the throne, hence it is not a throne of grace but of judgment, and out of it proceed lightnings, thunderings, and voices. Christ has left it. The Lord Himself has descended out of Heaven with a shout for His own. The dispensation of grace has closed, and now is ushered in “the day of vengeance of our God” (Isa. 61. 2). John sees four and twenty elders round about the throne sitting on thrones. These symbolise a redeemed people in glorified bodies. They are seen robed and wearing victor’s crowns (*Stephanous*).

These robes and crowns clearly prove the fact that they are glorified saints who have been to

the judgment-seat of Christ and received their rewards, for there are no crowns given till then (see 2 Tim. 4. 8).

### The Cherubim.

Another company is seen in the Cherubim and Seraphim (see chap. 4. 6-8), for the living creatures (R.V.) have the wings of the Seraphim (Isa 6). These creatures are not angelic, for twice in the prophecy we read of them as distinct from angels (Rev. 7. 11; 15. 7). The Cherubim of the Old Testament are a wonderful type of the Church glorified. Two striking examples are seen in them, being (1) part and parcel of the mercy seat, not in any way attached to it, or fastened on it, but made of one piece of *beaten work* with it; (2) we have them most cunningly interwoven in the vail. The vail being a type of His flesh, so that when the vail was rent, signifying His death, the Cherubim were rent with it. So in type they died with Him. We have, therefore, in the four and twenty elders, and the four living creatures a redeemed company glorified and in the full reward of their overcoming life. This is of the greatest importance, for it establishes beyond dispute that before

### The Lion-Lamb of Judah

is brought to the Ancient of Days as Son of Man to receive earth's sovereignty, before He takes the book, before ever He breaks a seal that ushers in THE GREAT TRIBULATION the Church is raptured and at home with the Lord. And not only so, but in her Cherubimic character shares in the adminis-

tration of the Lamb in His snatching from the hands of the usurpers the purchased possession; for when the first four seals are broken it is the Cherubim that issues the challenge, "COME!"

*The Investiture of the Lamb* (chap. 5). Here we have an extended view of Daniel 7. 13. The Son of Man coming as the only One worthy to receive the sovereignty of earth. It is a glorious scene, and deserving of its great doxologies, and in its glories we shall share, for ours will be the song, "Thou art worthy to take the Book and break its seals, for Thou wast slain."

### The Horses and their Riders.

*The Breaking of the Seals* (chap. 6). Here the Lamb begins to break the seals. When the *first seal* is broken the LION challenges, and the rider on the **white horse** is seen going forth. This rider is one who apes Christ—he is Antichrist. When the *second seal* is broken, and in response to the second living creature (the Ox). The rider on the **red horse** is seen going forth to take peace from the earth and to kill; there was given to him a great sword. When the *third seal* is broken, and in response to the challenge of the third living creature (the MAN), the rider on the **black horse** is seen going forth, famine following him. When the *fourth seal* is broken, and in response to the challenge of the fourth living creature (the EAGLE), the rider on the **pale Horse** is seen going forth followed by death and hell. When the prevailing Lamb breaks the *fifth seal* we see the souls of them that were slain for the Word of God. These are the beginnings of sorrows, the ushering in of THE GREAT TRIBULATION.

## CHAPTER XIV.

**The Mount Olivet Discourse.**

**B**EFORE seeking to interpret this wonderful utterance of our Lord, I would like to say that Matthew 24 and 25 should be one chapter, for they form the one discourse. The order is not only historical, but strictly chronological, each event referred to taking place in chronological sequence. It has to do with the *nation* and the *kingdom*, and not with the *Church*. It is a most important part of God's revelation that is *for* all His saints, but is not *about* all His saints. The theme relates to the Nation and the Kingdom.

**Two Key Words.**

These are two most important words used in this chapter, both translated *End*, but both possessing in the original different meanings. The one in verse 3 is *Suntelia*; the one in verses 6, 13, 14 is *Telos*.

*Suntelia* is used five times in the following passages, Matthew 13. 39, 40, 49; 24. 3; 28. 20; Hebrews 9. 26. The revisers have translated it in their margin by "consummation." This, no doubt, is the best English rendering, for the word denotes a finish or ending in conjunction with other things, *i.e.*, several things meeting together and reaching their end during the same period.

*Telos* is the point of time at the end of the period covered by *Suntelia*. The final crash, the great crisis.

So the answer to verse 3 covers the whole of the *Suntelia*, which period is seen in the unfulfilled *week*, the seventieth of Daniel's prophecy (Dan. 9. 27).

### Entirely Jewish.

The only Coming the disciples knew was the Second Advent. His Coming in manifested glory to Mount Olivet (Zech. 14. 4) to destroy their foes and save their nation. The only Kingdom they knew was the Messianic Kingdom, "The Golden Age," so clearly and plainly told out in the Old Testament. To read the Church into any part of these chapters, except where she is seen coming with Him from Heaven, is to refuse to rightly divide the Word of Truth and to introduce confusion.

### The Breaking of the Seals.

In verse 5 we have the Antichrist. It is the breaking of the *first* seal, the rider on the white horse. In verse 6 we have the breaking of the *second* seal, the rider on the red horse. In verse 7 we have the breaking of the *third* and *fourth* seal, the riders on the black and pale horses. In verse 9 we have the breaking of the *fifth* seal, the souls slain for the Word of God and their testimony. All these taking place in the *Suntelia* of the age.

### "This Gospel of the Kingdom."

Between the sixth and seventh seal we have (Rev. 7) one hundred and forty-four thousand of Israel's tribes sealed. This sealing meaning their

conversion. They become the great evangelists in the *Suntelia* of the age, and they go in their dispersion to all nations preaching "This Gospel of the Kingdom." The result is seen in the countless multitudes of Gentiles saved and brought through the Great Tribulation (Rev. 7. 9, 14). Need one add that these are not saved ones of this dispensation, and are not in the Church.

### **The Abomination that maketh Desolate.**

Matthew 24. 15. This brings us to the middle of the last week, when the *Beast* breaks his covenant with apostate Jews, causes the sacrifice and the oblation to cease, comes out in his true colours, and sets up in the Temple "the abomination that makes desolate" (see Dan. 8. 11; 9. 27; 11. 31; 12. 11. This brings us to the awful heat of the Great Tribulation, the open manifestation of the Antichrist, the last half of Daniel's week, the time note referred to in the following Scriptures: Daniel 7. 25; 12. 7; Rev. 11. 2; 12. 6, 14; 13. 5. The time when God will give every rejecter over to the *Lie* (2 Thess. 2. 11).

### **The Coming of the Son of Man.**

Matthew 24. 30 brings us to the second Advent, His Coming to Mount Olivet, "When every eye shall see Him, and they also that pierced Him, and all tribes of the land shall wail because of Him" (Rev. 1. 7).

This Coming has nothing *whatever* to do with His Coming for His Church (1 Thess. 4. 16-18), but it is His Coming **with His Church** in manifested glory (1 Thess. 3. 13; 2 Thess. 1. 10; Col. 3. 4; etc).

### The Taken Ones.

Matthew 24. 36-44. Note, it is the Coming of the Son of Man. This title is never found in the Church epistles. Some one has said, "The Church has no more to do with Him as Son of Man than the Syrophœnician woman had to do with Him as Son of David."

This Coming will be the reaping of the harvest of the **Parable of the Tares**. In our Lord's interpretation of this parable (Matt. 13. 36-43) we learn the following:

1. The **Field** is the world.
2. The **Good Seed** are the sons of the Kingdom.
3. The **Tares** are the sons of the wicked one.
4. The **Harvest** is *in* the *Suntelia* of the age.
5. The **Reapers** are the Angels.
6. The **Tares** are gathered first.

Note, there is not a word about His Church in all this, but the opposite is very definitely stated.

The world is the field, the good seed is the sons of the Kingdom. Angels reap the harvest and the Tares go first. There is no resurrection spoken of but the opposite, the good and the bad are seen growing *together*, and the harvest is the *Suntelia* of the age. This parable is the key to the "taken ones," and the "left ones" in Matthew 24. Taken in judgment, left for blessing, for it will be *then* "as it was in the days of Noah." Those who see and teach in this the Lord's Coming for His Church not only fail to rightly divide the truth, "but darken counsel without knowledge,"

having a wrong perspective, and are not to be trusted as teachers of God's Will for us in these times touching the Coming of our Lord and the most essential truths concerning the unique calling, character, hope, and destiny of the Church.

### The Ten Virgins.

Matthew 25. Observe the time note here. *Then* shall the Kingdom of Heaven be like ten virgins. *Then*, not now. The Kingdom, not the Church. I was more than pleased to read a recent statement by Dr. Schofield *re* this parable which I heartily endorse. He is reported as having said, "The parable of the Ten Virgins is a **Jewish Parable**, and refers to our Lord's Coming to the Mount of Olives. They will not be present at the Marriage Supper of the Lamb."

The cry, "Behold, the Bridegroom cometh, go ye out to meet Him" (v. 6) is not a cry for His Church. The only permissible understanding of this is that referred to in Luke 12. 35-36. "Let your loins begirded about and your lights burning, and ye yourselves like unto men that are waiting for their Lord when He will return from the wedding." So that the cry "Behold, the Bridegroom cometh" to a Jew could only have one meaning, the Bridegroom and Bride cometh.

### The Judgment of the Nations.

After this parable comes the judgment of the servants of the Kingdom (v. 14 to 20), closing with the Son of Man sitting on the throne of His glory and judging the **Living Nations**. This closes the Mount Olivet discourse.

One can only hope that this article may lead many of God's children to "discern things that differ" (Phil. 1. 9), and thus be delivered from the wrong idea that the Church goes through the Great Tribulation, which teaching directs their thoughts to wrath instead of Salvation, Tribulation instead of Glory. Events that may be many years ahead instead of "The Blessed Hope" of the any moment appearing in the clouds of Heaven of our adorable Lord.

## CHAPTER XV.

**His Coming—Personal,  
Imminent.**

**T**HE COMING AGAIN OF OUR LORD JESUS CHRIST, AND OUR GATHERING TOGETHER UNTO HIM" (2 Thess. 2. 1). Throughout this article I would like to emphasise three points, viz., that this Coming is **TITULAR**, **PERSONAL**, and **IMMINENT**. By **Titular** I mean that it is associated with His titles. In the synoptic Gospels (Matthew, Mark, and Luke) there is much said about His Coming, but in every case it is associated with Him as "Son of Man." coming with myriads of His saints (Jude 14, 15), in manifested glory (Col. 3. 4), to Mount Olivet (Zech. 14. 4), after "the Great Tribulation" (Matt. 24. 29, 30), for the salvation of His people, the destruction of their foes, and the setting up of His millennial kingdom (see Rev. 19. 11 to 20. 6).

**I. TITULAR.**

The title, "**SON OF MAN**," is used eighty-four times in the New Testament, eighty of these are found in the Gospels. The others in Acts 7. 56, Hebrews 2. 6 (where it is a quotation from Psalm 8), Revelation 1. 13, and Revelation 14. It is a title that is His in connection with earth and judgment. It differs from "the Son of God" (see John 5. 25, 27, 28), where the two titles appear.

## His Coming—Personal, Imminent. 125

So that every reference to the Coming in the synoptic Gospels have to do with His Mount Olivet descent, "when every eye shall see Him, and they also which pierced Him, and all tribes of the land shall wail because of Him" (Rev. 1. 7, R.V.).

When He speaks of His Coming as "Son of Man" He speaks of it in the third person, *e.g.*, "When the Son of Man cometh shall He find faith on the earth" (Luke 18. 8). "So shall also the Coming of the Son of Man be" (Matt. 24. 37).

This Coming as "Son of Man" is altogether different from His Coming for His Church. The Old Testament speaks of two advents. One in *suffering* and one in manifested *glory*. The latter is the second advent. This second advent is His Coming as "Son of Man."

### The Church.

The Church, which is the body of Christ, is a truth that was not revealed in Old Testament times. This is clearly proved by the following Scriptures: "According to the revelation of the mystery which was *kept secret* since the world began, but now is made manifest" (Rom. 16. 25, 26). "Which in other ages *was not made known* to the sons of men." "The mystery which from the beginning of the ages *hath been hid* in God" (Eph. 3. 5-9). "Even the mystery which *hath been hid* from ages and from generations, but **now** is made manifest" (Col. 1. 26). So that you have not the Church, which is His body, in the Old Testament at all. Therefore you can have no reference there to His Coming again for her.

The truth of the Church and His Coming for her is a revelation, and Pauline, therefore peculiar to this "dispensation of the grace of God," beginning at Pentecost and ending when He comes in the clouds of Heaven for her. To fail to see this is to find oneself in hopeless confusion concerning the divine programme.

The failing to see the unique calling, character, hope and destiny of the Church, also the unique interregnum in which she is being called out, has led to the most false and destructive teaching of "the Church going through the Tribulation."

### **His Revelation to Martha.**

During His absence from Bethany Lazarus dies. It is only during His *absence* that His saints die. There is no death in His presence. He goes to raise Lazarus. His word to Martha is "Thy brother shall rise again." I know he shall rise again in the Resurrection in the last day. This brings from our Lord this wonderful revelation, "I am the Resurrection and the Life: he that believeth in Me, *though he die*, yet shall he live; and whosoever liveth and believeth in Me shall never die" (John 11. 25, 26, R.V.).

Though he die, yet shall he live—for I am the *Resurrection*. He that liveth and believeth in Me shall never die—for I am the *Life*. You see here an allusion to a great after revelation. The **dead in Christ** shall rise first. "Yet shall he live." "**We who are alive** and remain shall be caught up"—He that liveth and believeth in Me shall never die (1 Thess. 4. 16, 17).

## II.—PERSONAL.

“If I go, I will come again, and receive you to Myself, that where I am there ye may be also” (John 14. 3). Here for the first time the Lord speaks in the first person of His Coming. It is the **emphatic I**, emphasising His **Personal Return** to take His own to His Father’s House, out of this world altogether, to associate them with Himself in His heavenly glories.

It is therefore not His earthly people or kingdom He is speaking about, but His heavenly people and their Father’s House. It is spoken in the upper room where He instructed that which is exclusively a Church feast—THE LORD’S SUPPER. He stands there in anticipation of His death and resurrection as an accomplished fact, for He says, “I have finished the work Thou has given Me to do” (John 17. 4).

The disciples understood this Coming to be the very antithesis of death (see John 21. 18-23). So this is a Coming that is no way fulfilled in the death of the saint, indeed has no reference to death at all, but refers to the **personal** and **literal** Coming again of “**the Son of God**” for His loved and His own, taking them away from earth to His Father’s House.

## III.—IMMINENT.

The Thessalonian epistle was the first to be written, and therefore we turn to it to find what is there said of the Coming. Paul was three Sabbath days at Thessalonica (Acts 17. 2), with the result that many “turned to God from idols

to serve the living and true God, and to wait for His Son from Heaven, whom He raised from amongst the dead, even Jesus, who delivered us from the wrath to come" (1 Thess. 1. 9, 10). These Thessalonians were converted to a living and coming Saviour. They were not looking for death, but a Person whose Coming was *imminent*; hence "*waiting* for His Son from Heaven." The very essence of this waiting is that He may come at any moment. It is a heart attitude towards their loved One. No events nor developments, meaning years, must intervene, else the waiting as a hope of the heart is destroyed. If you are looking and watching and waiting for the tribulation to intervene you are not waiting for your Lord. Away with any teaching as unthinkable which would destroy effectually "the hope" of His Church, as told out in her calling and destiny.

### **The Whom and the How of the Hope.**

Some of the Thessalonian believers had fallen asleep, and it caused them not only much sorrow but no doubt shook their faith in "the Hope." So the Apostle sets himself to a further development of the teaching. He assures them that they who sleep, "sleep through Jesus," not "*in*" but "*through*" is the reading, that is, by means of Jesus. It is a lovely thought. He *died*; they *sleep*; thus He who died is the One who puts them to sleep. Like Lazarus they sleep in the night of His absence, the only time the saint can sleep. But He who put them to sleep is Coming "Himself" to awake them on the Morning of the Eternal day, never again to sleep.

“For this we say unto you by the Word of the Lord, that we which are alive and remain unto the Coming of the Lord, shall not prevent them which are asleep; for the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead ones in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Thess. 5. 14-18, R.V.). This is a very great and important revelation as to His Coming for His Church. That it is for His Church is beyond dispute, for the unique and Pauline phrase is here used, viz., “IN CHRIST,” which reveals the special and peculiar standing and acceptance of the Church before God. Also observe the personal note, “the Lord *Himself*,” not the angels, as we have in His Coming as Son of Man (Matt. 24. 31), but His own special and *Personal* return, the fulfilment of John 14. 3, with which it agrees in every particular. Unlike His Coming as Son of Man to Mount Olivet, when “every eye shall see Him,” here it is to the *air*, and the Church is caught up out of the world. Here also there is a resurrection of the dead in Christ. Then this Coming in its actual fulfilment is private although its results must be public.

**“I Show You a Mystery.”**

Six years afterwards he writes the First Epistle to the Corinthians, and there we have a

development of the truth. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and *we* shall be changed" (1 Cor. 15. 51, 52).

In Thessalonians the *we* is emphatic. "*We* who are alive and remain." Here, too, the *we* is emphatic, "*We* shall be changed." Clearly proving that the Apostle expected it in His own lifetime, and to him it was a "**present Hope.**" The mystery here is seen, first, in its **suddenness**, "in a moment." Yet tribulationists are asserting, "We don't believe in the *any moment* theory." It is also seen in the how they are raised and changed. So here we have a "Progress of Doctrine" on 1 Thessalonians 4, an addition of Revelation. This corruptible, *i.e.*, the sleeping saint, must put on as to his body *incorruption* (for Christ is the Resurrection). This mortal, *i.e.*, the living saint, must put on immortality (for Christ is the Life).

### Fashioned Like His Glorious Body.

"For our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation, and fashion it like the body of His glory" (Phil. 3. 20, 21).

Here, in this prison epistle, written by Paul the aged, "the *any moment* theory" is clearly expressed. Our Citizenship IS IN HEAVEN, from whence we look for a Saviour. The verb *apekdexomai*, translated

“look” here, is eight times in the New Testament.

Rom. 8. 19, translated “waited for.”

„ 8. 23, „ “wait for.”

„ 8. 25, „ “wait for.”

1 Cor. 1. 7, „ “waiting for.”

Heb. 9. 28, „ “look for.”

Gal. 5. 5, „ “wait for.”

1 Peter 3. 20, „ “waited” (R.V.).

Bloomfield, in his Lexicon, gives the word as meaning, “To thrust forward the head and neck, as in *anxious* expectation of something believed to be *imminent*.”

So Paul’s Eyes, together with the Philippians, were up to Heaven, where his politics were, in earnest expectation of an **immediate Coming**, which would bring the salvation of his body.

We have in Philippians a progress of doctrine on 1 Corinthians 15, for it reveals this fact, that the glorified bodies of the saints are to be the very image of His.

### **The Blessed Hope.**

“Looking for the Blessed Hope and the glorious appearing” (Titus 2. 12). The word here translated “looking” is similar in meaning to the look in Philippians 3, and a careful examination of its usage in the New Testament will convince you of this fact, that it was a personal hope, expected in their lifetime. It is also the true attitude of heart by every “well-pleasing saint” towards their Coming Lord. Again, note the personal note, “our great God and Saviour,” and the imminent note “looking for.”

"But we know that, when He shall appear, we shall be like Him, *for* we shall see Him *as He is*. And every one that has this hope in Him purifieth himself, even as He is pure" (1 John 3. 2, 3). Here again we have the person, "When He shall appear;" also the present Hope, "and every one that *is having* this hope in Him." The verb is the present participle with the article emphasising thus, *the character* of those who have this Hope, viz., expecting in their *lifetime* His appearing, and this Hope is the great dynamic to holiness—"purifieth himself as He is pure."

May the Lord Himself in the power of His Spirit deepen in our hearts a burning longing for the return of our Blessed Lord! His very last message from the throne is, "SURELY I COME QUICKLY." May our hearts truly respond, "Amen, even so, come, Lord Jesus." This longing to see Him whom God has made "Our Hope," and this true affection of heart to His blessed Person, the One to whom God has betrothed us, our absent Lord and Lover, will indeed keep us true to Him, saving us from compromising with a godless age or being found where His *Lordship*, *Word*, and *Work* are disowned, and hating with a perfect hatred the teaching of some who would rob us of the Blessed Hope of His any moment return.

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