

PROPHECY

Note of E. C. Bragg

Outline of the Course

The two fields of prophecy-

1. Fulfilled (As upon Jerusalem and the Jews, and upon the first coming of Christ.)
2. Unfulfilled (Our course shall be occupied with the second.)

313 Prophecies concerning Christ,

There are two views of prophecy-

1. The Telescopic view.
2. The Microscopic view.

There is much agreement among scholars as to telescopic view; the broad outlines of prophecy, but the very greatest of divergency upon the microscopic view even among the great evangelical fundamental scholars.

A. The Telescopic view.

(Be sure to get the telescopic view first, or you will lose the right perspective.)

1. Dispensations--God's blueprint for the ages,
 - a. The seven dispensations.
 - b. The eight covenants,
2. The threefold division of prophecy.
 - a. The Jew

b. The Gentile I Cor. 10:32

c. The Church of God

3. Outlines of Prophetic events--(From now to eternity.)

a. Rapture

b. Tribulation

C. Antichrist

d. Revelation

e. Millennium

f. White Throne Judgment

g. Eternity

B. The Microscopic View.

1. The Two Resurrections

a. Just Resurrection unto Life

b. Unjust--Resurrection unto death

2. The Seven Judgments

a. Of our sins,

b. Of our walk

c. Of our works

d. Of the Jews

e. Of the Anti-Christ

f. Of the living nations

g. Of the Great White Throne

3. The Second Coming of Christ

a. General-- (What it is and what it isn't)

b. Importance of His coming

c. The two aspects of His coming:

(1) For His Saints - Rapture

(2) With His Saints - Revelation

d. Signs of His coming (Time of His coming)

e. Two errors taught about His coming

(1) Post-tribulationary Rapture Theory

(2) Partial Rapture Theory

4. The Great Tribulation

a. Time and duration

b. Character

c. Consummation

5. The Anti-Christ. And the revival of the Old Roman Empire

a. His personality

b. His names

c. His origin and History

d. His destiny

6. The Millennium

a. Restoration of Israel

(1) In God's Favor

(2) In heart

(3) In land

b. Re-establishment of the throne of David

c. Gentile Nations in the Millennium

d. Removal of the curse from creation

7. The Final Great Rebellion & Judgment of the wicked dead,

8. Eternity-- (All things new)

The idea of this course in prophecy is not to give every minute interpretation of every prophecy of the Word of God, but primarily to fix in your minds the broad outlines, the scope and flowing theme. With these in mind the details will naturally fall into their respective places.

The importance of the study of Prophecy

Many deride the study of prophecy and for various reasons.

1. Some because of the fanaticism and extremes of many prophetic teachers. Namely, the date-setters, and astrologers, the cultists such as Russelites and Adventists. There

are the dogmatic interpreters who interpret the Bible by the daily newspaper and make assertions of fulfilled prophecies and predictions concerning nations only to be embarrassed by their failure, throwing repute upon the study of prophecy.

2. Others deride the study of prophecy by the claim of their insufficiency and ignorance to understand it all, so they throw it all out.

3. Still others because of the divergency of opinion concerning the fulfillment or interpretation of prophecy. They forget that every man has the same Word and can see for himself. We have no pope.

4. But the real ignorance and willful ignoring of the study of prophecy is the spirituality it excites. Most folks do not like prophecy concerning Christ's coming, because they are not ready for His coming. They dislike prophecy because you cannot hold to the hope of Christ coming and not have it influence your life. Cf. I Jn. 3:3.

The importance of the Study of prophecy:

1. The very fact that almost 50% of the Bible is taken up with Prophecy shows that God considered it important enough to have it recorded for me, I should count it important enough to study it.

2. The study of prophecy will give intelligent co-operation with God in His program for this dispensation. To find out which way God is going, then go God's way. We will escape the error of the Post millennialists who are trying to convert the world. We will escape the error of the preachers of the social Gospel trying to clean up society.

3. The study of Prophecy will keep you from being scared out of your wits by what is happening end threatening to happen in the world today. Cf. Lk. 21:25,26. There we find four consternations of the nations.

(1) Distress of nations. (Rotherham-"Anguish of nations) Gr. equal a narrowing down of the way into straits.

(2) "With Perplexity" (Rotherham, "Embarrassment") The Greek equals, "Knowing no way out, to be in such straits, as to be without resources, not knowing which way to turn" (Thayer). It signifies the utter bankruptcy of the nations of real statesmen who know the way out.

(3) "Men's hearts failing them" (Many translate "fainting" but the Greek signifies more than fainting but death itself,

So the Aramaic Gospels on this verse-"Upheavals that takes the life out of them". Rotherham translates it "Dying". This is literally heart failure bringing death, caused by the fear.

(4) "And looking on the things coming on the earth." (Looking is translated by the diatome, "Apprehension.") This heart failure is caused by the fear and apprehension. Worry over the future, and insecurity, atom bombs, wars, the threatening of modern life.

Paul calls it literally in II Thess. 2:11,2 --"Be not shaken in mind" (Scared out of your wits)

4. The study of Prophecy gives light for dark days, (II Peter 1:16-19) More sure (Lit more confirmed) Word of Prophecy. Better than vision even of the Mt. of Transfiguration. So. Paul in I Thess, 5:4, "We may walk in light while the world walks in darkness, through a dark dead end alley."

5. But further the study of Prophecy brings a real joy in sharing with God the knowledge of the outcome of it all, that he shall be victorious and the wicked shall be punished no matter how long God tarries. The outcome is sure.

Walking in the light of the world to come, this world is easier to give up, and to hold lightly using it but not abusing it. Prophecy makes more vivid your heavenly citizenship, and your pilgrim character here.

6. God has set a special blessing on the study of prophecy.

A. THE TELESCOPIC VIEW OF PROPHECY

Dispensations

(a) The SEVEN DISPENSATIONS. (God's blueprint for the ages). The importance of understanding the difference

In God's dealings in the different dispensations with men, cannot be over emphasized. One of the greatest advances in the understanding of the whole Bible and its complete message is to know the various dispensations. This helps in the Scriptural injunction. "Rightly to divide the Word of Truth."

II Tim. 2:15.

Coupled with this is the added warning not to go to seed on dispensations. As in all great truths, the truth can be pushed out of proportion to the expense of other great truths. (The danger is that of throwing out the Old Testament and the Gospels because they were written about another dispensation.)

But dispensationalism has this wonderful fact very plainly in the forefront. "God has dealt in the different dispensations in different methods."

DEFINITION OF A DISPENSATION--"A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the Will of God," C. I. Scofield. Ref. Bible Note 4 page 5,

1. THE DISPENSATION OF INNOCENCY.

(From the creation of Adam and Eve to the fall.) Time of duration unknown. Note the condition of innocency they had which we have not had since. The test of obedience was simply an obedience to a simple prohibitive command of God,

Ended with man's failure, and the Judgment of God, expulsion from the Garden, the fourfold curse, and God making sacrifice for them, The dispensation of Innocency ended forever, never has man been so tested since.

2, THE DISPENSATION OF CONSCIENCE.

(From the fall of man to the flood). Time around 1600 years. Josephus gives year of the world 1656.

The fall of man brought the opening of his eyes to perceive good and evil, (Could only see good before) Man is tested only with this inner guidance of conscience as far as may be seen from the Bible, hut with a public meeting place near the Garden to offer their sacrifice. (Gen, L-) They also had most of the time the word of mouth revelation of Adam for 930 years, then his sons and grandsons until the flood. Ended with man's failure and God's judgment of the flood to take away all but 8.

3. THE DISPENSATION OF HUMAN GOVERNMENT

(From the flood to the dispersion of the nations at Babel and the call of Abram), The time around 200 years or more. For the seven elements see Scofield's note on Gen. 9:1.

The prime condition by which we name it, "Human Government" is the relegating of the right of capital punishment to man. This is the highest prerogative of human government. Man is to govern the world for God. It ends with the failure of man at Babel, and the judgment of God, "Confusion of tongues."

4. THE DISPENSATION OF PROMISE

(From the calling of Abraham to the giving of the law) Time about 500 years. It was very markedly a different dispensation, as God dealt with the Patriarchs by promise, and unconditional covenant. Scofield aptly remarks "In Egypt they lost their blessing but not their covenant." This dispensation ended at the foot of Mt. Sinai when the Israelites accepted the Law, and said, "All that the Lord hath said we will do." Ex.19:8

5. THE DISPENSATION OF LAW

(From the giving of the Law to Calvary) Time about 1500 years. Record of one long failure of man to keep the law, "The yoke of bondage which neither we nor our fathers

could keep," Apostle Peter. Ends with Israel in captivity and bondage to Gentiles and Judgment of our sins upon our substitute Christ,

6, THE DISPENSATION ON GRACE

(From Calvary to the Rapture) Already almost 2,000 years long. John I: 17--"For the law was by Moses but grace and truth came by Jesus Christ."

Man's salvation doesn't depend upon his own ability, but his faith in the ability of another, Jesus Christ to save. This dispensation ends with Apostasy and judgment upon man but the rapture of the true church of Christ.

7. THE SEVENTH AND LAST DISPENSATION IS THE MILLENNIUM

(One thousand years of God's reign upon the earth) Eph. I: 10--"That in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven and which are in earth." Expressive name--"Dispensation of the fullness of times, 1' Man's last great testing period, and the final great apostasy and direct judgment of God. **RIGHT OVER ALL THE AGES WHERE EVER MAN IS TESTED BY GOD MAN IS A FAILURE.**

(It is no wonder under grace in the church of Christ He takes the responsibility.)

(b) THE EIGHT COVENANTS

1. The Edenic Covenant, Gen. 1:28. Sevenfold-

(1) Replenish the earth

(2) Subdue the earth.

(3) Rule the earth.

(4) Eat of the fruit of the garden.

(5) Till the garden

(6) Not to eat of the fruit of the tree of knowledge of good and evil.

(7) Penalty for disobedience.

2. The Adamic Covenant. Gen. 3:14-19. Conditions under which man is to live after the fall, a curse creation, and a toiling humanity a suffering subjected womanhood, a sorrowing manhood and a promised redeemer.

3. The Noahic Covenant. Gen, 9:1. Replenish the earth, Establishment of human government, rainbow as God's pledge to never destroy the earth with flood again.

4. The Abrahamic Covenant, Gen. 15:18. First given in Gen. 12:1-4., confirmed, Gen. 13:14-17. Confirmed with a covenant of blood in Gen. 15. Reiterated 17:1-8. cf. Heb. 6:13-20. Seen by these texts to be an unconditional covenant depending upon the faithfulness of God alone. Consisting of the blessing of God upon Abraham, promise of great posterity, a blessing upon those who bless him and cursing upon those who curse him. Promise of a Saviour through him. "In thee shall all nations of the earth be blessed." And to go with the promise of a people through Abraham is the promise of the land of Palestine for an eternal possession. (Important to get this so see in Prophecy the fact of Israel's Restoration to Palestine.)

5. The Mosaic Covenant. Heb. 8:5-6. Note the whole giving of the law in the Pentateuch. It was a conditional covenant between Israel and God conditioned upon their keeping the law.

6. The Palestinian Covenant. Duet. 30:1-5. Conditional possession of the land of Palestine by the Israelites as individuals while to Abraham unconditional.

7, The Davidic Covenant, II Sam, 7:8-17, David on his death bed called it, "Everlasting Covenant." II Sam. 23:5 and the "Sure mercies of David."

It consists in the eternality of David's house, throne and kingdom. "Never want a man to sit upon his throne of his sons, Psa. 89:30-37 shows the immutability of it. Unconditional covenant. Renewed to Mary, Lk. 1:31-33. Reaffirmed in Jer. 33:15-17. And upheld many times in the major prophets in particular by the statement of why God didn't wipe

out the remnant--"For David my servant's sake, and for my own name's sake" as in Isa. 37:35. Called in Isa. 55:3-- Everlasting covenant even the sure mercies of David."

8. The New Covenant. Called ~ New Testament" Heb, 9:15, "Better Testament, Heb. 7:22. Called "The New Covenant" in Heb. 8:8-13. Where he quotes from Jer, 31:33. And is there with Israel to give them a new heart and rebirth, and take back into divine favor, Since it is in the blood of Christ it takes us in too, Matt. 26:28 "Called the blood of the New Testament," Same blood shed for Israel's redemption is for our sins also. Job. 13:20, So Paul explains the need of it. Heb. 9:15-20.

INTRODUCTION (Cont `d)

I. What is prophecy? Who is a prophet? (The two are inseparable) Three short definitions that have been given and criticized. "Prophecy is God's blueprint for the ages," (Hence, "Sure word of prophecy."

"Prophecy is the mould of History."

"Prophecy is History prewritten.

The word "Prophet" comes from the verb naba signifying "to bubble forth" like a fountain. Hence he says it is a person who involuntarily bursts forth with spiritual utterances under divine influence. As Psa. L~5:1--"My heart is inditing a good matter." (Roth. My heart is overflowing with an excellent theme). My tongue is the pen of a ready writer. Here signifying the bubbling forth as a fountain. "Overflowing with an excellent theme." Or the prophet who said, "The Lord hath spoken, who can hut prophecy" (Amos 3:8) Hence it means one who pours forth the Word or announcements of God, not just predictive. Another descriptive word is the translated "Seer," "One who sees" (Cf. Smith's Bible Dictionary.)

So a prophet is one who was both foretelling by divine inspiration and forth telling the mind of God under divine influence. In this sense the gift of prophecy is still in the church of Christ as one of the 9 gifts of I Cor. 12. God lays down the test of prophet in Jer. 28:9. (Cf 27:10 with 23:8)

2. How prophecy comes. II Pet. 1:20 (Cannot be discovered but must be revealed through the Word)

3. The true center and purpose of all prophecy. (True prophecy for prophecy can be imitated by Satan. I Sam. 18:10. Rev. 19:10--"For the testimony of Jesus is the spirit of Prophecy."

II. THE THREEFOLD DIVISION OF MANKIND IN PROPHECY.

Another telescopic viewpoint that is very important to the right understanding of prophecy is to rightly place and prophecy as to which of the three great divisions of mankind it belongs to, the hermeneutical principle would be "About whom is God talking." Certainly this would be of the utmost importance in determining the interpretation of the prophecy.

Paul gives the three-fold division of mankind in I Cor, 10:32, "GIVE NONE OFFENCE, NEITHER TO THE JEW, NOR TO THE GENTILE, NOR TO THE CHURCH OF GOD."

In personal Salvation there are but two great classes of people- Saved and lost; sinners and saints. But in prophecy there are three great divisions of people about which prophecy deals,

1. THE JEW.

Rightfully they are first in the three-fold division; so Paul puts them first. Jesus-- "Salvation is of the Jews,"

Paul--"Unto them was committed the oracles of God" Both written and Jesus the Logos. Paul--Rom. 1:16 "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek or Gentile."

Paul in Acts 13--preached a sermon to Israelites on the coming of Christ, His death and resurrection. They contradicted Paul and Barnabas--then verse "Then Paul and Barnabas waxed bold and said, `It was necessary that the Word of God should first

have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles,"

But primarily to the Jew first, for they were the first to be set apart as God's elect people, so starting with the divine call of Abraham and His descendents the Old Testament is the history of God's dealings with Israel and replete with Prophecies of what God is going to do with them. So, any system of prophecy which excludes the Jew is certainly erroneous and incomplete, you cannot overlook the fact of our last lesson, that is of God's eternal covenants sworn to by Himself with Abraham and David. There are the great Prophecies of Israel's restoration, rebirth and final vindication over the nations who have spoiled her. Don't forget that there are two brides in the Bible.

a. There is the Lamb's wife, who "Hath made herself ready." That is the Church that is espoused to Christ,

b. But there is the wife of God the Father in the Old Testament. That is Israel. His greatest and constant accusation against Israel was of "Spiritual adultery" in departing from her true husband, God, and getting false lovers among the Idols of the heathen. Jer. 3:14-- "Turn O Backsliding Children, saith the Lord, for I am married unto you." vs. 30. "Surely as a wife treacherously departeth from her husband, so ye have dealt treacherously with me, O house of Israel," See Is. 54:5-8.

Hos. 2:19 (In fact, most of Hosea) The whole second chapter is about the unfaithfulness of Israel to God as wife, then, "And I will betroth thee unto me forever."

Israel is betrothed unto God forever under the symbol of a wife as an earthly people, as the church is betrothed unto Christ forever as His wife for an heavenly people. But be careful to keep Israel in her separate distinct category while trying to unravel the mysteries and glories of prophecy. What confusion can result in joining what God separates and separating what God joins.

2. THE GENTILE.

In the program of God, Israel was His divine representative government upon the earth as long as they ~ were true to Him, but when they fell and "blasphemed His name among the Gentiles", God took it away from them and gave it to "The times of the Gentiles," In concise form you will find the great sweeping prophecies of the six great kingdoms of the Gentiles in Daniel 2, and 7, with more minute details in chapters 8.-12. There are many more prophecies of Gentile nations with a local coloring, but God mainly speaks of them as the contact God's people. But the main ones have to do with the great kingdoms from Babylon to the Anti-Christ, and the tumult confusion, wars, distress of nations, at the close of the Gentile age. The center revolves around the Gentiles as blessed through Israel in the Millennium, and the nations bringing their glory into the New Jerusalem in eternity.

3. THE CHURCH OF GOD

Any student of the Scriptures should be able to see how distinct the prophecies of the church are to either Israel or the Gentiles. Herein is one to see that you cannot go to the Old Testament to find any distinct prophecies of the Church, It was first revealed unto them as Paul says, Eph. 3:2-s. "Not made known in other ages, but is now made known unto you." The church had its birth on the day of Pentecost, and its distinct prophecies must be a subject of New Testament revelation, Rev, 2 and 3 gives in prophetic form the history of the church from beginning to end. The distinctive church prophecies are naturally to be found in Paul's writings though all New Testament writers give warnings of apostasy and falling away in the church with the promise of Christ's return. The most distinct church prophecies are: The warning against false teachers in the last days, with damnable heresies denying the only Lord that bought them, a church that won't endure sound doctrine, a falling away as a result, and the introduction of doctrine of demons, and the individual characteristics of lovers of pleasure rather than lovers of God, heady, highminded, selfish, etc. Culminating in the crowning, prophecy of Christ's return for His own and our being caught up into the skies to meet Him, in a glorified spiritual body with the resurrection of those who sleep in Jesus, and our being presented unto Christ, to live and reign with Him.

You cannot confuse these three divisions, nor exchange the prophecies for the other. With each, God deals separately, differently, distinct, God's purpose is different for each. Each has a separate

III. OUTLINES OF PROPHETIC EVENTS (From now to eternity) MOUNTAIN PEAKS OF PROPHECY

Note: It is the mountain peaks we are interested in here in the telescopic view, The mountain peaks stand out clearly above the haze, but the foothills are pretty much obscure, but as we approach them they clarify somewhat. There is a fair agreement among Bible Scholars about the peaks, but great diversity about the foothills. These mountain pecks are pegs upon which to hang the minor details,

1. The very next event on God's prophetic calendar is the coming again of Jesus Christ for His Church, called the Rapture. This fulfillment of I Cor, 15: 50; 51, I Thess. 4:13-18. There is no prophecy that I know of standing between this moment and His coming. To put one is to be guilty of the error of saying, "My Lord delayed His coming," Many try to put Matt. 24:14 in between, but note it is "End of the age" referred to of verses 1 and 2. And the Gospel is "The Gospel of the Kingdom."

2. The second great mountain peak is the Tribulation period. This is the time of trouble spoken of by Jesus that ends this present age of the Gentiles. Some foothills are-- the covenant o the Jews with the Anti-Christ, and their reestablishment in Palestine, the world apostate church-mystery, Babylon, ending with Armageddon,

3. The next mountain peak is the Anti-Christ.

He fills the world's stage during the Tribulation. More is said of him in the Bible than any other person except Christ.

4. The Revelation of Jesus Christ.

With His saints, pouring out Judgment upon armies of the Anti-Christ delivering oppressed Israel. Judging the living nations, establishing his earthly kingdom.

5. The Millennium.

Israel's restoration in their own land. The Blessing of the nation and removal of the curse, Christ rules with rod of Iron. Ends with the final rebellion,

6. The Great White Judgment Throne.

Of Rev, 20; The Last great Judgment of the wicked dead of all the ages. The Judgment of Satan and His angels.

There is understandably more haze around the foothills of eternity than any other of the mountain peaks, We have no inherent knowledge of a new heaven and a new earth. We do know they shall be renovated with fire next time instead of water. II Peter 3:7, The New Jerusalem a literal prepared city comes down from God out of heaven, God dwells with man. There is more told about what won't be there than what is. No need of candle or Sun to light the city, the Lord God is the Light of it, no need of temple, no night, no tears, nothing abominable, nor wickedness, no sorrow, nor pain, and it is summed up, "the former things are passed away.

B. THE MICROSCOPIC VIEW OF PROPHECY

In this division we shall go into more detail in the greater division of Prophecy. It is of course to be understood that not all prophecy can be covered in one year when so much of the Bible is prophecy.

1. THE TWO RESURRECTIONS:

That there is to be a resurrection of all the dead is the plain statement of the Scriptures. "The hour is coming when all that are in the grave shall hear His voice and shall come forth." And Paul links it up with many Important doctrines and even the very effects he makes in I Cor, 15:1-32 and verse 22 "In Christ shall all be made alive," But as to the how and when of the resurrection, there is much confusion. The common idea held by most is that of a great general resurrection somewhere out in the future at the "end of the world."

This idea is formulated from the obscure portions of the Word on the subject of the resurrection as those of the Old Testament. But even these give a division of the resurrection between the saved and the lost but not in point of time, only of quality. Such as Dan. 12:2 "The awakening come to everlasting life some to everlasting contempt." Coupled with the clear hope of Job (19:25-26.)

But without clarification of the writers of the New Testament we would know very little of the details.

Even the first New Testament texts are obscure but point to a division. In the one in John we have quoted from John 5:28-29 - There is the division "resurrection of life" and "resurrection of damnation."

And in Acts 24:15 "That there shall be a resurrection of the dead, both of the just and the unjust". Here is the division of quality but not of time yet. It isn't until each text is examined which speaks of a resurrection can the clear doctrine of two distinct resurrections be formulated differing not only in quality but in point of time by at least 1000 years.

a. THE RESURRECTION OF THE JUST (The first resurrection)

Called "resurrection of Life", "resurrection to Life" or Acts 24:15 "resurrection of the Just."

It is called in Rev, 20:4, "THE FIRST RESURRECTION", and the important added detail is given, "Blessed and Holy" or "Happy and Holy" are those who have part in it. So together we have these details of it so far. It is only of the Just, unto life, everlasting life, and the only ones who are resurrected are the Blessed and the Holy.

And in the text in Rev. very plainly we have the time element mentioned "the rest of the dead lived not again until the 1000 years are finished." It is called "FIRST RESURRECTION", not in number as we shall see, for it covers a number of times and peoples, but it is first in quality. It is called FIRST for the same reason that Hell is called "THE SECOND DEATH". In point of quality,

(a) Part of it has already transpired. Time, at the raising of Christ from the dead almost 2000 years ago. Matt. 27:52-53.

(b) Some more of it shall take place at the Rapture of the Saints, (I Thess. 4:3-16) "They that are Christ's at His coming,"

(c) There seems to be a number during the Great Tribulation. Such as the Two WITNESSES of Rev, 11:11 and maybe the 144,000 of Rev. 7. See Rev. 14:1-5. They follow the Lamb whithersoever He goeth." Of course there is a question attached to that.

(d) There is the finishing of the First Resurrection at the revelation of Christ, Rev. 20:4. (Question here is when do the Old Testament Saints arise?) Scofield thinks it will be at the rapture from I Cor. 15:22, "They that are Christ's at His coming," I prefer to believe it will be at this completion in Rev, 20:4. Since then all things will be back on Jewish grounds. (Note- I Cor. 15:42-49; Phil. 3:20; I John 3:2-3--tells us the kind of a body we shall have. We take up in Pauline Theology.)

b. THE RESURRECTION OF THE UNJUST. (Unto damnation) at Everlasting contempt", "Pie rest of the dead", Rev. 20:4-5 tells us when- "When 1000 years are finished." Only wicked dead there. (For blessed and Holy are all in the Millennium or final rebellion,) These are the vessels fitted unto wrath. Rom, 9:22 -THE ACCOUNT OF THIS RESURRECTION. Rev. 20:13; Rom. 9:22 shows their resurrected bodies made for the fires of hell; as ours shall be made to fit the Glories of Heaven and the presence of God.

II, THE SEVEN JUDGMENTS,

(The common error is of a great general Judgment to which all shall be gathered.)

1. The Judgment of the believer's sins. Upon Christ. Time-at Calvary. This is past. Rom. 8:1; John 5:24 (Word condemnation is Judgment.)

2. The Judgment of the Believer's walk or life, by ourselves- Time continuously. II Cor. 13:5; 11:28, 31.

3. The Judgment of the Believer's works. By Christ, Time- Immediately after the Rapture at the Judgment Seat of Christ. II Cor, 5:9,10; I Cor. 3:11-15. Not for sins, but for works and rewards.

4. The Judgment of the Jews. By Christ. Time- during the great tribulation. See Ez, 20:33-44-. Jer. 16:14-18; Ps. 0; Mal. 3:2; Jer. 30:7. (A time of Jacob's trouble. Zech. 13:8-9.

5. The Judgment of the Anti-Christ and false prophet. By Christ. Time- at His revelation. Rev. 19:19.

6, The Judgment of the Nations. By Christ. At His Revelation. Matt. 25:31-46. (Note- no resurrection just the living nations as to their right to go in to the Millennial Kingdom of Christ.)

7. The Judgment of the Great "White Throne. By Christ Time- after the Millennium, end of time. Rev. 20:11-14.

a. Judgment of fallen angels. Jude 6; II Peter 2:4.

b. Judgment of fallen men. Rev, 20:11-14; and II Peter 2:4

III, THE SECOND COMING OF CHRIST

1. General

(A) Negative (What is isn't)

a. It isn't the death of the believer. (The common interpretation of the modernists.) Where is the shout of Christ, voice of the archangel, trump of God and rising of the "alive and remaining" into the air every time a Christian dies? I Thess. 14:17. Christ doesn't come to him when he dies, he goes to Christ. II Cor, 5:8. Who is putting resurrection body promised at the coming of Christ so that we can "appear with Him in Glory?"

How can Christ coming be termed an enemy, yet death is so called in I Cor. 15:25. It wouldn't be the second coming. Heb. 9:28, but millions of comings. Try putting this idea of death as Christ coming into John 21:22, "If I will that he lives until he dies?"

b. It was not the descent of the Holy Spirit on the day of Pentecost. The Lord Himself differentiated between His going away and the Holy Spirit coming, and between Himself as a separate person, "Another Comforter". His going meant the coming of the Holy Spirit. John 16:7.

Not a single word of the New Testament was written before Pentecost, yet every every Testament writer mentions the Rev. 20:11- second coming of Christ as still future.

c. Not the destruction of Jerusalem by Titus In 70 A.D. There was no resurrection of the dead at that time mentioned in the Bible.

The Revelation was not written until 26 years later, yet it contains the promise, yet future and unfilled of Christ coming. "Behold He Cometh with clouds" and, "Behold I come quickly."

d. Not the blasphemous assertion of some that it is every time you have an earthquake or storm, etc. Those shall accompany Christ at His revelation to earth someday.

e. Not all the fake quack cults and isms visionaries who have come, saying, "I am Christ," Like Mary Baker Eddy who claimed that her revelation of Science and Health was the second coming of Christ, and also the Comforter. Christ said, "Many shall come in My Name saying, "I am Christ, and shall deceive many."

(B) Positive (What is meant in the Bible by the Second Coming of Christ?)

a. What did the Bible mean by the first coming of Christ in the Old Testament; the same words are used of each, As in Zech. 9:8, "The meek and lowly" and even the mode of transportation were literally fulfilled.

The first coming was a bodily literal coming no will the second be. I Thess. 4:1 - "The Lord Himself shall descend from Heaven," Acts 1:11-- "This same Jesus shall so come in like manner.

b. So then His coming must be a visible bodily coming. A Revelation to sight not just a spiritual symbolical coming. There are five primary words used in the New Testament Greek denoting Christ's future coming and every one of them can only mean a coming of Christ Visibly to sight. As Rev. 1:7 - "Every eye shall see Him," in His revelation,

1. The Greek word, *ophthesetai*, Heb. 9:28 mean~ "will be soon," Strong adds, "with wide open eyes as an amazing sight." Can't mean anything else than to see with the eye.

2. *Parousia*--can only mean "Personal Presence". Paul used it of the coming (*parousia*) of Stephanus, I Cor, 16:17; of Titus, II Cor., 7:6,7; of His own coming to Phillippi, Phil. 1:25, Thayer - "It is the presence of one coming." So used of Christ's second coming. I Cor.15:23 and I Thess. 4:15-17,

3. *Apokalupain*--unveiling, uncovering to sight. As in Rev. 1:1, It emphasizes the visibility of Christ's return. I Cor. 1:7 "Waiting for (earnestly desiring) the coming" (*aoijokyosub*) Conybeare renders it, "Looking earnestly for the time when our Lord Jesus Christ shall be revealed to sight. "More than coming, but "Revealed to sight," unveiled has reference to visibility, See I Peter 14:13; II Thess. 1:7; and I Peter 1:7-13. Thayer--"It is used of events, things or persons hitherto withdrawn from view, are made visible to all" as Rom. 8:19--Manifestation of the sons of God."

4. *Epiphaneie*--translated mostly "Appearing". It is used of Christ first coming II Tim. 1:10; and so of His second Coming, II Thess, 2:8; I Tim. 6:14; II Tim. 14:1,8; Titus 2:13. (His first appearing was literal and visible and so the second coming be,)

5. *Phaneroo*--verb, Translated--Appear or manifest. Strong "To show oneself." To know what was unknown. What was hidden is now revealed, seen, made visible to the eyes. See that plainly as the word is used in John 7:4 and so John 21:14, It is used of Christ's first coming a number of times and so of His second, Col. 3:4; I Pet. 5:4; I John 2:28. The last reference has both *Phaneroo* and *Parousia*.

There is no other meaning to all five of these words than the literal visible coming to sight. It is nonsense to spiritualize His Second Coming. Remember many in Israel spiritualized His first coming and you see how wrong they were. Rev. 1:7.

II THE IMPORTANCE OF HIS COMING.

In only 260 chapters in the New Testament the Second Coming is mentioned 318 times, one to every 25 verses. In I and II Thess. one out of every four verses mentions it, and it is mentioned in every chapter in the two books. In the Old Testament the Second Coming of Christ and attending events are mentioned 8 times as often as His first coming, In Isaiah I counted 46 verses dealing with Christ's first coming but 544 of His Second Coming. Paul mentions Baptism Only 13 times but the Second Coming 50 times. THE HOLY SPIRIT MUST HAVE THOUGHT IT IMPORTANT.

To the believer it is the consummation of His redemption; the reception of His immortal glorified body, and Home at last with Christ. To the Nations it is the bringing in of universal peace and the Utopia he has dreamed of always.

In Doctrine it bears upon every important Doctrine.

1. As upon our labors Luke 19:13--"Occupy till I comet". Equals Occupation.
2. II Cor. 11:26--"Do this till I come." Equals Preoccupation.
3. Rev, 2:25--"Hold fast till I come," Equals Reoccupation.

As upon our consecration I Thess, 1:9 and 10, and I John 1-4 and II Peter 3:10-12.

It is the central theme of all unfulfilled prophecy. As all Prophetic events of importance center around the two advents of Christ.

Two focal points:

1. Is there to be a rapture of the Church? "The Lord Himself," I Thess, 4:13-18,
2. Are the dead in Christ to have a resurrection? It awaits His coming.

3. Is there to be a great Tribulation? It is the wrath of the Lamb treading the winepress, and but the harbinger of His final victory, and millennial Kingdom. Matt. 24:29.

4. Is there to be a regathering of Israel? It must await the return of Israel's King. Luke 1:2-33.

5. Is the Anti-Christ to be broken? The forth shining of Christ presence must do it. II Thess, 2:7-8.

6. Is the earth to enjoy a millennial Sabbath? Christ must come and judge the nations and take unto Himself the Kingdoms of the world, bind Satan and renovate the earth. There can be no kingdom of peace on the earth as long as the Prince of Peace is in exile at the Father's right hand waiting for His enemies to become His footstool."

7. Is there to be judgment of the Ungodly Christ must come for that. John 5:22; II Thess. 1:7-9.

The Second Coming of Christ is bound in the warp and woof of all Scriptures and Doctrine.

III TWO ASPECTS OF CHRIST'S RETURN TO THE EARTH.

Here we find the same generalization as in the resurrection and judgment. Many who would condemn others for generalization of the resurrection and the judgment do the same with the return of Christ, grouping everything under one general return, making no difference either in time, or purpose of His coming to catch away His bride, and His coming to seek judgment upon the world. The confusion partly arises from two things. One: The failure to discern the peculiar places of Paul as the revelator to the church and the fact that the Rapture was revealed to him alone as a secret pre-meeting in the air. From the Apostle Peter it would seem that the elements would melt at Christ's return and the new heavens and earth arise then. But from Paul we see the outline of events. The second reason for the confusion is the time. "SECOND COMING OF CHRIST", they say that precludes the idea of a secret meeting. But the term occurs but once in the Bible. Heb. 9:28. There it has no meaning of appearing to sinners but to saints. "Unto

than that are expecting Him shall He appear the second time." The word "appear-aphtesotai, "to be seen with the eye." The Believers shall see Christ again with the eyes.

Note the two phases or aspects of Christ's return or a Second Coming.

a. He comes for His saints. In I Thess. 4:13-18. To be caught out. To be raptured.

b. In I Thess. 3:13, He comes with His Saints and in Jude 14, He must come for them before He can come with them.

A. The first aspect of His return is for His saints. This is called "rapture," a word not in the Bible, but very expressive. This is the secret meeting of I Thess. 4. It doesn't take place upon the earth, but in the air. Christ does not come to earth in this aspect of His Coming. It is only for His own. The only relation the world has to it is the unloosing then of the forces of evil upon the earth after the Spirit's restraint through the Church.

"Ignorance broken when they see the missing saints."

B. The second aspect of Christ's return is with His saints, to bring judgment upon the earth and set up His Kingdom, after the great tribulation period of seven years.

Now if you read every portion where Christ's return is spoken of for His own, then those in relation to the world, you will see that you cannot harmonize them into one lone event or simultaneous time.

Note:

(1) The Characteristic:

The rapture out of the world of the saints is secret and mysterious. A mystery alone for the saints (I Cor. 15:50) as the Church is a secret hidden from Old Testament prophets in its origin, so its destiny and end is a hidden secret. But the revelation of Christ is not a secret, it is a subject of all Old Testament prophecy. It finishes up all the loose ends of Old Testament prophecy, Acts 3:21, "The restitution of all things spoken by the mouth of all the holy prophets since the world began." Ps. 50:1-3.

(2) Subjects of each:

Rapture alone for the saints, no one else mentioned or included, Revelation of Christ at close of Tribulation. Every earth dweller is included. Israel is saved, as a nation. Nations judged and His Kingdom set up.

(3) So the purpose of each is different:

Rapture is to finish up our salvation, and present us to Christ. Revelation is to deliver the oppressed Jews, Zech.14:1 and restore them, lift the curse upon creation, usher in the millennium, seat Christ on the throne of the nations,

(4) The setting of each is different:

In the rapture we meet Christ in the air, in the clouds. In the two clear portions dealing with this event, namely I Cor. 15:50,51 and I Thess. 4:13-18, the sinner and worldling not mentioned at all as having any part, or look see at that event. In the Revelation, "Every eye shall see Him." Israel shall, "Look upon Him whom they have pierced." The face of "Him that sitteth upon the throne" shall be visible to all. But most conclusive of all, "His feet shall stand upon the mount of Olives." Zech. 14:1-4.. Christ literally comes to earth, this isn't so of the rapture; we meet Him in the air.

(5) The attending signs are different:

The church is not to be looking for signs of His coming but for His coming, though some signs are given. The glory of His coming for His own revealed only to His own. But in the Revelation, "power and great glory,~' as lightening shineth from east to the west, To Israel, "The sign of the coming~~ to earth, "Brightness of His coming." "In flaming fire taking vengeance upon all that obey not the Gospel. You cannot symbolize these two aspects into one.

(6) The time element:

After the church is raptured; need time for two things. Prophecies of church in glory to be fulfilled. Judgment seat of Christ, marriage of the Lamb. Then upon the earth,

Daniel's seventy week prophecy must be fulfilled, yet until God finishes with the church and removes it, there can be no "return to rebuild the house; of David." Rev, 4:19 must have room for fulfillment. Then II Thess. 2:1-12 shows that the Holy Spirit is removed before the Anti-Christ can come. But if the Holy Spirit is removed the church must go with Him, as He is to abide with it forever. So the time element of prophecy demands the two aspects.

So in recapitulation, when in the mind's eye we picture the two aspects of Christ's coming, we cannot conceive of them as momentarily taking place at once. The rapture or Christ's coming for His saints, is secret, in the air, without public demonstration, or fanfare, without the sinners participation or knowledge, while the revelation or "Christ coming with His saints" is with the very greatest display of public glory and power, "as lightening" with "forth shining." His feet stand on the Mt. of Olives and He immediately sets up His glorious Kingdom over the earth, and judges the earth.

IV. SIGNS OF CHRIST'S COMING. (Time of His coming.) Read Matt. 16:1-14 addressed to Scribes, etc. Then read Matt. 24:2,3 addressed to His disciples.

The date setters have been legion and then some. All have failed, made fools of themselves, thrown reproach upon the wonderful doctrine of Christ's return, and yet with faith and hope worthy of a better cause they try and try again. From the zeal our fanatic with an axe to grind crawling down the hail of the Great pyramid to the king's chamber with a tape measure in his hands counting the inches as foretelling inherently the moment of Christ's return, to the evangelical starter who desires to be a jump ahead of everyone else revealing startling events, and counts the days of Daniel's prophecy, a day for a year, they have all done die-service to the cause. (Then all along Daniel never even saw the church at all.)

For the date setters note Matt. 24:36; Mark 13:32, and particularly Acts 1:7 - a package plainly marked, "Not for you." Read I Thess. 5:1-6. The predominant sign within the professing believers is found in Matt. 24:44--"In an hour that ye think not the Son of Man returneth," On the outside-"Scoffers saying where is the promise of His coming" (II Pet, 3:3,4).

(A) FIRST WE SHALL CONSIDER A GENERAL ALL INCLUSIVE SIGN GIVEN BY JESUS CONCERNING HIS OWN RETURN: WE CAN CHECK BY IT TO SEE IF GOD'S CLOCK IS NEARING THE ZERO HOUR.

It is in the simple statement, "As it was in the days of Noah", Matt. 24:37-39, (read). This Jesus gave after the sign of Matt. 24:4-32, and shows that the actual consummation of all these signs will take place during the Tribulation period, but that period of trouble is so short until we must expect to see at least "the beginning of sorrows."

From the text itself we detect two primary signs, and then two from Genesis.

FROM THE TEXT IN MATTHEW (twofold):

(1) Progression of normal human life until the catastrophe of judgment.

(2) Ignorance of the impending judgment though Noah preached it, "Knew not."

FROM GENESIS TWO SIGNS: One moral and one Civil. First world considered bad, second good.

(1) The moral sign. It is two-fold, Violent toward man, and corrupt before God (Gen. 6:11,12).

A. First, then, VIOLENCE FILLING THE EARTH. This is twofold:

a. Wars, aggression, revolutions, etc.

b. Individual brutality, crimes of violence, boastiality one: toward another. Look at every newspaper, men and women seemingly can't be mean enough.

B. CORRUPT BEFORE GOD. "Abounding iniquity." Jesus said. Men inventing new ways of blaspheming God like in modern popular songs, books, movies, etc.

This is also two-fold:

a. Public morals. Breaking down all public morality and sanctity of marriage and the home. No more arc people scandalized by great acts of immorality.

The prime example Jesus mentioned is, "Marrying and given in marriage." He didn't mean just common progression of marriage, but had reference to Noah's day (Gen. 6:1,2). Read it. "Took them wives of all which they chose." Multi-married. Divorce evil-- 1 out of every 4 in U.S.A. ends on rocks, and worse yet free-loving--a marriage without benefit of clergy, and the Kenny report of gross immorality on the part of almost all teenagers in the country, titles it the "Vanishing Virgin." The giants in the land the biggest offenders in Genesis, so today heroes are the movie stars, etc.

b. Private morals and purity. Gen. 6:5 "Every imagination of the thoughts of the heart only evil continually." The thought life, imaginations, lusts or desires, day dreams, FEED THEIR MINDS ON MORAL FILTH. What of today? What is thinking in the U.S.A.? Look at the news stands, stories, covers: Largest sellers are immoral stories and brutal murders, Look at the movies, murder, crime, free love, petting, triangles, divorce, drinking, etc.

(2) The Civil sign. Called today :progress.? All things continuing--enlightenment, education, science, especially among the godless. Line of Cain (Gen. 14:16-24.), Civilization? How think you ~ message of impending judgment foil on those "refined" ears? Well, like today. Does invention lead to God or godliness? This sign two-fold: Advancement of science and civilization, and preoccupation with materialism, causing willful ignorance of judgment.

(B) SPECIFIC SIGNS OF CHRIST'S COMING.

a. Church Sign.

Note this sign in the prophecy of the church in Rev. 2:3. The last four churches which go on to the end of the Tribulation. To watch for the promise or warning of Christ's return. Then the Laodicea church 3:14-21. A rich, prosperous, self-sufficient church but spiritually bankrupt and dead.

(a) False teachers and ~prophets. Matt. 24:11 (in the whole end time until the revelation - II Tim. 4:3; II Pet, 2:1-3 - from II Tim. 4: - Not endure sound doctrine, but fables.)

(b) False teachings and doctrines of demons. I Tim. 4:1- 4 (marked by demon-working).

(c) A lot of form but no power. II Tim. 3:5; Rev.3: 14-21; 16:13.

(d) Falling away and love waxing cold. Luke 18:8 (primarily at Revelation). II Thess, 2:3; Matt, 24: 12

(e) Along with this the Great Apostasy. (Jude)

(f) Silly women teachers led of Devil captive. II Tim. 3:6. (Note context for time.)
Primarily by imitation of God's gifts and waits. Like Mary Baker Eddy, Madam White, Joanne Southcott, most of spiritualistic mediums, etc. See II Tim, 3:8,9. (Some others, Myrtle Fillmore, high president of Unity School of Christianity. Margaret and Kate Fox of Spiritism, Mother Ann Lee of the Shakers, Madame Helna Blavatsky, Theosophical Society, Anne Besant of Krishnamurti, Joanna, by the way, was the founder of the House of David and so on??? This is not an imagined sign, but a real one, Never before in the history of the Church of Christ has the "silly women" taken such an active part in teaching error. A lot of harm done in many fanatical radical holiness groups is sponsored by women, who are given to a higher pitch of ecstasy and emotionalism. (I am not denying genuine spiritual experience of joy, but a worked-up fanaticism which does not glorify God. Nor am I deprecating the work of true women, "fellow workers" as Paul calls them; they only need to take care that they do not let their natural emotional natures control their theology.

b. Jewish Sign.

The; resurgent life in the "natural vine is a real thrill to the child of God who is longing for His Lord's return, Luke 21:24 has been fulfilled of and in them.

No their resurgence is being fulfilled. The resurrection is assured. Ram. 11:1, 11, 12, 23-27. Now back to Luke 21:29-33. In Mark 13:28 compared with verse 27. We see it is the gathering of God's elect. Note, "This generation" the one living at the starting of the

budding to find out further that the fig tree is Israel see the parable in Luke 13:6. Also note the allegorical parallel in the prophecy of Isaiah almost word for word. Isa. 27:1-6 (verse 6 in particular) then the rest of the chapter noting the last verse -- the same trumpet of gathering in Matthew, Luke and Mark, to gather His elect. (The allegory in Isaiah is of the vineyard, but the occurrences are the same, there couldn't be two of the same occasions in Israelites history.)

The fig tree is blossoming, again, the vine is taking rest downward again, the natural olive branch is re-grafted into the original stock. We are seeing in our day the Star of David flying over the ancient city of Jerusalem.

c. Social Sign.

1. Abounding iniquity (Matt. 24:12).
2. Re-enactment of days of Noah (Matt. 24:37); (Gen. 6:11 - corrupt before God; violence toward man.)
3. Perilous times (II Tim. 3:1).

This is a picture of crimes of violence, inhumanity, hazardous times. "Days of Noah" They are marrying and given in marriage." Took them wives as many as they choose." Multi-married. Like today, with the divorce rate increasing until one out of every 3 or 4 marriages end with divorce, and another 100,000 or more a year end with annulment and are not counted in the rate of divorces. And as in the days of Noah, "The giants of the land" were the greatest offenders; so today the most prominent figures, heroes, such as statesmen and movie characters are the biggest offenders. In Noah's day, "Every imagination of the heart only evil continually," To know the thought see the reading matter. What of today? Look at the magazines and periodicals. Nothing but filth to think upon.

4. Heart failure (Luke 21:26),
5. Lovers of pleasure rather than lovers of God (II Tim, 3:1-4).

6. Without natural affections. *ibid.*
7. Truce breakers, liars, etc. *ibid.*
8. Proud, high minded, self-lovers, boasters, *ibid.*
9. Juvenile delinquents (II Tim. 3:2, etc.)
10. Without natural affection.

d. Racial Sign.

Under this heading come all of the national unrest, turmoil, wars, and rumors of wars. Luke 21:25. Sea and waves roaring. (of Rev. 17:15 for interpretation of people.) Matt. 24:6,7. "Wars and rumors of wars." "Nation rise against nation, etc."

TWO ERRORS TAUGHT CONCERNING CHRIST'S COMING

I. THE POST-TRIBULATION RAPTURE THEORY.

Some Definitions:

1. Post-millennialism - Christ's coming will be after the millennium. The church will convert the world, and make it fit for Christ to return.
2. A Millennialism - the millennium has been going on all the time. No future one.
3. Pre-Millennialism - Christ's return to earth is before the millennium. He sets it up Himself.
4. Post-Tribulationary Rapture - the church must go through the Great Tribulation and Christ's return will be after the Tribulation.
5. Pre-Tribulationary Rapture - the teaching that the church is to be raptured before the Great Tribulation.

6. Partial Rapture Theory - the teaching that only a part of the church is to be raptured before the Great Tribulation.

7. Multiple Rapture Theory - some of the church is raptured before the Tribulation, some all through, and some at the end.

8. Complete Rapture Theory - the teaching of the oneness of the church as the Body of Christ, His Bride, and that It will in its entirety be raptured at Christ's coming for His own. before the Great Tribulation.

In all fairness let it be stated concerning the difference of opinion between the different rapture theories, it is not a question of "Will Christ come again?" or "Will the church be raptured but "WHEN?" A man is not a modernist because He believes In a partial rapture or post-tribulationary rapture. There are godly men on every side of the issue. Saintliness has never guaranteed against entertainment of error, especially on the subject of Prophecy.

A. Supposed arguments for the rapture of the church after the Tribulation.

1. Matt, 24: 31 They say this is the trumpet of I Cor. 15:50, and the seventy of Rev. 11, closing the Great Tribulation period. They can only see one trumpet and one elect. That is the church, forgetting that Israel is also an Elect. The trumpets of Rev. are in judgment not mercy or gathering of the elect.

Compare this portion in Matt. with one in Isaiah 27:13 with Its context. This is the trumpet of Matt. 24:31. Compare with Deut. 30:L~ and Isa. 11:12 for the same expression, "four corners of the earth. Angels will not gather the Church but Christ Himself.

2. The most common arguments are the words, "In this world ye shall have tribulation, and Acts 14:22. A confusing of the Great Tribulation which a saint shall experience who is a part of the Church, with tribulations which every saint in all ages has had. For if we shall live godly we shall suffer persecution." The Tribulation of God's people are disciplinary, but those of the Great Tribulation are penal (in judgment and wrath).

B. Argument against the theory, but for the rapture of the saints before the Tribulation,

1. Distinct verses promising escape from it. Luke 21:36. But the clearest is to Philadelphian church of Rev. 3:10. I Thess. 5:9 "Not appointed unto wrath." (II Th. 2:1-6). Holy Spirit must be taken out before anti-Christ can come and the Great Tribulation, If Holy Spirit removed Church must also, "He is to abide with church forever."

2. Second Coming of Christ is called the "Blessed Hope" in Titus 2:13. But how is it that if It is proceeded by seven years of unparalleled woe? In Rev, testimony for Christ sealed by beheading (Rev. 6:9-11, 20:4, etc.) Better to look for death and be with Him than to look for His coming, which brings woe first.

3. Every admonition and promise of His return to the Church is of imminent coming, at any moment. How can that be if it is preceded by 7 years of tribulation first? We would be guilty of the error of the slothful servant, "My Lord delayeth His coming." Same error as the Post-Millennialists. They say it is 1000 year's away. Instead of looking for His return we should have to look for revived Roman Empire, restoration of Israel, covenant with the Anti-Christ, the rise of the Anti-Christ, Battle of Armageddon, etc. WE WOULD NOT BE LOOKING FOR CHRIST BUT ANTI-CHRIST. No, every promise of His return is that it could happen any time.

II. THE ERROR OF THE PARTIAL-RAPTURE THEORY.

This error has many faces according to who is teaching it. Some believe that only the Spirit-filled will be caught up in the Rapture, the rest having to go through the Great Tribulation period, While others say of the Multiple Rapture Theory, some caught up all through the Tribulation as they are ready to go. Most teach that only the Bride of Christ as distinguished from the rest of the Church.

1. First, Who is the Bride of Christ? We answer emphatically, "Every born-again believer whether He has been filled with the Spirit or not. That we were born into that relationship, not sanctified into it." There is only `one faith, one Lord, and one baptism." When you are saved you partake of that oneness. See Paul's teaching about the Bride of Christ (and he is the only one who does). Eph, 5:23-33; Rom, 12:5; I Cor. 12:12-27;

Eph. 1:23; Col, 1:24; 2:9. And nowhere does he split the Body of Believers into Bride and just plain body.

2. The common error is a false Interpretation of Matt. 25. The parable of the ten virgins, making them with oil in their lamps the Bride of Christ, The best answer to that is to compare the six times the Marriage Supper occurs all the same supper, supplying added details (Matt. 25:1-13; 22:1-14; Luke 12:35-40; 13:23-30; 14:16-24; Rev. 19:7-9).

Christ could never say to any born-again believer who has trusted in His shed blood to save him, "I never knew you." The ten virgins are not the Bride at all, but guests bidden to the supper of Rev. 19, and it takes place at the end of the Tribulation not the beginning of it.

3. Arguments against the Partial Rapture Theory, but for the complete rapture, Only two places where order of events given at the rapture (I Cor. 15:50-51; I Thess. 14:13-18). Road carefully and see if a partial rapture is taught. If not, there is none. I Cor. 15:23 "Those that are Christ's at His coming."

The Practical Aspects of the Doctrine of Christ's Coming (Ready for His Coming).

(1) This is an answer to those who decry the teaching of Christ's coming as an impractical doctrine. No New Testament writer so considered It. The Holy Spirit everywhere connects it with some very practical doctrine of our behavior, duty, love, steadfastness, peace or exhortation.

We cannot give them all but let us tabulate a few:

a. It is connected with general preparedness- -consisting of watchfulness, wakefulness, and general preparedness, as Matt. 24:44; I Thess. 5:4-8; and Rom. 13:11; as I Pet. 1:13, linked with sobriety, vigilance of mind; cf. I Pet. 4:7.

Many more could be quote under this heading. They are concerned with our mental attitude in the light of His coming a watchfulness, awareness, wakefulness, mental vigilance--all contrasted to sleepwalking. We are to have self-restraint as well as alertness. We are to live with the mental picture continually before us. HE IS COMING.

The opposite condition is also given by John (I Jn. 2:28 "ashamed before Him at His coming")

b. It is connected with holiness of life, as I Jn 3:3 "He that hath this hope in him purified himself even as He is pure." What hope? Road vv. 1,2. II Pet. 3:11--"Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conduct and godlikeness (lit. rendering) as Titus 2:11-14; I Thess. 5:23.

c. It is connected by Paul with love overflowing for the brethren as well as holiness. I Thess. 3:12,13 "And the Lord make you to increase and abound (lit. be full and overflow) in love one toward another and towards all men to the end (so as to) establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ." I Cor. 4.:5,6 (read).

d. It is connected with ministerial faithfulness as II Tim. 4:1, 2; I Pet. 5:1-4.

e. It is connected with sincerity of life and keeping one's self from being a cause of stumbling, Phil. 1:10.

f. It is connected with moderation, Phil. 4:5. This moderation is gentleness of life, one of the fruits of the Holy Spirit (Gal. 5:21).

g. It is connected with a weaning of the heart from earthly loves and mortification (cutting off) of the life from earthly members of our bodies which lust after earthly things in Col. 3:1-5

h. It is connected with patient endurance (Heb. 10:36, 37; James 5:7, 8).

i. It is connected with patience under trial (I Pet. 4:13).

j. It is connected with a confidence of Christ's ability to finish the work He has begun in us until that day (Phil. 1:6),

AD MANY MORE --And beside all of these it is indelibly linked with the completion of our redemption (Heb. 9:28), our resurrection (I Thess. 4:13-18; I Cor. 15:50,51), and our glorified bodies (Phil. 4:20, 21; I Cor. 15), our united unto Him and enjoyment of the eternal New Jerusalem forever (Jn. 1) 14:1-3), etc.

No wonder Paul calls it "THE BLESSED HOPE." What other hope is there for the future? But it is tied up irrefragably with every major doctrine of our faith. Hence to deny the one is to hold loose views of the other. Any person strong on the basic fundamental doctrines of the Word also holds strongly to the personal, visible, imminent coming of Jesus Christ, And on the other side of the same truth, to hold strongly to the personal coming of Jesus Christ is to walk circumspect fully, soberly, godly in this present world.

(2) The Seven Until's of His Coming. (Note their relation to something for us to do or not to do until He come.)

a. Luke 19:13--"OCCUPY TILL I COME." Unto all servants is given a pound and then told to occupy till He returns. With this compare I Thess. 1:3, 9, 10.

The Thess, saints had had a "work of faith," v. 3, called in vs.9,- "a turning to God from idols." This is salvation.

Then they had "a labor of love," vs. 3, in vs. 9 "to serve the true and living God." This is their occupation.

Then last of all "a patience of hope," v, 3, in v. 10--"and to wait for His Son from Heaven, who is to (lit.) rescue us from the coming anger."

NOTE: While they waited for God's Son and the future rescuing, they performed a labor of love, a serving the true God.

b. I Cor. 11:26 "This do in remembrance of me until I come." This is the communion with Christ till He comes, as we "partake of His supper. It is in remembrance of Him.

c. I Cor. 4:5 "Judge nothing before the time until the Lord come." Harsh un-Christian judgment of the brother's secret motives is to be left to the True Judge when He comes.

d. Jas. 5:7-9 "Be patient (lit, long patient as v. 9) therefore, brethren, unto (until) the coming of the Lord."

e. Rev, 2:25 "But that which ye have already hold fast till I come." Same idea of Paul in Heb. 10:35,36 "Cast not away therefore your confidence (your freedom or boldness of access to God, your standing before God), which hath great recompense of reward; for ye have need of patience that after ye have done the will of God ye might receive the promise." Then v, 37 "For yet a little while and He that shall come will come and will not tarry."

f. I Tim. 6:14. "That thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ."

g. I Thess, 5:23 "The very God of peace (is asked of Paul to) sanctify you wholly (through and through) and to preserve the whole man (entire man), spirit, soul, and body blameless unto (until) the coming of our Lord Jesus Christ,"

You can't read these texts without the conviction that these men of God under the Holy Spirit's inspiration lived, worked, preached, warned in the light of a coming event--better still, a coming person; all "until" something--"until" the coming of our Lord Jesus Christ," the consummation of our Christian hopes and plans.

III. THE DAY OF THE LORD vs. THE DAY OF CHRIST.

There is a deep study we could enter into here, but we but we wish only to stick to our purpose in this year's study of Prophecy "OUTLINES OF PROPHECY." But every student of the Word of God needs to carefully distinguish between the Day of the Lord and the Day of Christ.

(a) THE DAY OF MAN--From man's creation until the Lord takes over and "sets up a kingdom which shall never be destroyed." In this period of "the day of man" man is put on trial and given the God-like attribute of self-determination and governmental powers under different dispensations. He judges with various degrees of enlightenment and governmental powers. It has lasted almost 6000 years (six being man's number). Man

has had his long day of 6000 years and failed miserably under every possible situation. Man's long day is fast coming to a close.

The term "the day of man" occurs but once in the bible in those very words--and that hidden in the Greek and obscured in the Authorized Version. It is I Cor. 4:3 (AV) "But with me it is a very small things that I should be judged of you or of man's judgment. Yea, I judge not my own self, The Greek here for "man judgment" is "anthropines hermeras," which literally translated is "a day belonging to man." That is, a time when man has his clay. Rotherham translates it, "that by you I should be examined or by a human day," and footnotes it-- "It is the divine day that will search," This judicial day of man refers to the time from Adam's fall to the Day of the Lord. V. 5 show it will be God's judicial day which shall declare true judgment. (Read the whole context.)

(b) THE DAY OF CHRIST--A very short period of time in which the saints in the church shall be judged at the judgment seat of Christ, Note carefully before we proceed to the places where the word occurs: First, the coming of Christ for His own or the Rapture is synonymous with the Day of Christ. We shall see that the two are linked as one and same period of time. You will see that as we proceed. Second, note carefully that there are a number of other names for THE DAY OF CHRIST, THE DAY OF OUR LORD JESUS CHRIST, In THAT DAY (but never the day of the Lord.) Third, note carefully it is linked with rewards, judgment (lest foreseen) and revelation of the secret motives of the heart. Now let us note the places where this DAY OF CHRIST is mentioned.

I Cor, 1:7, 8 "so that ye come behind in no gift waiting for the coming of the Lord Jesus Christ, who shall also confirm you unto the end (for the purpose) that ye may be blameless in the day of our Lord Jesus Christ." John gives the idea-- "ashamed before Him at His coming."

Phil. 1:6 "Being confident of this very thing, that He which hath begun a good work in you will perform it (finish it) until the day of Jesus Christ." (This is when it will be finished.)

Phil. 1:10 "That ye may approve- (test) things that are excellent and that ye may be sincere (genuine, transparent) and without offence (cause of stumbling) till the day of Christ,"

Phil. 2:16 "Holding forth the Word of life that I may rejoice (have cause to rejoice) in the day of Christ, that I have not run in vain," (Note- lest ho have no rejoicing or reward in that clay.)

I Cor. 5:5--Paul consigns the incestuous person to Satan for the destruction of the flesh, "That tie soul may be saved in the day of our Lord Jesus Christ,"

So also "that day":

II Tim. 1:12 "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

II Thess. 1:10 "Then He shall come to be glorified in all His saints and be admired in all that believed in that day."

II Tim. 4:8 "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me in that day." This is the expression of a definite day, a day unto which every child of God is hastening, a day distinguished from all other days, a day of days--no other like it by comparison, a day of reward, consummation, crowns, rejoicing. I Cor. 4:5 the day of the Lord shall judge secrets of heart; I Cor. 3:13 "The day will declare man's works."

(c) THE DAY OF THE LORD. The Day of the Lord is not just one day nor is it a short period of time, but is in fact over a thousand years in length. There are two primary parts to it, you will find this double connotation adhered to throughout the Word, Many times it is used to denote- that awful period of judgment which closes the Great Tribulation period, called in Rev, 6:17 ~The great day of His wrath is come"; and I6:40 "The great clay of God Almighty." when the kind of expression is used, the primary reference can be determined from the context as alluding to the revelation of

Jesus Christ from Heaven "in flaming fire taking vengeance on all those who obey not the Gospel of our Lord Jesus Christ." We will note this as we proceed. Second, the Day of the Lord will be seen to extend throughout the millennial reign of Jesus Christ for 1000 years. It would seem that it starts in Rev. 10:7--"But in the days of the voice of the seventh angel when He shall begin to see and the MYSTERY OF GOD SHOULD BE FINISHED as He hath declared to His servants the prophets." Then for the actual sounding of the seventh angel 11:15, we find the announcement, "The kingdoms of the world are become the kingdoms of our Lord and His Christ," etc.

God forecloses on earth's mortgage, to take over from man and end his day, and then shall start the Day of the Lord; it must begin with the awful judgments of the close of the Great Tribulation as the very first part of the Day of the Lord. In this light:

It is the day of vengeance of our God-mentioned most of the times in the light of the Battle of Armageddon. The judgments of the nations at that time. Cf. Is. 34:1-8.

In Jer. 51:6, upon Babylon in the last days. "The time of the vengeance of our God.'

In Zeph. 1:7-18, shows it as the actual day of beginning -- the Lord's wrath, the gloomy dark day of trouble, which ushers in the whole Lord's Day, or sabbatical day of rest.

In Joel we find the same linking--Joel 1:15; 2:1; 2:11; 31; 3:2,9,12,14.

In Zech. 12:14, the expression "in that day" occurs 19 times, all meaning the day of the Lord's visitation in anger, and the blessings of the Lord to follow throughout the day of the Lord. Turn and note them culminating in the day of the Lord, in 14:1.

An interesting study not permitted us in this short course would be to look up every time the expressions occur; day of the Lord, day of His wrath or vengeance or anger, great day, that day, etc... Taking Scofield marginal notes through would be to see this truth clearly that we have sought to impress upon you.

Turn with me to Scofield's footnotes on Rev. 19:19 and the seven signs preceding the Day of the Lord.

The Day of the Lord is called "that day" for the same reason. In the New Testament the Day of Christ is called "that day." As for us there is no day like unto it, it is a day of days. So for mankind as a whole there is no day to compare with this day. It begins when God takes unto Himself the rulership, the kingdoms, judges the armies of Anti-Christ, judges the living nations, gathers out of His kingdom all things that offend, and rules in righteousness through Jesus Christ's visible personal kingdom here on earth for 1000 years.

(d) There is one more day mentioned--"THE DAY OF GOD." This is not the day of God Almighty, as it is linked with the Day of the Lord. But rather it is God's eternal day. When all authority and power shall have been put down, Jesus shall have delivered up the kingdom to the Father (I Cor. 15:24 -- "Then cometh the end, when He shall have delivered up the Kingdom to God, (then) when He shall have put down all rule and all authority and power; for He must reign till He hath put all enemies under His feet"). God makes a new heavens and a new earth, and we are in eternity with Christ in GOD'S ETERNAL DAY. Read carefully II Pet. 3:12-13.

Man has had his long day. We who are saved are longingly looking for the day of Christ. Then when He is revealed in flaming fire and starts the Day of the Lord, He reigns throughout that long 1000-year sabbatical Day of the Lord until He hath put down all authority and rule and power; then He delivers the kingdom up to God the Father. And God's eternal day shall dawn. God's eternal purpose which He purposed in Christ for man's redemption is consummated. Time is past; eternity is begun.

Now turn to II Thess. 2:11. And note how Paul contrasts the Day of the Lord with our gathering together unto Him. (A portion we use again and again and again as important in the chronology of the last days.)

THE GREAT TRIBULATION PERIOD (Dan. 12:1; Mt. 24:15-22.)

1. For the time element of the great Tribulation we must consider briefly Dan, 9:24-27, The most important chronological prophetic portion.

a. Lit. Seventy sevens are divided upon thy people and the Holy City. The Hebrew is heptads or hebdomads or weeks of years. This was as common to the Jew as our decade is to us. Cf. Gene 29:27--"Here week also."

b. These were to start from going forth of the decree to rebuild Jerusalem. Month Nison (March) 20th. Year of Artaxeres 445 B.C. (360 days to year)

c. From verse 24 we see it is the millennium.

d. The division of the 70 heptads are as follows:

490 years

445 B.C.	7 weeks or	62 weeks or	(Church	One Week	
		434 years	Paren.)		Millennium
Start	49 years	Till Messiah	2000 yrs	7 years 3-	
		cut off	Clock stops	1/2 3-1/2	

The student should draw a chart of these 70 weeks (The Last week of seven years divided into 3-1/2 and 3-1/2 years. Mark in the antichrist covenant with Israel, broken in the middle by the "abomination of desolation") and ushering in "The Great Time of Trouble," or the Tribulation of 3-1/2 years.

2. Some general characteristics of this "Time of Trouble." Rev, 419.

1. It will be marked by the reign of one man over the whole earth, A Universal dictator; a Satan energized man, blasphemous, anti-God, Anti-Christ, Man of sin.

2. It will be marked by one worldwide Apostate religious system, the scarlet woman, headed UN by the False Prophet.

3, It will be marked by the greatest wave of anarchy, crime, open sin and human depravity; the rotting of society as the days of Noah.

4 It will be marked by the greatest wave of natural upheavals - earthquakes, and natural phenomena.

5. It will be marked by direct intervention of God in Judgment as He pours out His wrath in famines, pestilences, etc.

6. It will be marked by the intervention of angelical and supernatural beings both fallen and unfallen in the affairs of men. Scorpion like demons to torment men 5 months, Hellish Calvary of Fallen angels, Gabriel throwing fire upon the earth and Angels carrying the "everlasting Gospel" declaring it from the pulpit of the clouds.

7. It will be the time of Israelites activity, God returning to rebuild the tabernacle of David, but first winnowing out the goats from the sheep and refining the sons of Levi.

8. It will be marked by the greatest conflicts in war the world has ever seen Gog and Magog and Armageddon.

9. It will be marked by a four-fold wrath poured out upon the earth. We read of the Wrath of God and of the Lamb. There will be the wrath of the Old Serpent the Devil coming down to earth having great wrath for he knoweth his time is short, There will be the wrath of the anti-Christ.

3. The Consummation of the Tribulation.

a. It ends with the agency of demons going forth to entice the nations to the Battle of Armageddon. Rev. 16:13.

b. It ends with the capture of Jerusalem by the armies of anti-Christ and spoiling, rifling, robbing, and raping of the city, Zech. 14..

c. It ends with the Personal Revelation of Jesus Christ destroying the armies of the anti-Christ, and delivering Jerusalem, judging the nations and setting up His kingdom. Zech. 14:3-11; II Thess, 2:8; Rev, 19:11-21.

THE REVIVED ROMAN EMPIRE in relation to the Anti-Christ.

The question of a "revived Roman Empire" has been argued pro and con for millenniums, Dr. Harry Rimmer has added his theory against it in his book, "The Coning League and the Roman Dream," where he tries and fails to know that there will be no revival of the Roman Empire. In reading it, I find his whole argument is negative and weak; he tears down more than he builds. I wish I had time to give a book review of it. We shall refer to his objections as we proceed. We shall give reasons for believing in the necessity for the revival of the Roman Empire after we consider the scene of the "times of the Gentiles" to place the reign of the Anti-Christ.

In Luke 21:24 Jesus in His Olivet Discourse states, "Jerusalem shall be trodden down of the Gentiles until the TIMES OF THE GENTILES BE FULFILLED". There are two Greek words employed both translated "times" in the A.V. One, "chronoi," is always rendered "times;" the other is "kairoi," which when the two are found together is rendered "seasons" -- as Paul in I Thess. 5:1, "But concerning the times and seasons ye need not that I write unto you." "Chronoi" denotes times as duration, length of time only as periods of time. But "Kairoi" equals epochs or periods of time with definite characteristics and circumstances connected with them, which identify them. HERE in this portion it is `kairoi'---"seasons of the Gentiles" or "epochs of the Gentiles."

Therefore there is some special characteristic of these periods. We can see what it is, from the very first one, Nebuchadnezzar. By his overthrow of the kingdom of Judah and their captivity, sovereignty was transferred to the Gentiles.

The times or seasons of the Gentiles then is that period or periods of time in which the Gentiles exercise dominion over. The Jews and Palestine,

"The seasons of the Gentiles," we shall see, stretches from 606 and 586 B.C. to the revelation of Jesus Christ (when He personally delivers Jerusalem from its last great trodden under of the Gentiles in Zech. 14:1).

GOD GAVE TO THE PROPHET DANIEL, BOTH IN THE INTERPRETATION OF NEBUCHADNEZZAR DREAM AND IN THE VISIONS IN CHAPTER 7, the entire scene of "the times of the Gentiles."

In chapter 2-6 we have the dream of Nebuchadnezzar and its interpretation. THERE ARE NAMED FOUR, AND FOUR ONLY, GREAT WORLD EMPIRES TO COME IN THE TIMES OF THE GENTILES (for it is plain that the last forms emanate from the fourth part.)

Babylon, and Nebuchadnezzar, is the first kingdom, 2:38

Medo-Persia is the second, 5:30, 31; cf. 5:28.

Greece was the next, 8:20,21; cf. 10:20.

THE FOURTH KINGDOM is the one causing a lot of difficulty because it is unnamed, Rimmer throws a mantle of obscurity over it which is unnecessary. It immediately followed the others, and according to Dan, 9:26, "The people of the prince that should come would destroy the city and the sanctuary." The Romans did that in 70 A.D. (Luke 21:20). In Luke 2:1 we read, "Now it came to pass in those days, there went out a decree from Caesar Augustus that all the world should be taxed." Isn't that a universal kingdom? The final phase of this fourth kingdom is "the ten toes." (HERE COMPARE WITH CHAPTER 7), Now It is manifest that there will be no more Gentile kingdoms after the final phase of the fourth, since It is there the Stone out of the mountains without hands smites the Image and 2:2-14--"For in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed." So in Chapter 7:9.

But on page 56 Rimmer objects, "There has been no universal empire for centuries," The reason is not far to find. When the history of Israel as a nation ceased by the "cutting off of the natural olive branch" and God's time clock stopped in Dan. 9 on the 69th heptemad of years, and the Kingdom of Heaven upon earth refused and rejected its sent-King Jesus and crucified Him, and the wild olive branch, the church was grafted in--NOTE WELL, GOD STOPPED HIS CHRONOLOGY OR GENTILE TIMES OR SEASONS since He was not dealing with Israel nationally. And when the church is removed, the dispensation of grace ends, and God grafts in the natural branch, returns to rebuild the Tabernacle of David, their national history will begin again; and the last part of the revived Roman Empire in its ten-toed or ten-horned division and the little horn with the big mouth will come upon the earth. Since the crucifixion of their king and

the casting off of the natural olive branch, there has been no recognition of Israel or her land by God--hence no recognition or Gentile rule over her.

NOW IT IS THIS FOURTH BEAST OF CHAPTER 7 AND THE TEN TOES AND TEN HORNS PART OF IT, WHICH SHALL OCCUPY OUR ATTENTION AS THEY ARE RELATED TO THE ANTI-CHRIST AND THE LAST DAYS.

We won't go into the rise of the fourth beast, the Roman Empire, starting in the third century, B.C., annexing Palestine in 63 B.C., and completing its worldwide empire in 27 B.C. It stayed united into one kingdom for three centuries until divided in the year 361 A.C.

THE TEN-FOLD DIVISION

Unless Daniel and the Scriptures gave us further warrant for this ten-fold division; we could not so deduce them from the image of chapter two,--since all the features of the image are not significant but only used to complete the image. All the eyes, ears, etc., of the head are not significant--nor the arms, hands, and fingers of the Medo-Persian kingdom. But from other Scriptures it is absolutely essential to interpret the ten toes into ten kings. Chapter 2:44 gives the plural, in the days of these Kings." But chapter 7:7 interprets the ten horns as ten kings; vs. 24. In Rev. 13 the Anti-Christ shall have ten horns. And 17:12,13 tells us these ten kings receive power with the Anti-Christ who is contemporaneous. These cannot be successive but must reign contemporaneous, since they have one mind to give power to the beast (the Anti-Christ) Rev. 17:12,13.

Again, it is further clear that these could not have been the Barbaric nations or tribes which overran the Roman Empire, such as the Goths, Ostrogoths, Vandals, Huns, etc., since they must close out the times of the Gentiles. It is in the ten toes that the Stone strikes the image and fills the whole earth, and (Dan. 7:44). "In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed."

So in Rev. 13:17 as in 17:14--"The Anti-Christ and his ten confederates" shall war against the Lord, the King of Kings and be defeated; so it is not only in history. THERE NEVER HAS BEEN A TEN-FOLD ROMAN EMPIRE," but it must still be future, and

marks the end time of the times of the Gentiles and forms the last great Gentile power in relation to regathered Israel smitten by Christ at His return to earth.

We lay down as a hermeneutical principle of prophetic interpretation: "Whenever God makes a prediction against a nation, a place, or thing, and that prophecy has not been literally, minutely, accurately fulfilled; you may expect a revival of that people, place, or thing,, so that it will be, "--as Tyre was, So Israel has been scattered and peeled but will be restored so that the thousands of minute prophecies will be fulfilled. There is Babylon the Great on the river Euphrates. God has said some terrible things against that place--not fulfilled, only very partially so. But Rev. 18 tells of a rebuilding of it. Then in its final destruction even an Arabian will not pitch his tent there.

So with the Roman Empire--it has never been divided' into ten kingdoms, in spite of the many who have tried arbitrarily to arrange some semblance of a united ten-toed kingdom. But remember, these tribes never were "of one mind" to give to one-man universal dominion as Rev, 17:12,13 says.

Nor were there only ten, but 18 altogether, and not contemporaneous, nor did they occupy anything like the Roman Empire, To name the most important of these: the Goths, the Ostrogoths, the Franks, and Huns, the ~1ans and the Lombards, the Heruli, and the Alemans, and Visigoths, Suevi, and the Vandals, the Angles, and the Saxons; the Burgundians, and the Jutes, Wild Germanic, Teutonic, Spanish and North African tribes completely overran the decadent Roman Empire, carving, dividing, destroying but never making a united tenfold empire under finally one man, BESIDES ALL THIS--The times of the Gentiles is in relation to the dominion over Israel and the trodden under foot of Jerusalem, not of the church at all. How can any scheme which substitutes the church for Palestine and the Jew fit into the prophetic picture of Daniel concerned with Israel?

Nor does it stand the test of Scripture on any other point. They did not war against the Lamb, Rev, 17:14; nor did the Lord set up a kingdom in their time, Dan, 2:44; nor did the Stone smite them, nor fill the whole earth at the 5th century A.D., and since they were to continue until the Lamb does, did the wild tribes continue? THESE KINDS OF

INTERPRETERS MAKE THE KINGDOM SPIRITUAL, THE THRONE SPIRITUAL, etc., ignoring literal prophecy,

FURTHER, we say "the revived empire of Rome" is not to mean the exact territorial boundaries since the succeeding kingdoms of the four in Daniel did not all use the exact boundaries, but in all cases enlarged them. So I believe these ten will take in more territory. But Dan, 9:26,27 identifies the Prince, which shall come with the people; who destroyed the city and the sanctuary. That was Roman, and in Rev. 17 the last king of the times of the Gentiles is identified with the 7 preceding Roman emperors.

Turn to Daniel 7:7-27 for the little horn's rise and aspect.

I. THE ANTI-CHRIST

a. His individual personality.

The Anti-Christ is not just a spirit of the age, atheistic or religious, not just a system, papal, or political; there is a spirit of Anti-Christ mentioned by John as "Many Anti-Christ," but it culminates in the one Anti-Christ, Paul mentioned the "mystery of iniquity" as a devilish system of iniquity, but it culminates in the one man of sin. Someone said, "The sin of man culminates in the man of sin.~ As the seed of the woman is a Man, Christ Jesus the Lord, so the seed of the serpent (Gen, 3:15), is a man, Satan's Christ, the Anti-Christ. All of the Scriptures, which point to the Anti-Christ's attributes, conduct, reign, character and doom in the lake of fire and exist there alive for 1,000 years. He wears a crown, has a throne, persecutes the saints, blasphemes God, claims worship, kills, makes and breaks covenants, tyrannizes people and is slain. As Rev. 13:18 "Number of a man." For first 300 years, no other teaching in the early church until Papal system arose,

b. His names proclaim him an individual man, and show his character, Ps. 8:2, "Enemy and avenger." Ps. 10:18, "Oppressor," Can, 8:9 "vile Horn," Is. 14:4-17 seems to typify the Anti-Christ as "king of Babylon." So Dan, 11:21 "Willful King," Dan. 11:36, "Man of Sin, II Thess. 2:3 "Son of perdition", II Thess, 2:8, Is. 11:4, I John 2:18, "Beast (Theior,

wild beast); Rev, 13:1 "Wicked One," II Thess. 2:8 "Profane wicked prince of Israel," Ezek. 21:25, "King of fierce Countenance," Dan. 8:25, etc.

c. Origin and time of arrival, See Daniel's 70 week period, He must be on the scene to make the covenant with Israel but cannot be revealed as the Anti-Christ until the Church is raptured. See II Thess, 2:1-8.

(1) It is intimated he will be a Jew. Some think Judas Iscariot (see later).

(a) Christ intimated. Israel would receive him as Messiah, John 5:43. This is evidently part of the covenant of Dan, 9:27. (Israel would not do this if he isn't a Jew,)

(b) Called Wicked, profane prince of Israel," Ex. 21:28.

(c) "Not regard the God of his fathers," Dan, 11:37.

(d) Of the tribe of Dan,, maybe, Gen, 49:15-18. Ruler from Dan, Samson only one so far. In Rev. 7:4. Dan, along with Ephraim, left out of 144,000. Maybe as Judah supported David in the rebellion, so Dan will support the Anti-Christ.

(2) Of Plebian origin, Dan, 11:21, Vile person, R.V. contemptible, of low estate, Rev. 13:1. Comes out of the sea, (peoples and nations), like the dictators of today; very few of noble birth--corporal, blacksmith, soldier, etc.

(3) Time of arrival, After church is gone, II Thess, 2:1-8, Days of last kings, Dan, 7:8-27, when iniquity shall have an end, Ez. 21:25.

2. His character and method of obtaining the kingdom. Study Dan. 8:8-27. See Antiochus Epiphanies could not fulfill the angels' interpretation as in Dan, 11:21-45, where the same archetype of the Anti-Christ is mentioned, Christ distinctly shows that the reference is primarily future in His time, Then read and study Rev, 13 and some of II Thess. 2:1-10. From all of those some truths may briefly be marked down. Since he obtains the kingdom by flatteries, speaking lies, big-mouthed, etc., we see that he shall have a captivating personality, electrical, dynamic, orator, gift of the occult, "understanding dark sentences." He obtains the kingdom by peaceful means, plebiscite,

popular, suffrage, etc. He "obtains the kingdom by flatteries" and by "peaceful means," prosperity shall destroy many, and shall `come in peace fully," Dan. 11:21, cf. Dan, 25.

(IT IS TO BE NOTICED HERE THAT ALL THIS IS TRUE OF THE ANTI-CHRIST IN TM'~ BEGINNING OF HIS CAREER, BEFORE THE CHANGE COMES OVER HIM WHICH HE SHALL NOTE.)

3, THE DEATH AND RESURRECTION OF THE ANTI-CHRIST

First the Scriptures: Rev. 13:3-14,12. Here note "wounded unto death" is not as emphatic as it should be; Godet and others render it "slain unto death? and his "death stroke was healed," Death and life are always real and literal in Rev., as the death of Christ and the death of the two witnesses of Rev, 11. The word for wounded in verse 3 should be `slain'; it is the same word as used for Christ in verse 8.

Compare this with Rev. 17:8-11. This must be literal for it is the angel's interpretation. He wouldn't compare and interpret a mystery with another mystery. It must be literal,

GOG AND MAGOG (THE GREAT NORTHERN CONFEDERACY)

Introduction: This is one of the most difficult prophecies to place in point of time. and to harrsonize with other prophecies. I confess it is a great mystery to m~ why Revelation is silent concerning this great battle, Too many therefore have concluded it is another way of presenting Armageddon; others even confuse it with Gog and Magog of Rev, 20, (But we should have no difficulty there, since that one is at least 1000 years removed from the one in Ezek. 38), I reserve until later a discussion of the difficulties attached to this battle when great hordes of horsemen shall come sweeping from the North to override Palestine, only to have God fight against thorn,

The very first thing b do is to identify the nations mentioned in the confederacy In Ezek, 38. Now vs. 6 shows it to be "of the North quarters." This word "north" is the key word identifying the many times this confederacy is mentioned. In vs. 15 the Heb. is "uttermost north,"

WHO ARE THE NATIONS IN THIS GREAT CONFEDERACY? THEN WE SHALL CONSIDER WHEN THEY COME.

We need a better translation of Ezek. 38:2, etc. The Greek Septuagint version shows that the Heb. word for chief is a proper noun and not an adjective, so leaves the Heb. word "Rosh" untranslated. So Rotherham follows, "Set thy face against Gog, of the land of Magog, prince of Rosh, Meshech, and Tubal." Now from this version it is seen that Gog is the name God gives to this prince of Rosh, while Magog is the land. From Gen. 10, Gomer, Magog, Meshech, and Tubal are all brothers, and Togarmah, son of Gomer. "By these nations divided after the flood."

I. Magog. Josephus says the Greeks called the Scythians, Magog. They came from Asia Minor into and beyond the Caucasian Mts., which mean "God's fort," so called "Magog's land,"--taking in the Caucasus and steppes around,

II. Rash. Bishop Lowther says, "Rash, taken as a proper name, signifies the inhabitants of Scythia, from whom the modern Russians derive their name "Russia" since the middle of the sixteenth century. The river Araxes in Russia is called by the Orientals today, Rash."

III. Meshech, The first collective name of Russia was Muscovy, which is derived from Meshech. Josephus says the Moscheni of the Moschi Mts. east of the Black Sea, where the descendants of Meshech and the Thobelites of Tubal. They agree with the great cities of East and West Russia: Moscow in the west and Tobolsk in the East.

IV. Togarmah and all his bands. Those are primarily the Tartar bands around the east and south side of the Caspian Sea, or ancient Armenia--south of Russia proper and north of Palestine. In fact, the early Jewish writers often called the Turks 'Togarmah' and the Armenians 'the house of Targom.'

V. Gomer and all his band, Togarmah was one of his sons in Gen. 10. The other two were Ripath and Ashkenaz. The facts of history prove that these three sons migrated to the region around the north of the Black Sea, settling in a place they called Gomeria and Cirmmeria, later Crimea. So the Black Sea in ancient history was called Togarmah.

Ashkenaz went up the Danube and people present Germany--first called "land of Gomer," then ~`Gomerland"; then the name was contracted to Germany.

VI. Verse 6, some minor nations: "PERSIA," ETHIOPIA, LIBYA. (The latter became a nation and recognized by UN only in the year 1952.)

RUSSIA AND GERMANY WITH TURKEY AND ARABS PROBABLY JOIN IN A GREAT ALLIANCE IN THE LAST DAYS DURING THE TRIBULATION, PRIMARILY. (Some excitedly thought the pact between Germany and Russia in the last war was it, It looked like it but time element seemed wrong.)

NOW THE GREATEST PROBLEM TO SOLVE IS: WHEN DOES THIS BATTLE OF GOG AND MAGOG TAKE PLACE?

1. First, it is not that of Rev. 20; it is 1000 years earlier,

a. Ezek.--is from the "North" with definite nations designated. In Rev.--four quarters of the globe.

b. Context in Ezek shows right after regathering of the dispersed of Israel. In Rev, after millennium and Israel will have been in the land 1000 years.

C. The latter days of Ezek. 38:16 correspond to all the end time and latter-day expression throughout the prophets of the Tribulation period (never after the millennium).

d. The means of destruction of Ezek.--battle of natural means or nature fighting: earthquakes, pestilence, fire, hailstones, and brimstones; with six months to gather the dead. But in Rev. 20 just fire from heaven devouring them.

NO, THIS GOG AND MAGOG IS NOT THE SAME AS REV. 20. God just uses the names to show the similarity: the same God-hating, God-fighting rebellion again God Himself.

2. Second, it is not the Battle of Armageddon, when the Anti-Christ comes against Jesus.

This is the common belief, based no doubt on the similarities without marking the difference. They are both fought in Palestine, both in the last days of Tribulation period. Each is led by great leader and each is defeated by miraculous intervention of God. Each is called a great supper of God for beast and fowls.

But to note why they cannot be the same battle:

a. Ezek. is plain as to who is in this coalition: Prince of Rosh, Russia, Moscow, and Tobolsk with Germany (from the north again and again--3 times in Ezek, 38 and 39.) But at Armageddon the leader

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will be the Anti-Christ or beast of Rev, (Rev, 1:19). Anti-Christ cannot come from Russia, Dan. 9:26 (people of the prince that should come are the people that destroy the sanctuary, etc. Rome). See Rev. 17: 10,11.

b. From this, the definite countries are named under the prince of Russia. The Anti-Christ has all nations so all through. Joel, etc.

c. Read the difference of God's attack in Ezek. 38:19-22 and in Rev. 19:19,21. (Zech. 14:1-12).

d. Note the fates of the two leaders as different: burial in Israel for prince of Rosh (39:1, 4,11) but cast alive into Lake of Fire for Anti-Christ (Rev. 19:20).

e. In Ezek. no mention or place for the armies of Christ, etc,

f. In Ezek. seven months are required to cleanse land of dead bodies and debris. But Armageddon followed immediately by arrest of Satan, and millennium.

g. The death of prince of Rosh followed by fire on Russia (brimstone).

If you give any kind of careful attention to all the Scriptures relating to the Gog and Magog, then of Armageddon, you can easily see they are not synonymous but must be some few months apart, at least.

Now we are ready to consider WHEN the battle takes place. Let us see if we can put it in somewhere where it belongs. (A.C. GabeLien believed it to be last battle after Armageddon. That can't be since after that Satan is bound and Christ has already come as His feet stand on the Mount of Olives, Zech. 14),

We read in Ezek. 38:8--"after many days," and vs, 16--"it shall be in the latter years." Then note verse 8 again-Israel, the dry bones brought back out of the nations"; then 14,15--"when dwelling confidently" vs. 11, unwalled villages, etc.

Under the Anti-Christ they shall dwell safely the first 3-1/2 years. And even In the last 3-1/2 years no one dare make war with the beast.

It has to be in the Tribulation, for Dan. 11:45 says the Anti-Christ shall be troubled by tidings from the East and North. This is a very graphic statement as we shall see east as well as the North.

NOW TO GET THE TIME ELEMENT.

God has been pouring out the vial judgments at this time upon the throne of the Anti-Christ and his kingdom. AND IT WOULD SEEM THAT THE SIXTH VIAL JUDGMENT OF REV. 16:12 is this very northern invasion of Palestine and the Anti-Christ representation In Jerusalem, Turn to It and read, "The river Euphrates is dried up to

prepare the way of the kings of the east." This shows that the kingdoms around the Euphrates are defected from Anti-Christ loyalty and join Russia, going communistic, THE TIDINGS FROM EAST AS WELL AS NORTH, AND THE WAY OF THE KINGS OF THE EAST, SHOWS PATHWAY OF INVASION DOWN BETWEEN THE BLACK AND THE CASPIAN SEAS THROUGH IRAN--BEST ROUT THROUGH TO PALESTINE.

Kings of the East was a mystery to me for a long time until communism took over Siberia, Mongolia, China, then Tibet, and maybe India, etc., and Japan, Russia's most hated enemy since she whipped her in war,

If it is the 6th vial, then it must be toward the very close of Anti-Christ's reign, just long enough for the seven months' gathering the slain from the land,

Let us then SEE A SHORT CHRONOLOGY of the closing events here of the Tribulation and see how the prophets are in agreement.

Here in Ezek. 38, 39 there is the great battle of Gog and Magog, vast destruction on their homeland of Magog and the slaying of all the armies in Palestine, There is seven months burying the dead, Then comes the outpouring of the Holy Spirit upon Israel, after a rebirth, 39:22-28; we shall see in another book this truth, and how--here only the results. Then we see in 39:29 the poured-out spirit, then Armageddon, and revelation of Christ.

For this order again turn to Joel 2:20--the removal of northern army (not at Armageddon), then stink in the land (from dead of Gog and Magog as seven-month burying time and cleansing of land). Then in 2:25 the rebirth is intimated through v, 27. Then verse 28 shows outpoured Spirit (afterward); vs. 30, the day of the Lord; and chapter three, Armageddon.

In Zech. 12 is battle; rebirth of Israel, 12:10-13:2; then 14, Armageddon: revelation of Christ,

Some added notes: horses, 38:4,15; Russia has greatest horse population in the world, and feverishly buys more. Why, in this day of Armour, tanks, etc.? Radioactivity. See 39:9,10-wooden implements of war are used. Modern atom artillery makes metal weapons in any real atomic warfare impossible and a lethal weapon to the man carrying it. These two things bothered me in early days of studying this. It seemed it must be only allegorical or something. Now I think I see why God said it.

BUT RUSSIA MUST DO IT! God said, "I'll put hooks into thy jaws and bring thee forth." Palestine is one place Russia should stay out of if they in any way knew or believed the Bible, for five-sixths of her armies will be destroyed on the spot, and fire upon her land of Magog, 39:6.

THE BATTLE OF ARMAGEDDON

This is a consideration of the last great battle of this present age of the Gentiles, the last great treading down of the city of Jerusalem (Luke 21:24.)--25 times so far in history.

Dan. 9:26--"Unto the end wars and desolations are determined, and the end shall be with an overwhelming flood" (Roth). Jesus said, "There shall be wars and rumors of wars; nations shall rise against nations and kingdoms against kingdoms."

The dream of peace is a snare and delusion, Man has no peace, for he has exiled the Prince of peace. He wants peace without God, not peace with God. Jeremiah says, "When they shall say peace and safety, then sudden destruction shall come upon them,"

But there is one war that we can call the last ending of the long times of the Gentiles. God has called it `Armageddon.'" We want to learn something about it: who fights in it, when it is fought, and who wins it.

Definition--ARMAGEDDON, The name only occurs in Rev. 16:16-"And He gathered

them together unto a place called in the Hebrew tongue Armageddon, or Mount of Megiddo, translated, "Mount of Slaughter." The mountain furnishes the name for the great battlefield of the plains of Esdraelon, also called the plains of Jezreel; God calls it in Joel 3:2,12, "valley of Jehospaphat." Here Barak, captain of Israel's host under Deborah the prophetess, defeated Sisera. Here Gideon was used of God to defeat the hosts of Midian. Here Saul was slain and later Josiah in battle was slain. Here Israel and Judah fought their civil wars,

This broad valley starts up at Mt. Carmel, where Elijah defied the prophets of Baal, and stretches down the fertile plains of Sharon and Esdraelon past Jerusalem almost to the Dead Sea, In this plain outside of Jerusalem the angel of the Lord destroyed 185,000 of the Assyrian soldiers of Sennacherib's army when Hezekiah prayed.

VALLEY OF SLAUGHTER INDEED -- for it is yet to run red with the blood of God's slain in battle when the blood shall come to the horses' bridles, when Jesus treads the winepress of His wrath. The mind is horrified when contemplating the scenes the Bible draws of this last Satanic demon-driven invasion of this present age of God's chosen land and people.

I. WE HAVE CONSIDERED THE WHERE OF ARMAGEDDON--Palestine (against Jerusalem), that little country fought over for 3500 years. It is of no consequence as far as geography, commerce, industry, wealth, fame, naturally speaking. Thothmes the III fought cities 1500 B.C. Rameses II defeated the Hittites 1350 B.C.; Pharaoh Neche, Sennacherib, Sargon; Nebuchadnezzar, Ptolemy of Egypt, Antiochus Epiphanes, Pompey, the Moslems, the Crusaders, Saladin, Ottomans, Allenby. The bloody history will read back in last two years: Gog and Magog, then AR1~1AGEDDON. Strange isn't it? Is. 63 places it from Eden & Bozrah, Dead Sea.

II. THE WHO--all nations. Joel 3:2,12---'I will also gather all nations and will bring them down into the valley of Jehospaphat, and will plead with them there for my people and for my heritage Israel whom they have scattered among the nations and parted my land. Let the heathen be awakened, and come up to the valley of Jehospaphat; for there will I

sit to judge all the heathen (nations) round about," Zech. 14:1--"I will gather all nations against Jerusalem to battle." See Zech, 12:2. There will be great hosts, multiplied millions.

III. THE WHEN OF THE BATTLE OF ARMAGEDDON. So many are wrong here. Some called the last world war it. Read Rev. 16:15--shows it is in relation to Christ's coming. Read 19:11.

It will be at the revelation of Jesus Christ in flaming fire. He is the one who fights against Anti-Christ-so Zech. 14, "feet stand on the Mount of Olives,"

It is the closing scene of the Great Tribulation as far as man's is concerned, for Christ takes over from there. It pulls the curtain on man's long day.

IV. THE WHY OF ARMAGEDDON.

Rev. 16:13,14--as God used a lying spirit to get Ahab to go to battle, so God uses three demons to deceive the nations.

We read from Joel-- "God pleading with the nations in judgment." From Ps. 2, we see it is a Satanic coalition against God and His Christ. (I believe the "sign of the Son of Man in heaven," Matt. 24:30, is His visible sight in heaven prior to His revelation to earth. Maybe we'll be then manifest with Him, Zech. 12:10-14. This enrages the Anti-Christ who speaks great things against God and Christ, and leads him to this foolish battle.) IT IS NOT JUST AGAINST A SMALL NATION OF JEWS.

V. THE WHAT OF ARMAGEDDON. IT IS THE GREAT DAY OF GOD ALMIGHTY--
"Battle of God Almighty."

Let us view a few scriptures as to terms and descriptions. Paul, in II Thess. 1:7, says, "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not Gods" II Thess. 2:8--"When the Lord shall

consume with the Spirit (breath) of His mouth, and shall destroy (render powerless) with the brightness of His coming.

The armies of Anti-Christ are described In Joel 2:1-11 (11 shows not grasshoppers). It is the winepress of God's fierce wrath, trodden by Christ. Read Joel 3:12-16; Deut. 32:31-35; Revs 14:4-20; Rev. 19:15.

VI. THE WHITER OF ARMAGEDDON--Results, outcome. Read II Thess. 2:8, Rev. 19:11-20; Zech. 14:1; 12-13.

I read an account in AP as reported by the first called to enter Hiroshima, when atom bomb exploded (after surrender). He said the flesh consumed from bodies of the exposed places, leaving bones visible. As they walked around, their eyes melted and ran down their cheeks, from the great brightness and heat. Paul said "Brightness of His coming." So see Zech. 14:12-13.

So Dan. 7:27--"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Dan. 2:44--"And in the days of the Kings (10 toes) 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 forever."

THE MILLENNIUM

Introduction:

THREE PRIMARY DIVISIONS--THE JEW, THE GENTILE, AND CREATION OR NATURE. (Under Israel we shall consider the establishment of the throne of David, and Christ the God crowned King of Kings and Lord of Lords.)

Intro--THERE ARE FOUR SCHOOLS OF THOUGHT CONCERNING THE MILLENNIUM.

1. Evolutionary millennium--the evolutionary school of thought which teaches "every day in every way we are getting better and hatter," and will naturally climb higher on the limb of evolution until we will naturally have a millennium, self-made. All crime, evil, want, war, social evils, etc., will be eliminated. But while good may get better, the wicked will get worse--"evil doers wax worse."

2. There are those who believe in no millennium at all, but Christ will come at the "end of the world" (for the most part based on the poor English translation of `eon' as 'world') These are called A-Millennialists. Besides the Westminster Theology and many false cults, Seventh Day Adventists and Russelites hold to it. They say, "THERE IS NO TIME FOR A MILLENNIUM, FOR WREN JESUS COMES THE ELEMENTS MELT AND SO ON" from II Pet, 3. And most go so far as to say it is not mentioned in the Bible. But we shall see it is many many times, as to the condition existing at that time; end six times in Rev. 20, 1000 years is mentioned--where we get the time of it and the name for it, Millennium (1000 years.)

From a close consideration of the Word it may be seen that there are two cataclysmic upheavals of nature both in fire and earthquake and shifting of topography of the earth's surface, one at Christ's revelation to earth the second time, and then again after the millennium when God makes a new heavens and a new earth.

If there is no millennium then I know of no fulfillment of all the things we shall consider as we go along. But to note--the state of things spoken of as existing during Christ's rule for the 1000 years cannot be in eternity when all former things are done away and all things are new. There will be no death then, no apostasy ending it in 1000 years, no death, no rule of rod of iron than, There will he no defilement; death and judgment never enter God's new heavens and earth,

A-millennialism is a result on the part of many who are even orthodox on many other doctrines from the erroneous wild historical interpretation of Revelation.

3. Post-millennialism--the teaching that Christ is coming after the millennium. The church is to clean up the world and make it a fit place for Him to return to. This makes the church the one who sets up the kingdom, while the Bible states, "the God of heaven shall set up a kingdom and not leave it to others."

4. Pre-millennialists--that Christ is coming before the millennium In judgments to gather out of His kingdom all that doth offend and Himself set up His millennial kingdom and rule with a glorious rod of iron in righteousness and equity for 1000 years. This is the predominant theory of orthodoxy, or those who believe the literal interpretation of the Bible. Christ has gone into a far country to obtain for Himself a kingdom and will return- Luke 9:12.

This period is also called pre-millenarianism, or chiliasm--from the Greek word "chiliad," meaning 1000, as millennium is the Latin for 1000.

The two primary Bible titles from the New Testament are:

a. The regeneration. Matt. 19:28--"Verily I say unto you, that he which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory." Link this with Matt. 25:31 which tells us when Christ shall sit on the throne of His glory- "1~Jhen the Son of Man shall come in His glory (note that His return to earth in glory, and all the holy angels with Him, can't be Pentecost, establishment of the church, nor rapture) then shall He sit upon the throne of His glory." The rest of that promise in Matt. 19:28 is, "Ye shall sit upon 12 thrones judging the 12 tribes of. Israel." How can anyone make that the church?

The regeneration is making of things anew--it speaks of a new order of things.

b. The second primary expression Is THE RESTITUTION OF ALL THINGS, and we see it Is also indelibly linked with the return of Christ to earth, Acts 3:20,21-t?1~.nd He shall

send Jesus Christ, which before was preached unto you (now at Father's right hand), whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (even Enoch, seventh from Adam).

The word in Greek (cf. Scofield's footnote too) is `apokatastaseses.? It appears only here and in Acts 1:6--"will you ~t this time restore the kingdom to Israel?" The word means to restore to former estate. Hence we shall see the restoration of Israel to theocracy, the earth to God's rule and nature to Edenic paradise.

This leads us to the first primary thought about the millennium. How does it start and how is it ushered in?

To talk of a millennium or universal peace, righteousness, etc., without Christ's personal presence here on earth to conduct it is foolishness. It is everywhere linked with His return--"All His holy prophets since the world began"--and always pictures God's King sitting on His earthly throne.

This may be seen with vividness from Rev. 19: 20:2. There is the glorious appearing of Christ to earth, then the binding of Satan. WITH THE OLD DEVIL BOUND YOU WOULD ALREADY HAVE A MILLENNIUM. How can anyone believe you could have one with him loose? And how can the post-millennialists even put a bell on the old boy, much less bind him? Read Ps. 2--hero the nations belong to Jesus and the uttermost parts of the earth. How could there be a kingdom of God literally reigning over the earth without its rightful king sitting on His rightful throne as God promised Mary by the mouth of Gabriel, Luke 1:30,31. Ho is in exile now, sitting at God's right hand, waiting until His enemies become His footstool.

The purpose of the millennium. Many have seen no reason for it, though God's statements are reason enough.

1. TO PUT DOWN ALL AUTHORITY AND POWER, I Cor. 15:24 --

"When He shall have put down all ruse and all authority and power." Earth has had all kinds of human rule, and failed.

2. So to test man under the righteous rule of Jesus Christ and to enjoy its Sabbatical year of the Lord, the 7th thousand year in righteousness and peace.

3. To fulfill all the covenants and promises of God, both in individuals (considered later) and to the nation of Israel by prophets.

4. The complete vindication of Jesus Christ. Rejected while on earth as king, elbowed around and blasphemed ever since, they shall have to serve Him as He rules with a rod of iron, to put down all authority-- "under His feet" or "till His enemies be made His footstool all nations shall serve Him."

Man has dreamed for millenniums of a period of universal peace and prosperity. Natural man wants it will all his sin; he wants the benefits of godliness, but with godlessness. He wants to sin with impunity. But he longs for a time of plenty when not even labor is required to be fed, nor crime, no wars, no insecurity, etc. This is not only the dream of natural man, but the promise of the Father throughout the Bible--but in righteousness. Read the glowing terms of it, when nothing shall hurt nor destroy in all "My holy mountain," reapers catch up with the sheaves, every man sit under his own vine and fig tree, and nothing shall make them afraid, the desert blossoming like a rose. Nations shall not lift up arms against nation, etc. BROTHER, IT WILL COME, AS SURE AS GOD SITS ON HIS THRONE, BUT MUST AWAIT THE RETURN OF JESUS.

He alone can "gather out of His kingdom all things that do offend." The "God of heaven" must "set up a kingdom which shall never be destroyed." The stone cut out of the mountain without hands must fill the whole earth.

I. The Jew and the Millennium

We shall consider three different aspects of the Millennium (1) Israel (2) Gentile Nations.

(3) Nature.

ISRAEL IN THE MILL~IU4 (Under this heading also Christ as the Son of David sitting on David's throne.)

This being an outline course only, there are innumerable passages we could consider but shall have to omit and use only a few proof texts for our several points. On this subject of Israel and the Millennium and Christ on Israel's throne we would have to give a pretty thorough study in all Old Testament eschatology. For every Old Testament prophet deals with these subjects in one aspect or another.

As good a place to start this truth as any is a consideration of the two eternal covenants of God involved, Paul dares to base our hopes of eternity upon this very faithfulness of God's oath to Abraham.

A. The Abrahamic covenant, Gen. 12:1-3,7, and chapter 15 (blood covenant.) Note: God didn't say, "If you do so and so, I will do." No, He said, "I will make thee a great nation; I will give thee this land in an unconditional covenant of blood--two things: "a nation and a country," the people and the land. So Paul says in Heb. 6:17--"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath that by two immutable things in which it was impossible for God to lie." Verse 13--"For when God made promise to Abraham because He could swear by no greater, He swore by Himself (you'll find that oath in Gen. 22:16-- "By myself have I sworn in blessing I will bless thee, in multiplying I will multiply thy seed as the stars and as the sand on the sea shore. Note vs. 17 again-- "That by two immutable things in which it was impossible for God to lie (oath and Word), we might have a strong consolation who have fled for refuge to lay hold of the hope set before us, which hope we have as an anchor.

But what hope have we if God has already forgotten Abraham and his literal oath and promise? Brother, if I didn't believe in the restoration of Israel, I would not believe in my own salvation, If God could break His word to them or even annul it (by making it some

spiritual, figurative fulfillment), then how do I know He will literally keep His promise to me, or not make it some spiritual figurative fulfillment in not me, but some posterity of mine, not in a literal heaven, etc.???? NO BROTHER, GOD WILL KEEP IT VERBATIM-
-NOT A JOT OR TITTLE FROM IT.

B. The Davidic Covenant.

Again it is not, "If you do, then I will do."~ Note the sense of the text in II Sam. 7:11-16; 23:5; and II Chron. 13:5--David got to thinking, "I'm dwelling In a mansion and God in a tent (tabernacle). That's not right; it'll build Him a house." But God sent His prophet Nathan; "Thou shalt not build me a house. I haven't asked you to, Man of blood. But while we are talking about house building, I'll build you a house. You will never want a son to sit upon your throne forever." HERE IS A RULER TO RULE ISRAEL FOREVER.

David later gives his testimony of that in singing Ps, 89:19-37. Read it. The only `if' is not on David or the promise, but to the individuals in each age, as Jeconiah.

This son is Christ, we shall see; read Is. 9:7-- "Of the increase of His government and peace there shall be no end" upon the throne of David." The zeal of the Lord of hosts will perform this." (And we might add, the wrath of His enemies and unbelief of His friends cannot frustrate it,) Is. 22:22--"He has the keys of David," and this covenant in Is. 55:3 is called "the sure mercies of David," bound up in the God who cannot lie. No church marriage to Christ or spiritual deed or heavenly throne can take that place. IT IS LITERAL, or I would find it hard to believe anything in the Bible as real and literal GOD COULDN'T USE PLAINER LANGUAGE, nor do I know how He would say it if He meant a literal kingdom other than He has said. Away with this unbelief that "staggers at the promises of God" and tries to whittle them down to our unbelief.

YOU WOULD THINK THIS WOULD BE ENOUGH FOR ANYONE TO ACCEPT THE LITERAL RESTORATION OF ISRAEL TO PALESTINE AS THE VERY LAND AND ISRAEL AS A REAL LITERAL NATION. BUT IT ISN'T ALL. THERE ARE THOUSANDS OF PROMISES GOD HAS MADE TO ISRAEL WHICH CAN HAVE NO OTHER

POSSIBLE FULFILLMENT.

C. ISRAEL WOULD BE A NATION FOREVER and loved by God eternally. Read Jer. 32:40; look at verse 27 first to bestir your faith in this; then 37. Now turn back a chapter, 31:35-37, Chapter 31, 32 are good to read if you begin to doubt Israel's restoration. This He calls an everlasting covenant in Ps, 105:8-11.

Note God's continued love for them. No one can say Hos. 14.:4.-8 is fulfilled. Read Is. 149:14-16 and Is. 54:14-10.

It is peculiar that those who believe in unconditional election and security of saints, based upon the unchanging truthful God, even use the election of Israel in Rom. 9 to prove their election for the church yet refuse to believe the very election of Israel as God's eternal choice among all nations as His own people. This is a mystery to me.

D. ISRAEL'S RESTORATION FOR THIS WE COULD HAVE TO QUOTE ALL THE PROPHETS. WE'LL JUST PICK A FEW FOR A FEW LINES OF THOUGHT. (You can't read much in the prophets without believing in this if "you understand what you are reading," as Philip asked the Ethiopian.)

First, God calls it greater than that out of Egypt. Now I ask you candidly, "Was the 55,000 out of Babylon who went back to Palestine for a few years with no mighty conquests of line of illustrious kings a greater deliverance than the three million out of Egypt, through the wilderness, being fed, etc., and mighty conquest of Palestine???" That is foolish. The only miracle recorded was that they were not allowed to be robbed (a negative miracle,) Now read Jer. 16:13-17.

Note a few things:

a, Illustration of it--Valley of dry bones, Ez. 37, Note vs. 11, God tells you so,

b. In divine favor. See Isa. 62:l-4. Read Hos. 2:16-20--married to God.

c. In heart, Rom, 11:23-27. (Note how N.T. text is applied to church.) All Israel is saved; pardoned, Jer. 33:6-8; 31:31-34. (good). Note 50:20, pardoned. Note Ez, 36:24-28, new heart. So also Ez. 11:17-20, new heart.

d. Heart mourning and changed, Jer. 50:3-6 (after northern confederacy invasion). As in Joel and Ez, 38, so Zech, 12:8-14. Cf. Hos. 5:15 (only for reference.)

e. In the land of Palestine (so every promise.) We could give many and have already given some. Read Amos 9:9-15. Note Is. 2:2, so conversation with Abraham, They have never possessed what God gave Abraham, from Euphrates to the Nile, some 60,000 square miles; the most was under Solomon, maybe some 25,000 square miles--not half.

f. Their silver and gold with them--wealthy. Is. 60:9.

g. Pure language, Zeph. 3:9.

h. With great joy, Jer. 33:11,

i. The SHEKINAH glory restored, Is. 4:5; cf. Ez 43:1-7, in the now restored earthly Jerusalem.

j. All 12 tribes will be there. As we have seen already, not Jer. 3:18; Is. 11:12-12; Ez. 37:16- 22; Hos. 1:11.

Israel must be a literal nation and all 12 tribes there, for Jesus promised the 12 apostles, "They shall sit on 12 thrones judging the 12 tribes of Israeli" (how can you get 12 tribes in the church? That would be the hundreds of Tribes), Matt. 18:28.

E, RE-ESTABLISHMENT OF THE THRONE OF DAVID WITH CHRIST SITTING ON IT.

Rev. 3:21 is plain with other scriptures: Christ in the church today is not on that throne,

and God's promise to David is not fulfilled; but it will be.

"To him that overcometh will I grant to sit with me on my throne (the one the angel Gabriel promised Mary in Luke 1--'He shall be great, sitting on the throne of His father David'), even as I also overcame and am set down with My Father on His throne." Christ is not on David's throne today, as so many erroneously assert. "He is set down at the right hand of God, waiting until His enemies become His footstool." Then He'll take His rightful throne of David.

Christ returns to Jerusalem, Olivet--"His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem," Zech. 14:4--and dwells there, Zech. 2:10, "Sing and rejoice, O daughter of Zion, for lo, I come- and will dwell in the midst of thee."

So Zech. 8:3--"Thus saith the Lord, `I am returned to Zion and will dwell in the midst of Jerusalem,'" So Ez. 43:7--"The place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever."

We could give hundreds, but how else could it be, with the two covenants requiring the land to be Palestine and the people Israel in that land possessing it forever, and Christ their king in their midst on David's throne?

Don't let either the Anti-Semetics (Jew Haters), who deny to Israel a restoration, or the British Israelites who make all the promises fulfilled in Great Britain and USA, make you disbelieve this truth. LET GOD SAY WHAT HE SAYS LITERALLY AND DARE TO BELIEVE HIM. YOU'LL FIND YOURSELF ON THE SIDE OF TRUTH AND FACTS. HE HAS SPOKEN AND WILL HE NOT DO?

THE GENTILE NATIONS DURING THE MILLENNIUM--THE REGULAR DWELLERS ON EARTH.

It would be well to start this lesson with a brief resume of the events which start the millennium, so that we may get the starting point and circumstances of the Gentile

nations then.

There is the great battle of Armageddon closing the Great Tribulation period; this battle is concluded by the personal revelation of Jesus Christ from heaven with the armies of heaven with Him. He destroys the great armies gathered in Palestine against Jerusalem, by the brightness of His coming and the sword or word or breath of His mouth. He then binds Satan for the 1000-year imprisonment. He calls forth the rest of the holy dead, with special mentioning made of the Tribulation martyrs that they might reign with Him for the 1000 years.

THEN TAKES PLACE the judgment of the nations of Matt. 25:31-45. This is a further winnowing of the nations to determine who shall go into the Millennium. Note--we say further winnowing, for there has been an awful winnowing throughout the Great Tribulation. Again and again "A third is cut off," Note in Rev. 6:8, one-fourth are killed by the four horsemen--of 2 billion it would be 500 million. Under the 6th trumpet one-third slain would be 500 million more. One-fourth of two billion would be 500 million; from two billion that leaves 1500 million; so one-third of that would be 500 million. There are the millions slain by the Anti-Christ for refusal to take his mark. There are the vast hordes slain in Gog and Magog,

There is the great destruction of Armageddon, with the blood to the horses' bridles. It has already been noted that two-thirds of Israel are cut off in their winnowing, Zech.12:8,9,

So the earth's population will be so decimated until we get the picture in Is.4:1--"And in that day seven women shall take hold of one man, saying, "We will eat our own bread and wear our own apparel; only let us be called by thy name to take away our reproach" (that of not being married). So Is. 13:12--"I will make a man more precious than fine gold; even a man than the golden wedge of ophir."

NOW ADDED TO ALL THIS DURING THE GREAT TRIBULATION THERE IS THE FURTHER WINNOWING OF THE JUDGMENT OF THE NATIONS IN MATT. 25:31,

Jesus said, "Inherit the kingdom prepared for you from the foundation of the world." So also, "The meek shall inherit the earth," quoting from the Psalms.

Note--There is no resurrection at this judgment; so only living nations gathered there.

Note--There are no opened books; for they are still living. So there is nothing here said of "eternal life, nor the "written name In the Lamb's book of life," but only "inheriting the kingdom."

Note--Further, the basis of judgment is not that which gives eternal life, nor heaven. Nowhere does the Bible make visiting the poor or the imprisonment, or clothing the naked a basis of eternal salvation. (That would be a contradiction to all other Scripture on the subject.) But the basis here is "how treated the brethren," 25:40.

I realize the statement of vs. 40 seems to contradict this; but it has to be interpreted in the light of all Scripture, since no Scripture is self-solving.

The righteous shall go into life eternal, for they shall go into the 1000-year reign of Christ. And if not cut off in judgment or don't follow Satan in final rebellion, we shall see they shall go into eternity with Christ.

From all of this it would seem that not too many shall enter the millennial kingdom of earth's unsaved multitudes.

LET US NOTE SOME PARTICULARS CONCERNING THIS TIME IN RELATION TO THE GENTILES.

All Israel will be saved--have new hearts, we have seen. There will never more be any backsliding with them. Maybe no more than one-half million go into the millennium of the common stock of Israel apart from the 144,000. So we shall see Israel will be the teacher of the nations, as God intended them to be,

1. Not first in importance, but note: UNIVERSAL PEACE.

At last the motto on Truman's desk will be so; Is. 2:2-4--"He shall judge among the nations, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore," (Joel 3:10 is the reverse of this; it comes first for Armageddon.) This whole portion is quoted in Mic. 4:1-4 with a wonderful addition--"But they shall sit every man under his vine and under his fig tree, and none shall make them afraid."

2. ALONG WITH THIS WE HASTEN TO MENTION THE PERSONAL ASPECT: UNIVERSAL RIGHTEOUSNESS AND KNOWLEDGE OF THE LORD.

Is. 59:19--"So shall they fear the Lord from the west and His glory from the rising of the sun."

Is. 11:9--"For the earth shall be full of the knowledge of the Lord as the waters cover the sea" (by force). So Hab. 2:14 is the same, only adds "knowledge of the glory of the Lord as the waters cover the sea." No one can say, "I don't know"

We shall see this does not mean the salvation of everyone--far from it. But there will be universal opportunity and facility toward salvation. I LOVE to put it thus~ as not it is easy to do evil and hard to do right--primarily because Satan is loose, when he is bound, IT SHALL BE EASY TO DO RIGHT AND HARD TO DO WRONG OR EVIL. The opportunity and facility will be reversed.

Christ judges with equity and righteousness, as well as with a rod of iron (read Is.11). So note the temple is rebuilt in Jerusalem, and the worship restored. This you will see in Ez. 40:48--the restored millennial Jerusalem and temple and priesthood and sacrifice. Even the SHEKINAH glory or glory cloud will be re-established over Jerusalem's temple, Is. 4:5. Note how God requires the nations to come and offer their sacrifices and worship at Jerusalem in the millennium: Is. 63:23-24 and Zech. 14:16-19 (primarily the feast of tabernacles, not the Passover, for that was a feast of rejoicing and deliverance from Egypt.)

Furthermore, they shall be taught of Israel, Zech. 8:20-23; so Is. 2:2-3.

3. BUT LET IT BE FURTHER NOTED THIS DOESN'T MEAN ALL WILL BE SAVED.

There is no doubt, many will be saved, but the very fact that Christ must rule with a rod of iron proves they are not all saved. He doesn't so rule His saints, but with a shepherd's staff. Further proof that not all are saved is the very great multitude that Satan finds to deceive and to cause to follow him after the 1000 years when he is loosed for a season. This is further borne out in several Scriptures: Three times in the marginal rendering in the Psalms the expression occurs--"They shall yield unto me feigned obedience," as in Ps. 18:44--"As soon as they hear of me, they shall obey me; the strangers shall submit (yield feigned obedience) themselves unto me." It is further borne out again in Ps. 66:3--"Through the greatness of thy power shall thine enemies submit (yield feigned obedience) themselves unto thee." So Ps. 81:15 also (margin). So the Idea of Zeph. 3:5--. "The just Lord Is in the midst of thee; every morning (Heb. morning) will He bring judgment to light.'

Here we shall see when we come to it no one will die in the millennium of natural causes--no death at all except in judgment, when the feigned obedience stops and becomes open rebellion. Then it is the iron rod rule of Christ will descend, cutting off that one in death. This is seen from a Scripture we shall next consider in Is. 65--a sinner dying at only 100 years of age, considered a child and accursed, v. 20.

Let us consider it now:

4. THE LONGEVITY OF' LIFE DURING} THE MILLENNIUM. We shall see Thy later we consider the creation or nature during the millennium.

The Scriptures assert one day is with the Lord as a thousand years. Man has never lived one of God's days; 969 years was Methuselah's age, the longest, but missed it. God's day is the millennium. People living in the beginning of it a natural life will be alive

at the end unless cut off in judgment, "accursed."

Turn to Is. 65:17. In v. 17 the "new heavens and earth," but from v. 20 that can't be eternity, for John tells us there will be no more dying then. It must be In the millennium. Verse 20 says, "There shall he no more an infant of days" (Heb. a baby still-born or short-lived, only a few seconds after actual birth), no infant mortality (greatest single cause in world of death), "not an old man that hath not filled up his days (the senility and breakdown that causes elderly people to die; the wearing out of the body will be no more); for the child shall die an hundred years old" (Heb. but a youth a hundred years old may die)--only a youth at hundred; further ellucidation of the youth who dies at 100--"but the sinner (Rev. yea, the sinner) a hundred years old shall be accursed" (only ones who die are the accursed.)

Now note v. 22--"They shall not build and another inhabit; they shall not plant and another oat; FOR THE DAYS OF A TREE are the days of my people, and mine elect shall long enjoy the work of their hands." Man has never lived the days of a tree. There shall be no sickness, Is. 33:24--"The people that dwell therein shall not say I am sick," Cf. Zech. 8:4

III. CREATION DURING THE MILLENNIUM (NATURE)

Introduction: Any thinking person must realize that nature is not as it was originally created by God. How can we know the perfection of creation, the Edenic condition before creation was cursed when man, its sovereign, was fallen and cursed. God made man to have dominion over all the earth and every creature in it; but when man fell, It is only natural that creation fell with him. It must also be cursed and subject to vanity. This is the plain statement first from Paul in Rom. 8:19-23, where the creation's hopes of restoration is tied up with the sons of God in their full redemption. Turn and read: "For the earnest expectation (eager outstretching) of the creature (creation) waiteth for the manifestation (apokalupsis) (unveiling) of the Sons of God (at the revelation of Christ, Col. 3:3); for the creature (creation) was made subject to vanity (non-attainment) not willingly, but by reason of him who hath subjected the same in hope, because the

creature (creation) itself also shall be delivered from the bondage of corruption (curse) into the glorious liberty of the children of God. For we know that the whole of creation groaneth and travaileth in pain until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body."

Here is nature--fallen with man, subject to non-attainment along with man, groaning with man, hoping with man, waiting with man, for the redemption at the time of the adoption. As it fell in man, it is restored in man's restoration, This we shall see is the removal of the curse imposed when man fell.

Briefly let us note the curse on creation in Gen. 3:17-19-"cursed is the ground for thy sake."

1. In sorrow to eat from it all the days of life:
2. Thorns and thistles (sandspurs too);
3. To eat of it only by toil and sweat--lack of fertility, droughts, blights, bugs, man's whole life made up of getting enough to eat. Much more is found by observation: ferocity of animals, law of sacrifice--one dying that another may live and all the laws of the wild. There will be the rends and ague of nature, storms, earthquakes, and all providential disorders.

We shall under the re-created earth briefly consider why the Edenic condition existed before the fall and what primarily caused the groaning condition since. But first note some specific prophecies:

1. The returned fertility of the earth. No more sweat of the brow to live, no thorns.
 - a. Desert shall blossom as the rose, Is. 35:1-7, with streams in the desert. And the desert shall be like the garden of the Lord, Is. 51:3; Ex. 36:29-35.
 - b. No thorns, Is. 55:13--"Instead of the thorn shall come up the fir tree; and instead of the

briar shall come up the myrtle tree, and it shall be to Jehovah for a name and for a sign of ages that shall not be cut off."

c. The abundance of harvest (many places but one, to sum up), Amos 9:13--"Behold the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed." Read Is. 30:19-25.

d. Nature of animals changed; read Is. 11:3 for context, then vs. 6-9. read Is. 65:18-25 with the interesting addition that the curse is not removed from the serpent--it is still to eat the dust or crawl on stomach.

e. Dead Sea healed, Ez. 47:8,10,11,12, by living river of water from the throne of God in Jerusalem, Zech. 14 :8.

f. Blindness, deafness, lameness, sorrow, sighing--all are done away. Nor crying nor sighing for better things, nor sorrow over bad things; read parts of Is. 35: cf. 29:17-19. Cf. Is. 33:24--'And the Inhabitant shall not say, I am sick.' So 25:8-22--. wipe away all tears from their faces (Is. mentions this some four and five times.)

Certainly this is an Edenic paradise envisioned here. "The garden of the Lord" will be restored over the earth--the restitution of all things back to the original intention and perfection of God's first creation. All the groaning creation will be restored, its curse removed, sorrow, death, sickness, toiling in vain, the hurting of frost and heat removed. Is. 49:10--"They shall not hunger nor thirst; neither shall the heat nor sun smite them; for He that hath mercy on them shall lead (shepherd) them, even by the springs of water shall he guide them." This verse brings us the important intimation in the Word of God as to how this Edenic condition shall be wrought out (so that no smiting of the heat of the sun and, so we shall see, no frost-bite, no chilliness as well as no heat). TO DO THIS GOD WOULD HAVE TO AIR CONDITION PERFECTLY THE WHOLE EARTH. This I believe is just what He shall do, and did do at one time.

IV. THE RECANOPIED EARTH

Let us first note some intimated things in Genes-is; that the earth before the flood was canopied about with a canopy of watery mist which gave the kind of condition described in Gen. Geology is in agreement that the fiery rock of the earth would not allow for the condensing of water on the earth, but this water must have hung over the earth some distance outward in a vaporous thick form which at the first allowed no light to penetrate. See Gen. I "darkness on the face of the deep," then second day, "Let there be a firmament (clear expanse) in the midst of the waters (the waters that condensed upon the earth as it cooled off and the vaporous swirling mists spreading outward from the earth's surface maybe hundreds of miles outward, allowing no light to come through." God separated the water, which was above the firmament or clear expanse from the waters under the expanse. This clear expanse He called heaven. Get the picture clearly. There was a great expanse of water over the heavens and a great expanse under the heavens (at first covering the whole earth until God separated the water from the land.)

Here is the earth, then clear firmament or expanse; then more water in depth out above the immediate expanse of air. THIS WATER ABOVE THE FIRMAMENT IS THE CANOPY OF THE original recreation in Gen. 1. Astronomers know all about such a canopy, for five of our planets in our solar system have such canopies (such as the signs of Saturn). This canopy caught the direct rays of the sun and diffused them equally around the earth, so that no ice cap was at the poles, but tropical climate was around the globe. Hence the reason for the mastodons at the Arctic and Antarctic circles with undigested food in their stomachs, meat so preserved that the starving men were kept alive on it until rescued. How did this propical animal get there? And there were vast piles of bones of these creatures under the ice in Siberia, now excavated and used by the Soviets.

This canopy kept back the chemical rays of the sun which aged animals and men, hence the longevity of life before the flood. The animals of that period would have gradually died and rotted away and left no remains, but for the cataclysmic overthrown

which buried multiplied millions of them in fossilized state some thousands of feet under ground.

A further proof of the canopy is "There was no rain, but a mist went up from the earth and watered it.' There were no storms, no rain, etc., so no rainbow until after the flood. Gen. 2:5-6. Further, it is evident that there was no cold or summer difference, very little difference in night and day. See Gen. 8:22 (after the flood). We shall not see this in the millennial recanopied earth; there will be no really marked night and day of intensity, but light at eventime. At the flood this canopy was broken up, Gen. 7:11--"fouritains of the great deep broken up," raising of the earth's floor, etc. And the windows of heaven wore opened. (Scientists tell us there are 54 trillion, 460 billion tons of moisture in the air above the earth even now.) Young translated windows "The network of the heavens"; Fenton, "The belts in the heavens"

All oceanographers (charters of ocean floor) teach that at some time in the past the ocean arose 300 feet. That would take a lot of water. This is proved from all the continental shelves. See how Noah accidentally got drunk on grape juice, for it had never fermented before. The picture in Genesis absolves Noah of blame. So Jesus mentions new wine in the kingdom. It won't ferment then either.

Now I want to take a plain Scripture and read it in Rotherham's translation to show this is what shall bring about the Edenic conditions: old age, none-fermentation and decay, fertilit7, etc. We haven't time to take the many prophecies of the great earthquake that ends our age of the Gentiles. The Bible calls it great several times, and there will be none like it, says Revelation, There will he a shaking of the heavens and the earth, moving islands and mountains. Just note Is. 24:19,20. Isaiah is a little apolcalypse of the Tribulation--"The earth is utterly broken down, the earth is clean dissolved (Rotherham `cresheth, crasheth), the earth is moved exceedingly. The earth shall reel like a drunkard." And we have the elements melting and rolled together like a scroll, vaporizing the necessary water from the earth to recanopy the earth.

Now turn to Is.4 and follow me in the A.V. Note context for time, then 5,6: over earthly Jerusalem the SHEKINAH glory cloud; then "And over all the glory shall be a canopy and a pavilion shall there be for a shade by day from the heat and for a refuge and for a shelter (canopy) from storm and rain."

This brings a diffused light and heat, so no winter or summer, no real dark night. Note some other verses:

Is. 60:20--Thy sun shall no more go down: neither shall the moon withdraw itself"; and Zech. 14:6,7; see Is. 24:23.