

©

Those BIBLE PROPHECIES

which have yet to be fulfilled

ARRANGED

in groups, in approximate chronological order, to show their importance as a guide to a right understanding of God's revealed purpose; to correct many widely-held errors of doctrine and, above all, to stimulate faith and hope in

THE UNCHANGING PURPOSE OF GOD

By Philip C. Ridout

Give diligence to present thyself approved to God, a workman that needeth not to be ashamed, handling aright the word of truth. (2 Timothy 2.15).

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Introduction to Part 2

THE RETURN OF JESUS CHRIST

As already stated in the introduction to Part 1, generally, the Revised Version of 1884 has been used. The translators of that version, whilst keeping to the wording of the Authorised Version of 1611 as far as possible, had the advantage of access to a larger number of early manuscripts, codices and archaeological discoveries than were available to the translators in 1611.

As before, references to many widely held errors of doctrine are indicated by an asterisk (*) in the margin.

GROUP 21

God's Covenants with Abraham (circa B.C. 2126-1898)

It is essential to our understanding of the unfolding of human history that we know what Almighty God has revealed of His purpose with the nation of Israel.

After the wicked generation of Noah's day had been destroyed by the Flood, and men began to multiply upon the earth once more, God chose Abram, later named Abraham and called him out of Ur of the Chaldees. Here was a man of outstanding faith and obedience to divine commandments, through whom God would work out His purpose with this earth. He was to become the progenitor of the Jewish people.

a) A GREAT NATION

Now the Lord said unto Abram:

Get thee out of thy country, and from thy kindred, and from thy father's house, *unto the land that I will shew thee*: and I will make of thee A GREAT NATION, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse: and *in thee shall all the families of the earth be blessed.* (Gen. 12.1-3).

And the Lord said unto Abram, *after that Lot was separated from him*:

Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: *for ALL THE LAND WHICH THOU SEEST, to thee will I give it, and to thy seed for ever.* And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it. (Gen. 13.14-17).

And the Lord said, Shall I hide from Abraham that which I do; seeing that *Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?* For I have known him, to the end that he may command his children and his household after him, that they

may keep the way of the Lord, to do justice and judgment; to the end that the Lord may bring upon Abraham that which He hath spoken of him. (Gen. 18.17-19).

b) THE OFFERING OF ONE RIGHTEOUS SEED FORESHADOWED

Some years later, when Isaac, the only son of Abraham and of his wife Sarah was still a lad, we read:

God did prove Abraham, and said unto him, Abraham; and he said, Here am I. And He said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And *Abraham rose early in the morning*, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up and went unto the place of which God had told him . . . and Abraham built the altar there, and laid the wood in order, *and bound Isaac his son*, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: *for now I know that thou fearest God*, seeing thou hast not withheld thy son, thine only son, from me . . . And the angel of the Lord called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and *thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.* (Gen. 22.1-18).

c) THE GREATER SEED OF ABRAHAM PROMISED

In the New Testament, the apostle Paul quotes this passage and shows that even at this early stage in the life of Abraham, THE GOSPEL OF THE COMING KINGDOM OF GOD upon this earth was being preached:

And *the scripture*, foreseeing that God would justify the Gentiles by faith, *preached the Gospel beforehand unto Abraham*, saying, In thee shall *all the nations be blessed.* (Galatians 3.8).

In addition, Paul declared that that reference to a singular seed was a revelation to Abraham of the coming and work of his most illustrious seed, the Lord Jesus Christ:

Now to Abraham were the promises spoken, and to *his seed*. He saith not, And to *seeds*, as of many; but as of one, And to thy seed, *which is Christ*. (Galatians 3.16).

We have the testimony of Jesus Christ himself that Abraham understood this: to the Jews he said: *Your father Abraham rejoiced to see my day*; and he saw it, and was glad. (John 8.56). A reference to Young's Concordance will show that the original word, rendered "rejoiced" in our version, is Agalliao: to leap much for joy, to exult. Christ's "Day" is *that glorious Millennium, the 7th day of rest and peace, the reign of great David's greater son*. (See Introduction to Part 1).

Speaking of the faith of those saints of old, Paul wrote: "Now faith is the confident anticipation of things hoped for, a full persuasion of things not seen." (Dr. J. Thomas' translation of Hebrews 11.1).

By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; *from whence he did also in a parable receive him back*. (Hebrews 11.17-19).

Isaac was a foreshadowing of Abraham's greater "seed", the Lord Jesus Christ, who was to be fully offered and die on the cross as the perfect and final sacrifice for the sins of men. Under God's great plan, Christ's death and resurrection and return to this earth will prove to be the beginning of that great blessing for all nations, promised to Abraham. Jesus said: Ye shall see Abraham and Isaac and Jacob, and all the prophets in the Kingdom of God (Luke 13.28).

OTHER PROPHECIES in this Group: Genesis 12.7; 15.1-5; 15.7-18; 17.1-8; and 19; Psalm 105.6-11; Isaiah 14.1-2; Micah 7.15-20; Zechariah 1.14-17; and Galatians 3.29.

GROUP 22

The Firstfruits unto God

With the completion of Christ's judgment of his household (Group 5) THE CALLING AND PERFECTION of those sons and daughters of the Almighty who are to share with His Son the glory and honour of becoming Kings and Priests during the Millennium will have been completed. The opportunity to attain a place amongst that glorious company will, therefore, have been closed.

And one said unto him (Jesus), Lord, are they few that be saved? And he said unto them, *Strive to enter in by the narrow door*: for many, I say unto you, shall *seek* to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say unto you, I know you not whence ye are; then shall they begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, *all ye workers of iniquity*. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and yourselves cast forth without. (Luke 13.23-28).

Christ's parable of the ten virgins teaches the same lesson: five were wise and five were foolish. The latter were not suitably prepared when the bridegroom arrived:

And while they went away to buy, the bridegroom came; and they that *were ready* went in with him to the marriage feast: *and the door was shut*. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. (Matthew 25.1-12).

And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty thousand, having the name of his Father, written on their foreheads . . . And they sing as it were a *new song* before the throne . . . and *no man could learn the song* save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they which follow the Lamb whithersoever he goeth. These were purchased from among men, to be the *firstfruits* unto God and unto the Lamb. (Revelation 14.1-4).

The "new song" points to the fact that they have just attained to the divine nature, and no one else can learn *their* song because it defines the work that they have to do:

They sing *a new song*, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God *a kingdom and priests*; and they reign upon the earth. (Revelation 5.9-10).

The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in *the first resurrection*: over these the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years. (Revelation 20. 5-6).

Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory. (2 Corinthians 4.16-17).

The joy and glory of those who shall attain to eternal life and perfection of being, following this first resurrection, is spoken of in Paul's first epistle to the Corinthians:

But we speak God's wisdom in a mystery, even the wisdom *that hath been hidden*, which God foreordained before the worlds *unto our glory*: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory: but *as it is written* (in Isaiah 64.4), "Things which eye saw not, and ear heard not, and which entered not into the heart of man, *whatsoever things God prepared for them that love Him*." But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. (1 Corinthians 2.7-10).

OTHER PROPHECIES in this Group: Isaiah 35.10; Romans 5.15-21; 1 Corinthians 15.50-54; Philippians 3.20-21; Colossians 3.1-4; 2 Timothy 1.9-10; 2.10-12; John 10.27-29; 14.1-3; Revelation 2.7,11; 3.5,21. See also Group 5 (b) "The Rewards", and Group 6 "The Glorified Saints".

GROUP 23

Rebuilding of the City of Jerusalem

The intense bombardment of Jerusalem by Israel's Gentile enemies immediately prior

to the appearance of Jesus Christ upon the Mount of Olives will have reduced most of the buildings to ruins, and the great earthquake (already briefly mentioned in Part 1, Group 14), which occurs as the Lord and his hosts arrive upon the scene, will effectively destroy what remains.

And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up into my nostrils. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day *there shall be a great shaking in the land of Israel*; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and *all men that are upon the face of the earth*, SHALL SHAKE AT MY PRESENCE, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. (Ezek. 38.18-20).

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. (When Israel first took the land under Joshua — a type of Christ). And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee by the valley of my mountains; for the valley of the mountains shall reach unto Azel: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the holy ones with thee. (Zech. 14.3-5).

Thus will the Lord clear Jerusalem of its multiplicity of churches, chapels, shrines and holy places; completely change the topography of the whole area; and raising it to a higher altitude and preparing the site for the construction of an entirely new and glorious city: as a worthy capital for its Great King, the Lord Jesus Christ:

Great is the Lord, and highly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, *the city of the great King*. . . . *As we have heard, so have we seen in the city of the Lord of Hosts*, in the city of our God: God will establish it for ever. . . . Let mount Zion be glad, let the daughter of Judah rejoice, *because of thy judgements*. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God

for ever and ever: He will be our guide even unto death. (Psalm 48.1-2,8,11-14).

And strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee . . . The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box tree together: to beautify the place of my sanctuary, and I will make the place of my feet glorious. And the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, The Zion of the Holy One of Israel . . . For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. (Isaiah 60.10-19).

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. And the nations shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. (Isaiah 62.1-2).

At that time *they shall call Jerusalem the throne of the Lord*; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart. (Jeremiah 3.17).

OTHER PROPHECIES in this Group: Psalm 51.18-19; 69.34-36; 78.65-69; 102.11-16; 147.1-2,12-13; Isaiah 14.32; 29.1-6; 33.20-21; 52.1-3,7-10; 61.3-4; 62.6-12; 65.17-23; Jeremiah 31.38-40; 33.7-13,16; Joel 3.16-17,20-21; Zephaniah 3.14-20; Zechariah 1.14-17; 2.4-13; Malachi 3.4.

GROUP 24

The Great King

We have already considered, in Group 18, God's covenant with David: that, of his descendants, He would raise up a WHOLLY RIGHTEOUS SEED (the Christ) who would sit and reign upon his throne *for ever*.

(Literally, for the aion of the aions, i.e. the Millennium.)

These be the last words of David . . . The spirit of the Lord spake by me, and His word was upon my tongue. The God of Israel said, the Rock of Israel spake to me: *One that ruleth over men righteously, that ruleth in the fear of God, he shall be as the light of the morning*, when the sun riseth, a morning without clouds; when the tender grass springeth out of the earth, through clear shining after rain. Verily *my house* is not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for it is all my salvation, and all my desire, although He maketh it not to grow. (2 Samuel 23.1-5).

In that same Group 18 we also recorded God's promise to the Virgin Mary, a direct descendant of David:

Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: *and the Lord God shall give unto him the throne of his father David*: and he shall reign over the house of Jacob *for ever*; and of his kingdom there shall be no end. (Luke 1.31-33).

The world has already had A PREVIEW OF THAT PEERLESS CHARACTER that God has prepared to be the Great King of Israel. The four Gospel accounts have preserved for mankind an indelible record of his life and work at his first coming. Before he commenced his work he had thoroughly mastered the teaching of the Old Testament scriptures so that he might obey all his Father's commandments perfectly; he set an example of flawless righteousness and he taught the people without fear or favour. At the end, although he knew the terrible death that awaited him, he voluntarily surrendered to crucifixion. Rebuking Peter for seeking to intervene, he said: "Thinkest thou that I cannot beseech my Father, and He shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be?" (Matthew 26.53-54).

Nonetheless, Jesus looked forward in perfect faith to that great reward which he knew that he would receive at the time appointed by his Father in heaven: Paul exhorted the disciples: 'Let us run with patience the race that is set before us,

looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God.' (Hebrews 12.1-2).

At his return, in power and great glory, he will be accompanied by his Father's angels, for he said:

When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations. (Matthew 25.31-32).

a) **THE PHYSICAL APPEARANCE OF CHRIST**
When he came before, it was foretold of him:

Who hath believed our report? and to whom hath *the arm of the Lord* been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: *he hath no form nor comeliness*; and when we see him, *there is no beauty that we should desire him*. He was despised, and rejected of men... (Isaiah 53.1-3).

But, when he returns in the full glory of the Spirit Nature, to reign as a great and glorious King: David foresaw his changed appearance:

My heart overfloweth with a goodly matter: I speak the things which I have made touching the King: my tongue is the pen of a ready writer. *Thou art fairer than the children of men; grace is poured into thy lips*: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O MIGHTY ONE, thy glory and thy majesty. And righteousness: and thy right hand shall teach thee terrible things. Thine arrows are sharp; the peoples fall under thee; they are in the heart of the king's enemies. *Thy throne, O God, is for ever and ever*: a sceptre of equity is the sceptre of thy kingdom. Thou lovest righteousness, and hated wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia; out of the ivory palaces stringed instruments have made thee glad. (Psalm 45.1-8).

Thine eyes shall see *the King in his beauty*. (Isaiah 33.17).

God, having of old time spoken unto the fathers in the prophets... hath at the end of these days spoken unto us in his Son, whom He hath appointed heir of all things... *who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power...* (Hebrews 1.1-3).

b) **RE-UNITES THE KINGDOM OF ISRAEL**

Because of the *disobedience* of King Solomon, God divided the nation of Israel into two Kingdoms, but, because of the *righteousness* of Jesus Christ, his Father will re-unite them in his hand:

Say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them *one nation* in the land, upon the mountains of Israel; and *ONE KING* shall be king to them all: and *they shall be no more two nations*, neither shall they be divided into two kingdoms any more at all. (Ezekiel 37.21-22).

c) **RULES WITH FIRMNESS, WISDOM, JUSTICE AND MERCY**

The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord... he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked (Isaiah 11.2-4).

Give *THE KING* thy judgements, O God, and thy righteousness unto the king's son. He shall judge thy people *with righteousness*, and thy poor with judgement... He shall judge the poor of the people, he shall save the children of the needy, and *shall break in pieces* the oppressor. They shall fear thee while the sun endureth, and so long as the moon, throughout all generations... In his days shall the righteous flourish; and abundance of peace, till the moon be no more. He shall have dominion also from sea to sea, and *from the river unto the ends of the earth*... All kings shall fall down before him: all nations shall serve him. (Psalm 72.1-11).

Then the moon shall be confounded, and the sun ashamed; for the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. (Isaiah 24.23).

I saw in the night visions, and, behold, there came with the clouds of heaven *one like unto a son of man*, and he came even to the ancient of days, and they brought him near before him. And there was given unto him dominion, and glory, and a kingdom, *that all the peoples, nations, and languages should serve him*: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Daniel 7.13-14).

And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea,

the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; That in the name of Jesus every knee should bow, of things in heaven and things on the earth and things under the earth, And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2.8-11).

OTHER PROPHECIES in this Group: Genesis 49.8-10; Psalm 2.6-9; 21.8-12; 47.1-3; 50.1-3; 61.5-8; 72.12-14,17; 110.1-6; Isaiah 2.1-4; 12.6; Micah 4.6-8; 5.4; Zephaniah 3.14-17; Zechariah 14.9, 14-19; Matthew 27.37; Luke 23.1-3; John 18.37; Hebrews 2.5-8.

GROUP 25

The Gentiles see 'The Sign of the Son of Man in Heaven'

There are many indications in the prophecies that Christ's return will not be observed, at first, by the peoples of the earth. He, himself, said: 'Behold, I come as a thief. Blessed is he that watcheth'. (Revelation 16.15). His first great work is with his own household and we have seen in Groups 1 to 5 that this will involve summoning the *responsible only* to his judgement seat. His subsequent movements, from Sinai to Egypt and back to Bozrah eventually bring him into visible contact first with Judah and then with the Jewish defenders of Jerusalem. (Zechariah 12.7).

Christ foretold these developments:

After the tribulation of those days, the *sun* shall be darkened, and the *moon* shall not give her light, and the *stars* shall fall from heaven, and the *powers* of the *heavens* shall be shaken: and then shall appear THE SIGN OF THE SON OF MAN IN HEAVEN: and then shall all the tribes of the earth mourn, and they shall see the *Son of man* coming on the clouds of heaven with power and great glory. (Matthew 24.29-30).

The gospel records show that Jesus often applied to himself that title 'The Son of man'. The second verse quoted above is a typical example. But what did he indicate by the symbols in the first verse? Obviously "the heavens" is not a reference to God's

dwelling place, because His powers cannot be shaken. "The heavens" is a reference to the world powers of the day; "the sun" to the political rulers; "the moon" to the spiritual leaders, and "the stars" the lesser luminaries.

No one observing the ever-increasing problems with which all the world's leaders are now confronted can fail to see that the Bible prophecy aptly describes the chaotic conditions into which Christ will break with world-shaking consequences.

The earthquake as he arrives at the mount of Olives; the slaughter of the Gentile invaders of Israel (first in the vicinity of Jerusalem and later at Armageddon) and the rout of Gog and his armies, hurling the terrified remnants back northwards, eventually signals to the nations that there is *an entirely new and hitherto unsuspected power* in the Middle East.

When Israel was first organised as a nation in the wilderness (circa B.C.1490), the presence of the *angels* of the Lord amongst them was manifested above the tabernacle (at the centre of their encampment) by a cloud by day and a pillar of fire by night:

Then the cloud covered the tent of meeting, and the *glory of the Lord* filled the tabernacle . . . For the *cloud* of the Lord was upon the tabernacle by day, and there was *fire* therein by night, in the sight of all the house of Israel, throughout all their journeys. (Exodus 40.34-38).

With the return of the Son of God to Israel, in power and great glory, this outward manifestation of the presence of God's Spirit will also return:

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord . . . shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgement, and by the spirit of burning. And the Lord will create over the whole habitation of mount Zion, and over her assemblies, a *cloud* and *smoke* by day, and the *shining of a flaming fire* by night: for over all the glory shall be spread a *canopy*. And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain. (Isaiah 4.3-6).

With the increased elevation of the New City of Jerusalem, this phenomenon will probably be visible to ships traversing the eastern Mediterranean, for it is written:

Great is the Lord, and highly to be praised, in the city of our God, in His holy mountain. Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, *the city of the Great King*. God hath made himself known in her palaces for a refuge. For, lo, the kings assembled themselves, they passed by together. *They saw it*, then were they amazed; they were dismayed, they hasted away. Trembling took hold of them there; pain as a woman in travail. (Psalm 48.1-6).

Another great 'sign in heaven' will astonish the nations when the City of Rome, which will have opposed Israel's King, will suffer the fate of Sodom and Gomorrah. (This is the subject of Group 30). OTHER PROPHECIES in this Group: Psalm 102.15-16; Ezekiel 38.23; 39.21; Zech-ariah 14.6-7.

GROUP 26

Christ Proclaims the Gospel of the New Age

Just over nineteen centuries ago, the apostle Paul told the leading men of Athens:

The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent: *inasmuch as He hath appointed A DAY*, in the which He will judge the world in righteousness BY THE MAN WHOM HE HATH ORDAINED; whereof He hath given assurance unto all men, in that He hath raised him (Jesus Christ) from the dead. (Acts 17.30-31).

At the time we are now considering, that day will have arrived. The King of Israel, having raised, called together and judged the saints, and chosen those who are to reign with him; having returned to Zion and re-established the throne of his father David in Jerusalem, sends out A ROYAL PROCLAMATION to all the nations of the earth, informing them of the new situation: that Almighty God, his Father, has appointed him to execute judgement and justice in the earth, and to rule the world in righteousness; that he is prepared to

destroy those rulers of the peoples who, by their ignorance and wickedness, have brought corruption, distress and evil to the nations. This proclamation will be a re-statement of the "Gospel (the Good News) of the Kingdom of God" (Mark 1.14-15) preached by Christ at his first coming.

The action of Christ in demanding his inheritance is symbolised in the Book of Revelation:

And I saw another strong angel (Christ) coming down out of heaven, arrayed with a cloud (his glorified brethren); and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth: and *he cried with a great voice, as a lion roareth*: and when he cried, the seven thunders uttered their voices. (Revelation 10.1-3).

The great voice will issue the Royal Proclamation. The little book contains the judgements to fall on those who then oppose Christ. These judgements are the seven thunders.

And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads . . . And I saw another angel flying in mid heaven, having an (rather THE) ETERNAL GOSPEL TO PROCLAIM *unto them that dwell on the earth*, and unto every nation and tribe and tongue and people; and he saith with a great voice, 'Fear God, and give Him glory; for THE HOUR OF HIS JUDGEMENT IS COME: and worship Him that made the heaven and the earth and sea and fountains of waters'. (Revelation 14.1,6-7).

As the Greek word rendered "eternal" in the above passage is "aionian" (meaning: a hidden period) the passage would be better rendered "the Gospel of the Millennium" which equals the "Gospel of the Kingdom of God".

The apostle John, to whom the Revelation was given, will be among those who will make the proclamation of Christ's return in power and, therefore, he was told: 'Thou must prophesy again over many peoples and nations and tongues and kings.' (Revelation 10.11).

Because the great majority of the earth's inhabitants are ignorant of God's declared purpose, many of them will oppose Christ's

rightful claims. David was inspired to foretell their reaction to Christ's proclamation:

Why do the nations rage, and the peoples imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD (YAHWEH, The God of Israel), and against His anointed (the Christ), saying, 'Let us break their bands asunder, and cast away their cords from us'. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure: 'Yet I have set my king upon my holy hill of Zion.' I will tell of the decree: the Lord said unto me, '*Thou art my son; this day I have begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel*'. Now therefore be wise, O ye kings: be instructed, ye judges of the earth... *Kiss the son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled*. (Psalm 2.1-2).

Some 400 years after David, the prophet Daniel in Babylon was told of God's purpose to establish Christ's kingdom:

In the days of those (mortal) kings shall the God of heaven set up a Kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but *it shall break in pieces and consume* all these kingdoms, and it shall stand for ever. (Daniel 2.44).

We have already considered (in Group 13) the progressive destruction of the once mighty Ottoman Empire, symbolised in the Book of Revelation (Revelation 16.12) by an angel pouring out his bowl (the sixth) of the wrath of God upon *the great river Euphrates* 'that the way might be made ready for the kings that come from the sunrising'. (Christ, the sun of righteousness — Malachi 4.2.) Then, in verse 17, we get the proclamation:

And the seventh angel poured out his bowl upon the air; and there came forth *a great voice* out of the temple, from the throne, saying, 'It is done'. And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty" (Revelation 16.17-18).

This will be the greatest *political* earthquake since the beginning of man's history. Hitherto the great majority of mankind

have feared and obeyed fallible human rulers, many of whom were self-appointed, but now the time will have come for the transfer of *all authority* to Jesus Christ as the visible immortal representative of Almighty God. The apostle Paul wrote:

(Jesus) "being found in fashion as a man, humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that *Jesus Christ is Lord, to the glory of God the Father*". (Philippians 2.8-11).

Jesus came the first time as "*The Lamb of God*" to take away the sin of the world. (John 1.29), but he returns as "*The Lion of the tribe of Judah, the Root of David*" (Revelation 5.5), to conquer and subdue all nations, and compel them to walk in the ways of righteousness and peace.

OTHER PROPHECIES in this Group: Psalm 68.9-11,18; Isaiah 18.3-4; 49.22; 55.5; 63.4; 66.18-19; Ezekiel 36.29-36; 39.7,21; Zechariah 2.4-8; Matthew 24.29-30; Revelation 1.5-7; 10.1-11.

GROUP 27

Varied Reactions of the Gentile Nations

Christ knew that during the long period of his absence, a large proportion of his followers would stray far away from the * fundamental principles that he had taught. He said, "WHEN THE SON OF MAN COMETH, shall he find faith (Greek: *ten pistin*, THE faith) *on the earth*?" (Luke 18.8). His apostle Paul also wrote: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, *speaking perverse things*, to draw away the disciples after them". (Acts 20.29-30).

By now, the majority of Christians have lost sight of the important fact that GOD'S PURPOSE HAS ALWAYS BEEN CENTRED IN ISRAEL:

Hear this word that the Lord hath spoken against you, *O children of Israel*, against the whole family which I brought up out of the land of Egypt, saying, '*You only have I known of all the families of the earth*: therefore I will visit upon you all your iniquities.' (Amos 3.1-2).

The Holy Scriptures were delivered to mankind through the prophets and righteous men of Israel; God's covenants of promise were made to Israel; Jesus Christ, himself, was a Jew and *he returns to re-establish the throne of his father David in Jerusalem*:

And thou, O deadly wounded wicked one (King Zedekiah), the prince of Israel, whose day is come, in the time of the iniquity of the end; thus saith the Lord God: Remove the mitre, and TAKE OFF THE CROWN: this shall be no more the same: exalt that which is low, and abase that which is high. *I will overturn, overturn, overturn it*: this also shall be no more, UNTIL HE (Christ) COME WHOSE RIGHT IT IS: and I will give it him. (Ezekiel 21.25-27).

And the angel said unto her, Fear not, Mary (the virgin mother of Jesus): for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Most High: and *the Lord God shall give unto him the throne of his father David*: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (Luke 1.30-33).

Thus, the visible return of the Lord Jesus Christ to Israel, in the first instance, in power and great glory, although plainly foretold both by the prophets and the apostles, will come as a complete surprise to the majority of the Gentile nations. (See also Group 18).

THE ROMAN CATHOLIC CHURCH, which claims a following of more than six hundred millions throughout the world, teaches that *the faithful, after a period in purgatory for the purging of their sins, ascend to heaven to be with Christ and God. The reappearance of Christ *upon earth as a man of war* will not therefore accord with their beliefs and the scriptures show that the Papacy will oppose him as a false prophet. In the Revelation, the apostle John wrote:

I saw the heaven opened; and behold, a white horse, and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make war . . . And he is arrayed in a garment sprinkled with blood: and his name is called The Word of

God. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure.

I saw the beast (the Papacy), and *the (Catholic) kings of the earth*, and their armies, gathered together to make war against him that sat upon the horse, and against his army. (Revelation 19.11-14).

When he was upon earth before, Christ commanded his followers to search the scriptures and rebuked those who showed their ignorance of those things that God had commanded to be written for our instruction. *In marked contrast*, for centuries the Papacy denied the scriptures to the common people and cruelly put to death those who sought to translate them into the common tongue. Many Roman Catholic Church services are still conducted in Latin, which is little known outside their priesthood. For this reason their followers will be easily lead to oppose Christ's claims.

THE MOHAMMEDAN NATIONS surrounding the small territory of Israel: Egypt, Jordan, Iraq, Syria, Iran and Lebanon, together with the adjacent Arab states of Libya and Saudi Arabia, have a population of 400 millions. They follow the teaching of Mohammed who lived A.D. 570-632. He established the Muslim Era in A.D. 622 and, from the first, attacked and slew many of the inhabitants of the Jewish communities in and around Palestine.

He claimed that his "revelations", which were later collected and recorded in the Koran, were given to him at intervals. He did not write them down nor do they follow any chronological sequence. They were memorised or written down by various followers. Their collection was completed during the caliphate of Omar and an authorised version was established during the caliphate of Othman, his successor (644-656). These writings refer to a number of the characters referred to in the Bible, including "Jesus, the son of Mary", but make no mention of the many remarkable prophecies of the Old Testament which accurately foretold the first coming of Jesus Christ and *omit any mention of God's*

covenants with Abraham and David and the clear prophecies of Christ's second coming in power and glory. We have already considered those prophecies which accurately foretold the fierce opposition of the Arabs to the return of the Jews to the land of Israel. (Group 11a).

THE ANGLO-SAXON NATIONS by breaking free from the domination of the Papacy; permitting their people to possess the Scriptures in their own tongues, and allowing freedom to discuss them, have ensured that millions today — not only in England but in all the distant lands to which their descendants have migrated — have had the opportunity to read and understand God's Word. The result has been that many of them *recognise God's hand at work with the People of Israel* and have helped them. One of the outstanding examples was the British Government's Balfour Declaration of November 1917:

'His Majesty's Government *view with favour* the establishment in Palestine of a National Home for the Jewish People, *and will use their best endeavours* to facilitate the achievement of this object . . '

We have already considered, in Group 10, that prophecy in Ezekiel which foretells the coming intervention of the Anglo-Saxon (Tarshish) armies when Russia invades the land of Israel.

We know that the moral standards amongst the Anglo-Saxon peoples at the present time leave much to be desired and it appears that Christ will chastise them before employing them in his work: Isaiah wrote:

The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Kittim (Cyprus — where Britain has a base) it is revealed to them . . . Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyous city, whose antiquity is of ancient days, whose feet carried her far off to sojourn? Who hath purposed this against Tyre, the crowning city, whose *merchants are princes*, whose traffickers are the honourable of the earth? *The Lord of Hosts hath purposed it, to stain the pride of all glory, to bring into contempt all the honourable of the earth.* (Isaiah 23.1-9).

But later we read, concerning the ingathering of the Jews to their land:

Who are these that fly as a cloud, and as the doves to their windows? Surely *the isles* shall wait for me, *and the ships of Tarshish first*, to bring thy (Israel's) sons from far, their silver and their gold with them, for the name of the Lord thy God, and for the Holy One of Israel, because He hath glorified thee. And *strangers* shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but *in my favour* have I *had mercy on thee.* (Isaiah 60.8-10).

OTHER PROPHECIES in this Group: Psalm 48.7; 72.10-11; Isaiah 2.10-18; 18.1-2,7; 23.10-17; 66.19-20; Jeremiah 31.10-11; Revelation 17.12-14; 19.19-21.

GROUP 28

Shielding of Submissive Peoples from the Divine Judgements

Throughout the thousands of years of man's evil history, God has shown Himself merciful and longsuffering but, in the end, terrible in His judgements upon persistent evildoers.

In the days of Noah, we read:

God saw the earth, and, behold, it was *corrupt*; for all flesh had corrupted *His Way* upon the earth. And God said unto Noah, 'The end of all flesh is come before me; for the earth is *filled with violence* through them; and, behold, I will destroy them with the earth.' (Genesis 6.12-13).

But for many years before the Flood came, faithful Noah was warning his contemporaries of the impending judgement, both by preaching and by his own preparation of the ark to save those whom God chose from the destruction. (2 Peter 2.5).

Four hundred and fifty years later, *in the days of Abraham*, the wicked cities of the Jordan plain, Sodom and Gomorrah, were bringing Divine retribution upon that area, but before the disaster came, righteous Lot was given time to warn those members of his family in Sodom of its impending overthrow. (Genesis 19.12-15).

Jesus Christ quoted these two awful examples of the wrath of God as a warning to his disciples of those even more terrible

judgements which await the peoples of the world at his return:

As it came to pass in *the days of Noah*, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise even as it came to pass in *the days of Lot*; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all: *after the same manner shall it be in the day that the Son of man is revealed.* (Luke 17.26-30).

As in the past, so in our day GOD IS WARNING all who have "eyes to see and ears to hear" of those even greater judgements that await the nations at the return of His Son from the heavens in power and great glory. It will also be the time of the regathering of His chosen people *Israel*, as a prelude to the re-establishment of the Kingdom of God upon this earth: a sign which all who know their Bibles will observe.

Christ's overwhelming destruction of the vast armies of Russia and her confederate nations at the Battle of Armageddon and their eviction from the land of Israel will have been broadcast to all nations. It will be a clear signal that an even greater power than Russia has become established in the Middle East. It will emphasise the power behind Christ's proclamation of the re-establishment of the Kingdom of God upon this earth. It will become an open challenge to all the remaining kingdoms of men to surrender to *this one, God-appointed authority.*

The prophet Isaiah records God's promise to Israel, first as to the great day of the resurrection of the saints, and then their return to the world in a time of divine judgement upon the nations:

Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast forth the dead.

Come, *my people*, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until *the indignation* be overpast.

For, behold, *the Lord cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.* (Isaiah 26.19-21).

The ultimate extent of "*my people*" in the last quotation is provided by the prophet Zechariah:

Sing and rejoice, O daughter of Zion: for, lo, I (Christ) come, and I will dwell in the midst of thee, saith the Lord. And *many nations* shall join themselves to the Lord in that day and shall be *my people*: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee (Zechariah 2.10-11).

OTHER PROPHECIES in this Group: Isaiah 66.18-19; Zechariah 2.7-9; Matthew 24.29-31; 2 Peter 3.1-7, 9-12; Revelation 14. 6-7; 18.4-5; 19.20.

(See the further development of this subject in Group 30).

GROUP 29

The Gentile Powers. The Papacy Organises Opposition to Christ

God declared through the prophet Isaiah:

I am God, and there is none like me; *declaring the end from the beginning*, and from ancient times things that are not yet done; saying, 'My counsel shall stand, and I will do all my pleasure.' (Isaiah 46.9-10).

The prophecies to be considered in the present Group afford us a good illustration of God's almighty power and unchanging purpose in controlling the destinies of the nations. In B.C. 607, Nebuchadnezzar, the great warrior and builder king of Babylon was bringing under his dominion the remainder of the then known world. He was an idolater and had, at that time, no knowledge of the existence of the one true God—the God of Israel—but God was using him as an instrument to punish the Kingdom of Judah for their persistent disobedience to the Law of Moses. Nebuchadnezzar came against Jerusalem, overthrew it and carried away to Babylon, amongst others, Daniel, a young prince of Judah.

Some three years later, God gave to this King of Babylon *a remarkable dream* in

which the destinies of the major nations and powers that were to rule the people of the earth *from that day to this* were represented by the parts of A GREAT IMAGE. As an idolator, Nebuchadnezzar was accustomed to images but this one was different: it was composed of a number of different metals, declining in value from the head downwards: a head of gold; breast and arms of silver; belly and thighs of brass; legs of iron and feet part of iron and part of clay. As the king watched the image in his dream he saw A STONE fall upon the feet of iron and clay, breaking them in pieces and, as the image fell, it was crushed and ground by the stone until it was reduced to dust, which the wind blew away, but *the stone* grew until it filled the whole earth. (Daniel 2.27-35).

None of Nebuchadnezzar's magicians, astrologers or sorcerers could even help the king to recall *the dream* but God revealed it to His faithful servant Daniel. The prophet was also enabled to supply *the interpretation*:

Thou, O king, art king of kings: unto whom *the God of heaven* hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thy hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay . . . And in the days of those kings SHALL THE GOD OF HEAVEN SET UP A KINGDOM, which shall *never be destroyed*, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and *it shall stand for ever*. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. (Daniel 2.37-45).

The table overleaf shows how, age after age, *this purpose of God in the kingdoms of men* has been working out, in preparation for the day when *the Son of God* will return to rule as the Great King over all the earth.

When Christ came before, he said to his enemies:

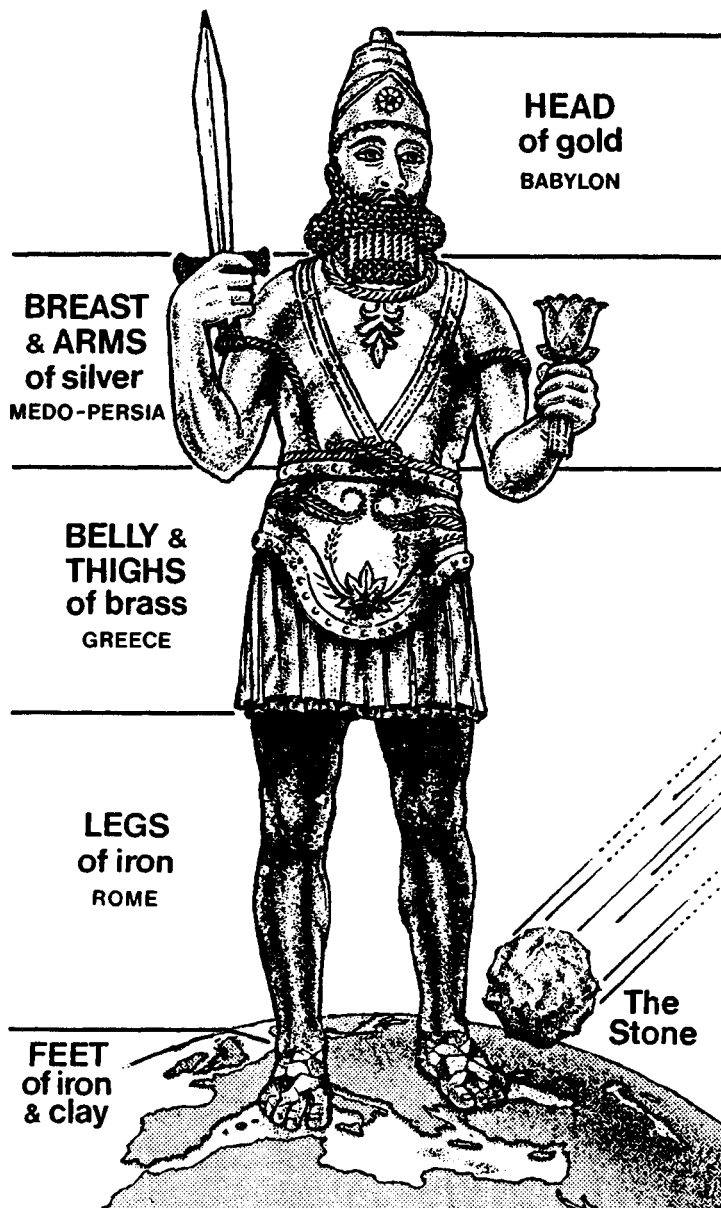
Did ye never read in the scriptures, 'THE STONE which the builders rejected, the same was made the head of the corner: this was from the Lord, and it is marvellous in our eyes'? Therefore say I unto you, 'The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof'. And 'he that *falleth on this stone* shall be broken to pieces: but on whomsoever *it shall fall*, it will scatter him as dust'. (Matthew 21. 42-44).

Jesus was quoting from the prophecy by David in Psalm 118.22-26. At his first coming his own nation brought about his crucifixion, but within forty years *they* were being "broken in pieces", and began to be scattered. As Paul wrote to the Romans, Israel had stumbled at *the stone of stumbling*. (Romans 9.30-33).

As indicated by the vision of the image, there have been no more *world empires* ruled by men since the decline and fall of the Roman empire in the years following A.D. 476, but in a later vision given to the prophet Daniel himself about B.C. 555, God revealed to him some of the peculiar changes which would come over THE ROMAN POWER in its later days — reaching down to these days in which we now live. In place of the image of *four metals*, God revealed His purpose in a vision of *four great beasts* which would rise upon the earth in succession:


Daniel spake and said, 'I saw in my vision by night, and, behold, the four winds of the heaven break forth upon the great sea. And *four great beasts* came up from the sea, diverse one from another . . . After this I saw in the night visions, and behold a *fourth beast* (the Roman), terrible and powerful, and strong exceedingly; and it had *great iron teeth*: it devoured and brake in pieces and stamped the residue with his feet: and it was diverse from all the beasts that were before it; and it had *ten horns*.' (Daniel 7.2-7).

Like the *ten toes* of the image, these



KING NEBUCHADNEZZAR'S VISION—Daniel 2

(By courtesy of Light magazine)

WORLD EMPIRES						CONVERGING POINT OF DANIEL'S PROPHECIES
<i>references</i>						
The IMAGE of Daniel ch. 2	BABYLONIAN 611-538 BC	MEDO-PERSIAN 542-334 BC	MACEDONIAN (GREEK) 334-65 BC	ROMAN 65 BC - 476 AD	EMPIRE BROKEN -To Present Day	THE KINGDOM OF GOD
	GOLD Head	SILVER Breast and Arms	BRASS Belly and Thighs	IRON Legs	IRON/CLAY Feet and ten toes	THE LITTLE STONE which destroys the Image. vv. 44, 45.
The BEASTS of Daniel ch. 7	LION	BEAR	LEOPARD with 4 Wings and 4 Heads	BEAST with Iron Teeth	This beast still found to be existing and DESTROYED	when THE SON OF MAN RECEIVES THE KINGDOM vv. 11-14.
			 <p>These represent the 4-fold division of the Greek Empire at the death of Alexander the Great. Two of these divisions feature in Daniel ch. 11 as King of the North, and King of the South, and the chapter concludes with the final clash between these two Powers in the land of Israel. This leads to the Return of Jesus Christ, referred to in Daniel 12. 1 as</p>			THE STANDING UP OF THE GREAT PRINCE OF ISRAEL.

THE MEANING OF SOME OF THE SYMBOLS IN THE BOOK OF DANIEL

horns represented the *ten* separate, independent kingdoms which would arise in Europe on the territory of the single Roman state. But about A.D. 607, *the Bishop of Rome* was acknowledged as the chief of all the bishops and thus a *new ecclesiastical power* arose on the old territory of Rome, claiming authority over the other states. It is of this horn (or power) that we read in verse 8:

I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. (Daniel 7.8).

The Papacy, with its priests throughout the territories of all the other "horns", had a distinct advantage over them and it was not long before the Popes were thundering forth their interdicts, excommunications and decrees. Daniel noticed, in his vision:

I beheld, and the same horn *made war with the saints*, and prevailed against them; *until* the Ancient of Days (the Father manifested through the Son) came, and judgement was given to the saints of the Most High; and *the time came that the saints possessed the kingdom* . . . And the kingdom and the dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. (Daniel 7.21-27).

Human nature, where it does not regulate its ways by the Word of God, tends to revert to all the practices of the mind of the flesh, as exhibited in ancient Babylon: idolatry, sorcery, astrology and pagan mysteries. The remarkable parallel between the ways of Babylon and those of the Papacy have long been noted. (See "The Two Babylons" by Alexander Hislop). This development of THE LATTER DAY ROMAN POWER was foretold in the Book of Revelation, where the career of *Rome* is described under the name Babylon: John describes the vision in these terms:

And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy . . . and upon her forehead a name written,

MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus . . .

And the angel said unto me, 'I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the *ten horns* . . . The ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast. THESE SHALL MAKE WAR AGAINST THE LAMB, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and *they also shall overcome that are with him*, called and chosen and faithful . . . And the woman whom thou sawest is the *great city*, which *reigneth over the kings of the earth*. (Revelation 17.3-18).

OTHER PROPHECIES in this Group: Isaiah 42.13-16 and 47.1-5; Jeremiah 25.32-38; 51.5-7; Joel 2.11; Zechariah 2.7-9; Revelation 18.4-8.

GROUP 30

The Destruction of Rome

It is probable that a period of a few years will elapse between Christ's destruction of the armies of Russia and her allies at Armageddon and his next important objective: the obliteration of Rome, the capital city of the Papal power, thus removing for ever the myth that that city is eternal.

In the previous group we considered that prophecy through Daniel of the development of the great and terrible fourth beast: the Roman power, initially as a pagan military force and later in its dominant Papal state. Now, the prophecy given through the beloved disciple John carries our minds forward to its final phase:

After these things I saw another angel (Christ with his glorified companions) coming down out of heaven, *having great authority*; and the earth was lightened with his glory. And he cried with a mighty voice, saying, 'Fallen, fallen is Babylon the great, and is become a habitation of devils, and a hold of every unclean spirit, and a hold of every unclean and hateful bird'. (Revelation 18.1-2).

As in the previous cases (already con-

sidered in Group 28), divine warning will have been given in advance to the people concerned of Rome's impending destruction:

And I heard another voice from heaven, saying, 'Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities. Render unto her even as she rendered, and double unto her the double according to her works: in the cup which she mingled, mingle unto her the double'. (Revelation 18.4-6).

Who are those addressed here as "My people"? Not the saints who will by now have passed the judgement seat and have been raised to the spirit nature and will, therefore, be associated already with Christ in executing these divine judgements. It can only apply to Israel after the flesh who are still scattered in their thousands throughout the territories dominated by the Papacy, together with any Gentiles who voluntarily join themselves to Israel after the re-proclamation of Christ's gospel. (See Group 26). Israel's regathering to the land of their fathers will still be in progress and here is a warning to them to leave areas, particularly in Europe, which are doomed to fiery judgements. Under the leadership of the saints those that are willing-hearted, both Jews and Gentiles, will be organised and led out:

And the remnant of Jacob shall be in the midst of many peoples as dew from the Lord, as showers upon the grass; that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, treadeth down and teareth in pieces, and there is none to deliver. (Micah 5.7-8).

As these faithful mortals are shepherded away from the vicinity, the terrible divine judgements will begin to fall upon Rome:

In one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God which judged her. And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning. Standing afar off for the

fear of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgement come.'... Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her. And a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, 'Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all'. (Revelation 18.8-21).

The type of destruction divinely foretold for the city of Rome is reminiscent of that which was inflicted upon the wicked cities of Sodom and Gomorrah in the days of Abraham: these were first burnt by falling brimstone and fire from heaven and then sunk below the waters of the Dead Sea. (Genesis 19.24-28).

And Babylon, the glory of kingdoms, the beauty of the Chaldee's pride, shall be as when God overthrew Sodom and Gomorrah. (Isaiah 13.19).

At the close of his first mission, Jesus foretold that among the signs of his return would be:

Nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines; these things are the beginning of travail. (Mark 13.8).

These particular signs have been increasing for the past seventy years and, as regards earthquakes in particular, it is now known that there is a major fault line, up to 250 miles deep, extending east and west throughout the length of the Mediterranean, which runs under the Tyrrhenean Sea west of Rome. (Penguin Dictionary of Physical Geography, p. 407-8).

And the seventh angel poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of His wrath. (Revelation 16.17-19).

OTHER PROPHECIES in this Group: Jeremiah 50.20 - 51.58; Isaiah 13; 14; 21.9; 47.1-15; 48.20; Jeremiah 25.15,26; Daniel 7.7-12; 2 Thessalonians 2.7-12; Revelation 14.8.

GROUP 31

The Hallelu-Yah Celebrations at Jerusalem

Among the many servants of God who will have been raised from the dead at Christ's return and who will have been approved at his judgement seat and rewarded with eternal life, there will be thousands who, during the days of their probation, will have experienced the tyranny and cruelty of the papal power. What a wonderful moment it will be for all such to see the outpouring of the divine judgements upon her:

Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her. And a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, "THUS WITH A MIGHTY FALL SHALL BABYLON, THE GREAT CITY, BE CAST DOWN, and shall be found no more at all". (Revelation 18.20-21).

After these things I heard as it were a great voice of a great multitude in heaven, saying, "Hallelujah; Salvation, and glory, and power, belong to our God: for true and righteous are His judgements; for He hath judged the great harlot, which did corrupt the earth with her fornication, and He hath avenged the blood of His servants at her hand". (Revelation 19.1-2).

This is the first Hallelujah celebration at Christ's new capital at Jerusalem. Yahweh (or Yah in its contracted form — sometimes also shown as Jah), signifying "He will be", is the Memorial Name by which the Deity chooses to be known among His people, to remind them of His promise to be manifested in a multitude of perfected sons and daughters. As the apostle Paul wrote to the believers at Rome:

For the earnest expectation of the creation waiteth for the revealing of the Sons of God. . . That the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the Children of God. (Romans 8.19-21).

At the time we are now considering, those servants of God who thus praise Him will have already been raised to the divine nature and united, as one body, with their heavenly bridegroom, the Lord Jesus

Christ. (See Group 7 in Booklet 1). They will clearly see the destruction of Rome as the work of their heavenly Father, and the fulfilment of prophecy.

This destruction of the City of Rome, with St. Peter's and the Vatican and all the vast concourse of churches, colleges and administrative buildings, and many of those who serve in them, will be a great blow to the prestige of the Papal power but, in itself, it will be but the first stage in the overthrow of this system of iniquity. The Roman Catholic Church claims some six hundred millions of adherents throughout the world: not only in Europe but in the Latin-American countries of the New World. Christ and the saints (unlike that generation of Israel who first entered the Promised Land and were content to settle down without carrying out God's commandment to exterminate the wicked nations whom they found in possession) will proceed with unflagging energy to rid the world of every vestige of corruption. Only then will the prophecy be fulfilled:

And EVERY CREATED THING which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, "Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever". (Revelation 5.13).

Because Christ and his brethren will recognise that their complete victory over the nations has been secured through the power of Almighty God, it will be then that they will rejoice *the second time*, as we read:

And a SECOND TIME they say, "HALLELUJAH", and her smoke goeth up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying "Amen; Hallelujah". And a voice came forth from the throne, saying, "GIVE PRAISE TO OUR GOD, ALL YE HIS SERVANTS, ye that fear him, the small and the great". And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, "HALLELUJAH: FOR THE LORD OUR GOD, THE ALMIGHTY, REIGNETH". (Revelation 19.3-6).

OTHER PROPHECIES in this Group: Psalms 95 – 100; Daniel 7.19-27; Romans 12.19; 2 Thessalonians 2.5-10; Revelation 19:19-21.

GROUP 32

Sending Forth of Israel's Armies

The glorious reign of King David, over all Israel and many of the surrounding nations, was a type of the coming reign of the greater "Son of David" (Matthew 12.23), the Lord Jesus Christ in the day of his power. Of David we read:

And after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. And he smote Moab; and the Moabites became servants to David, and brought presents. And David smote Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates. . . . And when the Syrians of Damascus came to succour Hadarezer king of Zobah, David smote of the Syrians two and twenty thousand men. . . . And the Syrians became servants to David, and brought presents. And THE LORD GAVE VICTORY TO DAVID WHITHERSOEVER HE WENT. (1 Chronicles 18.1-6).

Moreover Abishai the son of Zeruiah smote of the Edomites in the Valley of Salt eighteen thousand. And he put garrisons in Edom; and all the Edomites became servants to David. (1 Chronicles 18.12-13).

After this pattern, therefore, but on a worldwide scale, Christ will marshall his armies to bring the whole world into sub-mission to the Kingdom of God:

Keep silence before me, O islands; and let the peoples renew their strength: . . . who hath raised up one (the Messiah) from the east, whom he calleth in righteousness to his foot? He giveth nations before him, and maketh him rule over kings; *he giveth them as the dust to his sword*, as the driven stubble to his bow. . . . Who hath wrought and done it, calling the generations from the beginning? (The resurrection of the saints). I the Lord, the first, and with the last, I am He. (literally: I, Yahweh the first *one* and the last *ones*. I — He: by God manifestation). (Isaiah 41.1-4).

Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer is the Holy One of Israel. Behold, *I will make thee a new sharp threshing instrument having teeth*: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan

them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel. (Isaiah 41.14-16). ("Mountains" and "Hills" = nations).

And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground. (Jeremiah 25.33).

And now many nations are assembled against thee, that say, Let her be defiled, and let our eye see its desire upon Zion. But they know not the thoughts of the Lord, neither understand they His counsel: for He hath gathered them as the sheaves to the threshing floor. *Arise and thresh, O daughter of Zion*; for I will make thy hoofs brass: and *thou shalt beat in pieces many peoples*: and thou shalt devote their gain unto the Lord, and their substance unto the Lord of the whole earth. (Micah 4.11-13).

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold **THY KING** cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, even upon a cold the foal of an ass. (Zechariah 9.9).

It will be recalled that the last prophecy received its *initial* fulfilment when Jesus of Nazareth rode into Jerusalem upon an ass as recorded in Matthew 21.1-11, but — as in so many prophecies recorded in the Old Testament — both his first and his second coming are foretold together, for the prophecy proceeds:

And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the nations; and *his* (Christ's) *dominion* shall be from sea to sea, and from the River to the ends of the earth. . . . *For I have bent Judah for me, I have filled the bow with Ephraim; and I will stir up thy sons, O Zion, against thy sons, O Grece*, and will make thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of Hosts shall defend them; and they shall devour, and shall tread down the sling stones. (Zechariah 9.10-15).

OTHER PROPHECIES in this Group: Genesis 49.8-10; Numbers 23.22-24; 24.5-9; Psalm 149.1-9; Isaiah 17.7, 12-14; 54.16-17; 60.21-22; Ezekiel 37.10-11; Daniel 2.44; Obadiah 18; Micah 4.6-8; 5.5-9; Zechariah 1.8-21; 6.1-8; 10.3-6.

GROUP 33

Subjugation of All Gentile Nations. Israel Preeminent

Many times during Israel's long, recorded history, God made it clear to them that they had no hope of victory over their enemies so long as they failed to observe His laws and commandments. In some cases it needed only one undetected sinner in their midst to cause their defeat. (Example: the case of Achan, recorded in Joshua chapter 7).

But, by the time we are now considering, the remnants of the Jewish forces fighting to save Jerusalem will have been brought face to face with their long-promised Messiah and the vast army of his glorified brethren and the accompanying hosts of angels. For the first time, as a nation, they will have acknowledged the claims of Jesus of Nazareth and submitted to him (see Groups 8, 9, 12 and 15). Now, purged of their sins, retrained and marshalled under the leadership of the saints, the armies of Israel will be prepared and ready to set forth upon an era of conquest such as the world has never seen before. The first of these prophecies we have already considered in Group 26:

And in the days of those (mortal) kings shall the GOD OF HEAVEN set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but *it shall break in pieces and consume all these kingdoms*, and it shall STAND FOR EVER. (Daniel 2.44).

The portion of Jacob is not like these; for He is the former of all things; and *Israel* is the tribe of His inheritance: the Lord of Hosts is His name. *Thou art my battle axe and weapons of war*: and with thee will I break in pieces the nations; and with thee will I destroy kingdoms; and with thee will I break in pieces the chariot and him that rideth therein. (Jeremiah 51.19-22).

See now that I, even I, am He, and there is no god with me: I kill and I make alive; I have wounded, and I heal: and there is none that can deliver out of my hand... Rejoice, O ye nations, with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will make expiation for His land, for His people. (Deuteronomy 32.39, 43).

Therefore fear thou not, O Jacob my servant, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: *for I will make a full end of all the nations whither I have scattered thee*, but I will not make a full end of thee; but I will correct thee with judgement, and will in no wise leave thee unpunished. (Jeremiah 30.10-11).

Come, behold the works of the Lord, what desolations He hath made in the earth. *He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God*: I will be exalted among the nations, I will be exalted in the earth. The Lord of Hosts is with us; the God of Jacob is our refuge. (Psalm 46.8-11).

Let the Saints exult in glory; let them sing for joy upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; *to execute vengeance upon the nations, and punishments upon the peoples: to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgement written*: this honour have all his saints. (Psalm 149.5-9).

For, lo, I begin to work evil at the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. (Jeremiah 25.29).

And the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him. (Daniel 7.27).

And it shall be, that whoso of all the families of the earth goeth not up unto Jerusalem to worship the King, the Lord of Hosts, upon them there shall be no rain. And if the family of Egypt go not up, and come not, neither shall it be upon them; there shall be the plague, wherewith the Lord will smite the nations that go not up to keep the feast of tabernacles. (Zechariah 14.17-19).

OTHER PROPHECIES in this Group: 2 Samuel 22.43-45; Psalm 2.1-12; 9.4-8; 21.8-10; 45.3-6; 47.1-3; 72.8-12; Jeremiah 46.28; Daniel 7.11-12, 26, 27; Micah 4.1-3; Habakkuk 3.11-16; Zechariah 8.23; 12.6-9; Revelation 11.14-18; 14.14-20; 15.2-4; 17.11-18; 19.15-16, 19-20.

GROUP 34

Appointment of The World's Immortal Kings & Priests

It is to be noted that when God created man at the beginning He gave him dominion over all the lower creation, but not over his fellow man. (Genesis 1.28).

Similarly, when God brought Abraham's descendants into the Promised Land, He gave them His wise laws — "The Law of Moses" — and instructions as to the division of the land between their tribes and individuals within each tribe and, *because of man's sin-cursed nature*, He gave them leaders and judges but no authority for setting up kings. It was not until the end of Samuel's life that Israel demanded: "Make us a king to judge us like all the nations". (1 Samuel 8.5).

In taking this step Israel showed their ignorance of the benefits that they had derived from the unseen guidance of their affairs by God through their prophets. They were to learn the hard way. God commanded Samuel: "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected *thee*, but they have rejected *Me*, that I should not be king over them" (1 Samuel 8.7). Samuel was told to point out to them the disadvantages that they would encounter.

Jesus Christ, knowing his Father's purpose to raise up a new, perfected generation of glorified sons *to rule this world in righteousness*, taught his disciples to pray: "THY KINGDOM COME, Thy will be done, *as in Heaven*, so on earth." (Matthew 6.10). Jesus encouraged his disciples to prepare themselves for this promotion:

He that overcometh (sin and unrighteousness), and he that keepeth my works unto the end, to him will I give authority over the nations: and *he shall rule them with a rod of iron*, as the vessels of the potter are broken to shivers; as I also have received of my Father. (Revelation 2.26-27).

As the nations are brought into subjection to the Great King of Israel, it will be Christ's joy to appoint his faithful followers to direct their affairs, both spiritual and temporal.

Here are some of the prophecies which refer to this period:

Until the Ancient of Days came, and judgement was given to the saints of the Most High; and the time came that *the saints possessed the kingdom* . . . And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Daniel 7.22,27).

Fear not, little flock, for it is your Father's good pleasure to give you *the kingdom*. (Luke 12.32).

I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me *the crown of righteousness*, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing. (2 Timothy 4.7-8).

Then shall the righteous shine forth as the sun in the *Kingdom* of their Father. (Matthew 13.43).

And it came to pass, when he (the Son of God) was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, *have thou authority over ten cities*. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, *Be thou also over five cities*. (Luke 19.15-19).

OTHER PROPHECIES in this Group: Psalm 122:5; Isaiah 32.1; Matthew 16.27; 19.28; Luke 22.30; 1 Corinthians 6.2; 15.50-51; 2 Timothy 2.12; 1 Peter 2.9; Revelation 3.21; 5.9-10; 20.4.

GROUP 35

The Building of The Great Temple at Jerusalem

By the perfect foreknowledge of Almighty God, many of the incidents in the life of King David were designed to fore-

shadow events which will occur in the life and times of his illustrious descendant, the Lord Jesus Christ. Thus, of David we read: "And it came to pass, when the king dwelt in his house, and the Lord had given him rest from all his enemies round about, that the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains". (2 Samuel 7.1-2). David loved God and wished to honour Him by erecting a fine Temple for his honour and praise.

For reasons which God revealed to David (see 1 Chronicles 28.3-6) *he* was not permitted to do this work, but God acknowledged his good intention and repaid him by *revealing to him* that a descendant of his (the Messiah) would do this work to *perfection*:

When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up THY SEED (THE CHRIST) after thee, which shall proceed out of thy bowels, and I will establish his kingdom. HE SHALL BUILD AN HOUSE FOR MY NAME, and I will establish the throne of his kingdom *for ever*. (2 Samuel 7.12-13).

We may deduce from this that *the great temple of the future* will not be constructed in the first years of Christ's reign which (like those of David) will be occupied with extensive warfare, but in the ensuing years of peace: "the Millennium", which was foreshadowed by the peaceful reign of David's son, Solomon.

Again, we notice, that Solomon was not left to *design the temple that he erected* but it was built to a *plan revealed by God to his father, David*:

Then David gave to Solomon his son the pattern of the porch of the Temple, and of the houses thereof, and of the treasures thereof, and of the upper rooms thereof, and of the inner chambers thereof . . . and the pattern of all that he had from the Spirit, for the courts of the house of the Lord . . . (1 Chronicles 28.11-12).

We should not be surprised, therefore, to find that in the Scriptures GOD HAS ALREADY REVEALED, in even greater detail, THE PATTERN OF THAT GREATER TEMPLE to be followed by David's greater son, the Lord Jesus Christ, when he has

fought, overthrown and destroyed all his enemies, and entered upon that wonderful era of world-wide peace and tranquility which is to last for a thousand years.

In Part 1 Group 10 we have already considered those prophecies which describe the massive invasion of the lands of the Middle East by Russia and her allies. There, you will notice, that much of the information was revealed through the prophet Ezekiel, as recorded in chapters 38 and 39. The chapters immediately following, Nos. 40 to 44, contain the most detailed description of the great temple which is to be erected at Jerusalem for the worship of all the nations during the Millennial age. Only brief extracts can be given here:

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city (Jerusalem) was smitten, (that is, about B.C. 574), in the selfsame day, the hand of the Lord was upon me, and brought me thither. In the visions of God brought he me into the land of Israel, and set me down upon a *very high mountain*, whereon was as it were *the frame of a city* on the south.

And he brought me thither, and behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought thither: declare all that thou seest to the house of Israel. And behold, a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long. (Ezekiel 40.1-5). (Then follows the detailed measurements of the vast structure).

The descriptions make it clear that this temple is to provide space for a great number of worshippers; that the worship, like that of ancient Israel, will include the sacrifice of burnt offerings (40.38-43); that chambers will be provided for priests and their assistances who will officiate in the temple and accommodation for choirs of singers. (40.44-46).

Afterwards he brought me to the gate, even the gate that looketh toward the east: and behold, *the glory of the God of Israel* came from the way of the

east: and His voice was like the sound of many waters: and the earth shined with His glory. (Ezekiel 43.1-2).

Other prophets, beside Ezekiel, have been caused to speak of the great Temple to be erected at Jerusalem:

Therefore thus saith the Lord: I am returned to Jerusalem with mercies; *my house shall be built in it*, saith the Lord of Hosts, and a line shall be stretched forth over Jerusalem. Cry yet again, saying, "Thus saith the Lord of Hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem". (Zechariah 1.16-17).

And they shall bring all your brethren out of all the nations for an offering unto the Lord . . . to my holy mountain Jerusalem . . . And it shall come to pass, that from one new moon to another, and from one sabbath to another, SHALL ALL FLESH COME TO WORSHIP BEFORE ME, saith the Lord. (Isaiah 66.20,23). (See Group 38).

OTHER PROPHECIES in this Group: Jeremiah 16.19-21; Zephaniah 2.11; Zechariah 8.1-3; 13.1; 14.16; Psalm 65.1-5; Isaiah 2.1-3; 60.7,12-13.

GROUP 36

The Priesthood in Christ's Kingdom

a) *In Old Testament times*, God instituted two Orders of priests: the first was the Melchizedec, and the second, the Aaronic. Of the former, we know very little. The only known member of that order lived in the days of Abraham; was King of Salem and Priest of the Most High God. (Genesis 14.18; Hebrews 7.1-4). His office was highly exalted inasmuch as even the patriarch Abraham paid tithes to him.

We have much more information as to the Aaronic priesthood. In about B.C. 1490, when God had intervened to rescue Abraham's descendants, Israel, from their slavery in Egypt, He instructed Moses to lead them to the remote region of Mount Sinai and there He gave them His perfect code of laws. There also *God separated the tribe of Levi* to undertake the work of the priesthood. Aaron, the brother of Moses, was appointed the first High Priest and his sons as assistant priests and successors. (Numbers 18.1-7).

When, later, Israel came into possession of the Land of Promise, separate cantons were allocated to each of the other 11 tribes but in the case of Levi, instead of a separate canton, they were allocated cities with lands, within and *evenly spread amongst the other tribes*. This was for a wise purpose: as stated later in the prophets:

The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts. (Malachi 2.7).

Joseph received two cantons (one each for his sons Ephraim and Manasse) thus retaining the number twelve. (See Genesis 48.5-6 and Joshua 14.4).

b) *The failure of the Levitical Priesthood*. Human nature being what it is, in the process of time the Levites forgot their God-given opportunity to serve their nation and many of them followed Israel into idolatry. About B.C. 640 good King Josiah, at the age of eight years, began his reign over the Kingdom of Judah. In spite of his youth, he strove mightily to turn Israel back to God:

And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the Asherah, and for all the host of heaven: and *he burned them without Jerusalem* in the fields of Kidron, and carried the ashes of them unto Beth-el . . . And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba. (2 Kings 23.4-8).

And the king commanded all the people, saying, "Keep the passover unto the LORD YOUR GOD, as it is written in this book of the covenant" . . . Moreover them that had familiar spirits (spiritualists), and the wizards, and the teraphim, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, *did Josiah put away*, that he might confirm the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord. (2 Kings 23.21-24).

But good king Josiah was slain in battle at Megiddo at the early age of thirty-nine years and Judah soon relapsed into their former ways.

c) *Prophecies of the Coming of a Righteous Priest-King*

In the past, as we have seen, Israel's *priests* were appointed from the tribe of *Levi* and (from the time of David) the *kings* of Judah were always taken from his descendants, i.e. from the tribe of *Judah*. When the Levites failed, God foretold, through His prophets, that He would raise up a righteous High Priest who would combine the offices of Priest and King: David was inspired to write:

The LORD (Yahweh, God of Israel) saith unto my Lord (Adonai, i.e. David's Lord = The Messiah), 'Sit thou at my right hand, *until* I make thine enemies thy footstool. (Then) The Lord shall send forth the rod of thy strength out of Zion: rule thou in the midst of *thine enemies*. Thy people (Israel) offer themselves willingly in the day of thy power: in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever AFTER THE ORDER OF MELCHIZEDEK. The Lord at thy right hand shall strike through kings in the day of his wrath.' (Psalm 110.1-5). (Christ quoted this passage and applied it to himself. See Matthew 22.41-46).

Thus speaketh the Lord of Hosts, saying, 'Behold, the MAN whose name is THE BRANCH (Jesus Christ — Revelation 22.16); and he shall grow up out of his place, and *he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be A PRIEST UPON HIS THRONE*: and the counsel of peace shall be between them both'. (Zechariah 6.12-13).

d) *Christ, now the Mediator for his Saints at the Throne of God*

From the day of his ascension to heaven, Jesus became the High Priest and Mediator for his disciples upon earth. As it is written:

Christ also glorified not himself to be made a High Priest, but He that spake unto him: 'Thou art my Son, this day have I begotten thee': as He saith also in another place, 'Thou art a priest for ever after the order of Melchizedek'. Who (Jesus) in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation; named of God a High Priest after the order of Melchizedek. (Hebrews 5.5-10).

For such a High Priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests (of the Levitical order), to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. (Hebrews 7.26-27).

e) *Christ's Return with his Glorified Brethren*

This will provide first Israel, and eventually the whole world, with a two-tier system of Priesthood:

- i) Christ and his immortalised brethren — as the *senior* priests,† after the Order of Melchizedek, and
- ii) The mortal descendants of the tribe of Levi, as the *lower* order.‡

The relative positions of these two groups are shown in the following passages:

Then he brought me back the way of the outer gate of the sanctuary . . . and the Lord said unto me, 'This gate shall be shut, it shall not be opened, neither shall any man enter in by it, for the Lord, the God of Israel, hath entered in by it; therefore it shall † be shut. AS FOR THE PRINCE (Jesus Christ), he shall sit therein as prince to eat bread before the Lord; he shall enter by the way of the porch of the gate, and shall go out by the way of the same. (Ezekiel 44.1-3).

‡ *The Levites that went far from me*, when Israel went astray, which went astray from me after their idols; they shall bear their iniquity . . . They shall not come near unto me, to execute the office of priest unto me, nor to come near to any of my holy things . . . Yet will I make them keepers of the charge of the House, for all the service thereof, and for all that shall be done therein. (Ezekiel 44.10-14).

In some editions of the Authorised Version, the same distinctions are shown by the symbol ¶, dividing those passages which the translators deemed to refer to the immortal and the mortal priests, thus: in Ezekiel chapter 44:

† 15 ¶ BUT the priests the Levites, THE SONS OF ZADOK, that kept the charge of My sanctuary when the children of Israel went astray from Me, *they shall come near to Me* to minister unto Me, and *they shall stand before Me* to offer unto Me the fat and the blood, saith the Lord God. They shall enter into My sanctuary, and *they shall come near to My table*, to minister unto Me, and they shall keep My charge. (Ezekiel 44.15-16, A.V.).

Then the same symbol indicating a further change:

‡ 17 ¶ And it shall come to pass, that when they (*the mortal Levites*) enter in at the gates of the inner court, they shall be clothed with linen garments; and *no wool shall come upon them*, whiles they minister in the gates of the inner court, and within . . . they shall not gird themselves with any thing *that causeth sweat* . . . Neither shall they *take for their wives* a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel . . . (Ezekiel 44.17-22, A.V.).

The last quotation clearly refers to *the mortal priests*, for Christ foretold that

"They that are accounted worthy to attain to that world, and the resurrection from the dead, beither marry, nor are given in marriage . . . for they are equal unto the angels; and are sons of God, being sons of the resurrection. (Luke 20.35-36).

OTHER PROPHECIES in this Group: Psalms 15.1-5; 43.3-4; 51.18-19; 84.2,4,10; Isaiah 66.20-21; Jeremiah 33.14-21; Ezekiel 20.40; 42.14; Zechariah 3.6-7; Malachi 3.1-4; 1 Peter 2.9; Revelation 5.9-10.

GROUP 37

The Law in the Kingdom

Unlike our English law, which needs continual amendment, the Law of God, as given to Israel through Moses at Mount Sinai, was perfect for the control and direction of that nation and worked without a single hitch for more than 1,400 years. As the scriptures declare:

The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is sure, making wise the simple. (Psalm 19.7).

In man's present state, a stern law is essential to restrain the natural impulses of sin's flesh and to provide adequate punishment for evil-doers. The Law of Moses demanded the death penalty for no less than ten different offences; and heavy fines or beating with rods for others. 'Judgements are prepared for scorners and stripes for the back of fools'. (Proverbs 19.29). There were no terms of imprisonment.

At his first coming, Jesus declared:

Think not that I am come to destroy the Law or

the prophets: I came not to destroy but to fulfil. For verily I say unto you, *'Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the Law, till all things be accomplished'*.

Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven: but whosoever shall do and teach them, he shall be called great in the Kingdom of Heaven. (Matthew 5.17-19).

Concerning Christ's return in power, it is written:

Behold My servant, whom I uphold, Mine elect, in whom My soul delighteth: I have put My Spirit upon him: he shall bring forth judgement to the Gentiles . . . The Lord is well pleased for his righteousness' sake; HE WILL MAGNIFY THE LAW, AND MAKE IT HONOURABLE. (Isaiah 42.1,21, A.V.).

Elijah will already have come (see Part 1, Group 8) and *turned back the hearts of the people to God*, thus bringing an answer to that prayer of Solomon at the first temple:

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us: that *He may incline our hearts unto Him*, to walk in all His ways, and to keep *His commandments*, and *His statutes*, and *His judgements*, which *He commanded our fathers*. (1 Kings 8.57-58).

Because of some changes in the priesthood (as already mentioned in Group 36), some amendments will be required in the Law as given through Moses, as Paul indicated when he wrote:

For the priesthood being changed, there is made of necessity a change also of the Law. (Hebrews 7.12).

but, apart from these comparatively small alterations, it may be that Christ will honour his Father by demonstrating to all nations that the Law which God gave to Israel thousands of years ago is still perfectly adapted to man's needs:

So that the Law is holy, and the commandment holy, and righteous, and good. (Romans 7.12).

He (Christ) shall not fail nor be discouraged, till he have set judgement in the earth; and the isles shall wait for his Law. (Isaiah 42.4).

In the past, the nation of Israel often failed or neglected to keep the Law because the Levite priests failed in their duty to

teach it and/or enforce it. By contrast, in the Kingdom of God both Jews and Gentiles will be under the rule of immortal Melchizedec-type king-priests who will ensure that every people in every land keep Christ's Law. This firm discipline will prove to be a perfect blessing to all mankind: securing for them God's blessing on all their enterprises; world-wide peace and unlimited prosperity.

"And though the Lord give you the bread of adversity and the water of affliction, *yet shall not thy teachers be hidden any more*, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, "THIS IS THE WAY, WALK YE IN IT"; when ye turn to the right hand, and when ye turn to the left. (Isaiah 30.20-21).

OTHER PROPHECIES in this Group: Psalm 1.1-2, 5-6; 2.10-12; 9.7-8; 101.3-8; 119.1-2; Ecclesiastes 8.11-13; Malachi 4.4; Matthew 4.4; Acts 3.21-23; Revelation 2.26-27.

GROUP 38

Pilgrimages to the Temple at Jerusalem. Sacrifice. Homage to Christ.

Mankind, in their search for fair and just government, have established democracies in which the elected representatives of the people devise and pass laws designed to direct and restrain the lives of their fellow citizens. Because their laws seldom take account of the perfect laws of God, their man-made legislation is constantly in need of revision.

When Christ has promulgated his law to all nations the mortal inhabitants of every kingdom will be required to make a periodic journey to Jerusalem to worship in the Great Temple there and to pay homage to the Great King. It is evident from the prophecies that the majority will welcome this opportunity:

But in the latter days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; *and peoples shall flow unto it*. And many nations shall go and say, 'Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and *He will teach us*

of His ways, and we shall walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. (Micah 4.1-3).

Also the strangers (Gentiles), that join themselves to the Lord, to minister unto Him, and to love the name of the Lord, to be His servants, every one that keepeth the sabbath from profaning it, and holdeth fast by My covenant; *even them will I bring to My holy mountain*, and make them joyful in My house of prayer; *their burnt offerings and their sacrifices shall be accepted upon Mine altar*: for Mine house shall be called an house of prayer for *all* peoples. The Lord God which gathereth the outcasts of Israel saith, 'Yet will I gather others to him, beside his own that are gathered'. (Isaiah 56.6-8).

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, **SHALL ALL FLESH COME TO WORSHIP BEFORE ME**, saith the Lord. (Isaiah 66.22-23).

RESTORATION OF ANIMAL SACRIFICE

Some have expressed surprise that animal sacrifice will be reinstated in the coming age. From the beginning of the history of fallen man, God has laid down the fundamental principle that 'apart from the shedding of blood there is no remission of sin' (Hebrews 9.22). After Adam and Eve had transgressed God's commandment, He passed judgement upon the man saying:

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return . . . And the Lord God made for Adam and for his wife coats of skins, and clothed them. (Genesis 3.19-21).

The slaying of the animals provided a covering for them, and it was a pattern of things to come: pointing forward to the perfect sacrifice of Jesus Christ, not this time as *a substitute for* but as *a representative of* the fallen race. So the apostle Paul declared:

For it is impossible that the blood of bulls and goats should take away sins. Wherefore when he

(Jesus) cometh into the world, he saith, 'Sacrifice and offering Thou wouldest not, but a body didst Thou prepare for me; in whole burnt offerings and sacrifices for sin Thou hadst no pleasure: then said I, Lo, I am come (in the roll of the book it is written of me) to do Thy will,) God . . . He taketh away the first, that he may establish the second. (Hebrews 10.4-9).

The animal sacrifices before the first coming of Christ therefore *pointed forward* to his own, and those to be offered during the coming age will *point back* to his perfect offering on behalf of our fallen race.

Further evidence that there will be animal sacrifice in the millennium may be seen in the following passages:

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples: but the Lord shall arise upon thee, and his glory shall be seen upon thee . . . *All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.* (Isaiah 60.1-2,7).

This is *the day* (millennium) which the Lord hath made; we will rejoice and be glad in it . . . Blessed be he that cometh in the name of the Lord (Christ—Matthew 23.39): we have blessed you out of the house of the Lord. The Lord is God, and he hath given us light: *bind the sacrifice with cords, even unto the horns of the altar.* (Psalm 118.24-27)

THE LORD, WHOM YE SEEK, shall suddenly come to his temple; and the messenger of the covenant, whom ye delight in, behold he cometh, saith the Lord of Hosts . . . And he shall sit as a refiner and purifier of silver, and *he shall purify the sons of Levi*, and purge them as gold and silver; and they shall offer unto the Lord offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, AS IN THE DAYS OF OLD, and as in ancient years. (Malachi 3.1-4).

HOMAGE TO CHRIST

The periodic pilgrimages of contingents from all nations to the Temple will provide also a time for homage to the Great King. The immortal priest-kings will rejoice in the opportunity to manifest their love and respect for their Elder Brother, whose sacrifice has already secured their salvation.

Having received their submission, we can anticipate that the Lord Jesus Christ,

himself, will take the opportunity to invite them to join him upon his own throne, to discuss with them the special conditions in their own kingdoms. This would accord with his promise:

He that overcometh, I will give to him to sit down with me in *my throne*, as I also overcame, and am sat down with my Father in His throne. (Revelation 3.21).

OTHER PROPHECIES in this Group: Psalms 22.27-28; 51.18-19; 65.2; 66.13-17; 68.24-32; 84.1-5; 86.8-9; 99.9; Isaiah 19.21; Jeremiah 17.24-26; 33.17-18; Zephaniah 3.9-10; Zechariah 8.22.

GROUP 39

Punishment of Disobedient Groups or Families

When Christ and his hosts have driven the invading armies of the Russian confederacy out of the vicinity of the Holy Land and when the heartland of the Roman Catholic system has been destroyed, there will still remain much territory to be conquered before all the nations of the world have been brought to acknowledge the God of Israel.

It will be recalled that in that vision given to Nebuchadnezzar, the Stone power (representing Christ and the Saints) eventually ground all other rulers to dust:

And in the days of those kings SHALL THE GOD OF HEAVEN SET UP A KINGDOM, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall *break in pieces and consume* ALL these kingdoms, and it shall stand for ever. (Daniel 2.44).

The prophet Zechariah was shown the same thing in different terms:

And again I lifted up mine eyes, and saw, and behold, there came *four chariots* out from between two mountains . . . In the first were red horses; and in the second chariot black horses; and in the third white horses; and in the fourth grisled bay horses. Then I answered and said unto the angel that talked with me, "What are these, my Lord?" And the angel answered and said unto me, "These are the four winds of heaven, which go forth from standing before the Lord of all the earth. The chariot wherein are the black horses goeth forth toward the north country; and the white went forth after them; and

the grised went forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth. And he said, "Get you hence, walk to and fro through the earth". So they walked to and fro through the earth. Then cried he unto me . . . "Behold, they that go toward the north country have quieted My spirit in the north country". (Zechariah 6.1-8).

Does that mean that Christ's Kingdom will be continually disturbed by great wars? No. We have already noticed that the reigns of the Kings David and Solomon in ancient Israel provided a type of the great Kingdom of Israel of the future. David came first as the great warrior king to subdue all the surrounding nations, so that when his son Solomon ascended the throne he had the peace in which to build the great temple of God. Thus we read:

And Solomon sent to Hiram, saying, "Thou knowest how that David my father could not build an house for the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side; there is neither adversary, nor evil occurrent. And, behold, I purpose to build an house for the name of the Lord my God, as the Lord spake unto David my father, saying, "Thy son, whom I will set upon thy throne in thy room, he shall build the house for my name". (1 Kings 5.2-5).

Thus God laid the pattern for the future. Nonetheless, the world's mortal inhabitants during Christ's reign will still retain their sin-cursed nature and, from time to time, small groups will rebel against his strict discipline. Thus we read:

And the Lord shall be King over all the earth: *in that day shall the Lord be one*, and His name one . . . And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King the Lord of hosts, and to keep the (Jewish) Feast of Tabernacles. And it shall be, that *whoso of all the families of the earth that goeth not up unto Jerusalem to worship the king, the Lord of Hosts, UPON THEM THERE SHALL BE NO RAIN*. And if the family of Egypt go not up, and come not . . . there shall be the PLAGUE, wherewith the Lord will smite the nations that go not up to keep the Feast of Tabernacles. (Zechariah 14.9-18).

Thus Christ will not need to disturb the obedient nations by moving armies to attack the rebels but will employ the powers of the

Spirit of God to bring them back to their allegiance. As to the effectiveness of these powers, it will be recalled that, centuries before the birth of Christ, Moses was empowered to use them against the mighty Pharaoh of Egypt with devastating effect. (Exodus chapters 5 to 13).

OTHER PROPHECIES in this Group: Job 21.30; Psalms 66.3; 72.9-11; 104.35; 110.1-2; 145.20; Proverbs 2.22; 13.13; Isaiah 2.4,10-12,17-18; 26.9-11,21.

GROUP 40

Conditions in the Earth During the Millennium

The word Millennium does not appear in the scriptures but is defined by the Oxford Dictionary as a 'Period of a thousand years, especially that of Christ's reign in person on earth'. This period is referred to in Revelation 20:

And I saw an angel (representing Christ and the Saints) coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for A THOUSAND YEARS, and cast him into the abyss, and shut it, and sealed it over him, *that he should deceive the nations no more*, until the thousand years should be finished: after this he must be loosed for a little time.

And I saw thrones, and they that sat upon them, and judgement was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; *and they lived, and reigned with Christ a thousand years*. The rest of the dead lived not until the thousand years should be finished. (Revelation 20.1-5).

Thus Christ and his glorified saints will enter the earth's arena to take over all power and authority and, by the power of the Spirit of God, they will quickly destroy all evildoers and eradicate every form of wickedness and vice. This will bring to an end 6,000 years of man's misrule and all the misery and suffering that it has brought to the world's inhabitants.

A SABBATH OF REST FOR THE WORLD

You will notice that this follows the Divine Pattern as established by Almighty God at the creation. That began with six days of toil by the angels of God in bringing order out of chaos; separating the seas from the dry land; planting every form of vegetation; establishing the animals, birds and fishes in their various habitats. Then, *on the seventh day*, God declared a *day of rest* from toil: *the first sabbath*. So, on the basis of a thousand years to a day, God will, through His son, the Lord Jesus Christ and the Saints, establish the Kingdom of God — that Kingdom for which Christ taught his disciples to pray. It will be another step forward in the divine plan.

It is this “seventh day” MILLENNIAL REST to which the apostle Paul refers in his letter to the Hebrews:

Let us fear therefore, lest haply, a promise being left of entering into *His rest*, any one of you should seem to have come short of it. For indeed we have had good tidings (the gospel) preached unto us, even as also they: but the word of hearing did not profit them, *because they were not united by faith with them that heard*. For we which have believed do enter into that rest; even as he hath said, As I swear in my wrath, ‘They (rebellious Israel — Psalm 95.8-11) shall not enter into *My rest*: although the works were finished from the foundation of the world . . . Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached *failed* to enter in because of disobedience, *He again defineth a certain day*, saying ‘Today if ye shall hear His voice, harden not your hearts’. For if Joshua had given them (Israel) rest, he would not have spoken of another day. *There remaineth therefore a SABBATH REST for the people of God.* (Hebrews 4.1-9).

THE WORLDWIDE BENEFITS OF THE MILLENNIUM

There are more than 120 prophecies in the Old Testament alone which describe the wonder of that new age. Here are just a selection from them:

ONE SUPREME RULER assisted throughout the world by perfected kings.

Behold, a king (Christ) shall reign in righteousness, and princes shall rule in judgement. And a

man shall be as an hiding place from the wind, and a covert from the tempest . . . *as the shadow of a great rock in a weary land.* (Isaiah 32.1-2).

(Christ’s position as The Great King has already been considered in Group 24).

A PERFECT LAW (See Group 37) Coupled with:

GUIDANCE BY THE HOLY SPIRIT

But this is the covenant that I will make with the house of Israel after those days, saith the LORD; I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people: and they shall teach no more every man his neighbour, and every man his brother, saying “Know the LORD”: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and their sin will I remember no more. (Jeremiah 31.33-34).

PERFECT INSTRUCTION BY THEIR RULERS

And though the Lord give you the bread of adversity and the water of affliction, *yet shall not thy teachers be hidden any more*, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, ‘This is the way, walk ye in it: when ye turn to the right hand, and when ye turn to the left. (Isaiah 31.20-21).

These God-given blessings will ensure that the peoples walk in righteousness and, as a result, will become the recipients of many other blessings:

SICKNESS AND INFIRMITY REMOVED

The inhabitant shall not say, ‘I am sick’. (Isaiah 33.24).

And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness. (Isaiah 29.18).

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. (Isaiah 35.5-6).

FREEDOM FROM OPPRESSION

And they shall know that I am the Lord, when I have broken the bars of their yoke, and have delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the earth devour them; but they shall dwell securely, and none shall make them afraid. (Ezekiel 34.27-28).

I will also make thy officers peace and *thine exactors righteousness*. *Violence shall no more be heard in thy land, desolation nor destruction within thy borders*; but thou shalt call thy walls

Salvation, and thy gates Praise. (Isaiah 60.17-18).

In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. *Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.* (Isaiah 26.1-3).

JOY, LONGEVITY AND PROSPERITY

For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in *that which I create*: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old . . . and they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for *as the days of a tree* shall be the days of My people, and My chosen shall long enjoy the work of their hands. (Isaiah 65.17-22).

ECONOMIC PROSPERITY

With perfect health, strength and energy, begotten of right living, the inhabitants of every land will be industrious and happy:

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands. (Isaiah 65.21-22).

Again shalt thou plant vineyards upon the mountains of Samaria: the planters shall plant, and shall enjoy the fruit thereof . . . And they shall come and sing in the height of Zion, and shall flow together unto the goodness of the Lord, to the corn, and to the wine, and to the oil, and to the young of the flock and of the herd: and their soul shall be as a watered garden: and they shall not sorrow any more at all. (Jeremiah 31.5,12).

UNITED TRUE WORSHIP

Declare ye, and bring it forth; yea, let them take counsel together: who hath showed this from ancient time? who hath declared it of old? have not I the Lord? and there is no God else beside me: a just God and a Saviour. Look unto Me, and be ye saved, *all the ends of the earth*: for I am God and there is none else. By Myself have I sworn, the word is gone forth from My mouth in righteousness, and shall not return, that UNTO ME EVERY KNEE SHALL BOW, every tongue shall swear. Only in the Lord . . .

is righteousness and strength: even to Him shall all men come, and all they that were incensed against him shall be ashamed. (Isaiah 45.21-24).

REMOVAL OF THE LANGUAGE BARRIER

For then will I turn to the peoples *a pure language*, that they may all call upon the name of the Lord, to serve Him with one consent. (Zephaniah 3.9).

THE BRUTE CREATION TAMED

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; *and a little child shall lead them*. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. (Isaiah 11.6-9).

OTHER PROPHECIES in this Group: Isaiah 9.4-7; 12.3-6; 32.18; 33.5; 54.13; 55.12; Zechariah 9.9-10; 13.1-3.

GROUP 41

The Last Days of the Millennium. Final Revolt

To understand the strange developments at the conclusion of Christ's glorious reign we must bear in mind the natural ungratefulness of human nature (2 Timothy 3.2) and the very long period that will have elapsed since the world was ruled by flesh and blood. From the re-establishment of the Throne of David and the overthrow of the kingdoms of men, more than a thousand years will have elapsed.

During that long period the population of the earth will have consisted of two separate and distinct groups:

- i) The smaller one, comprising Christ and his immortalised co-rulers, holding all power and authority, and
- ii) The much larger number, the mortal populations of the world, with their inferior sin-cursed nature firmly restrained and ruled according to the Law of Christ. They will have before

them *the prospect of eternal life* and equality with their rulers subject to Christ's approval of their respective records at his final judgement, at the end of the millennium.

Those words of the apostle Paul will still apply:

Now this I say, brethren, that flesh and blood cannot *inherit* incorruption. (1 Corinthians 15.50).

To inherit is to receive by legal descent or succession, but (with the one exception of the Lord Jesus Christ) all have sinned and come short of the glory of God and are, therefore, dependent upon God's mercy and of being justified by His grace through the redemption that is in Christ Jesus (Romans 3.23-24). A change of nature is essential.

We who have lived in these last years of the Kingdoms of Men are only too well acquainted with the inborn wickedness of human nature and perceive the age-old truth of those words through the prophet Jeremiah:

O Lord, I know that the way of man is not in himself, it is not in man that walketh *to direct his steps*. (Jeremiah 10.23).

but those who have only known the ideal conditions under Christ and the Saints may be tempted to say:

Let us break their bands asunder, and cast away their cords from us. (Psalm 2.3).

It would appear from the following prophecy that at the very end of the millennium Christ and the saints will have gathered at Jerusalem. It may even be as a final test of the loyalty of their respective peoples.

And when the thousand years are finished, Satan (the adversary) shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, God and Magog, (an inclusive term for all the Gentile nations) to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the *camp of the saints about, and the beloved city*: and fire came down out of heaven, and devoured them. And the devil (diabolos: the slanderer or false accuser) that *deceived them* was cast into the lake of fire and brimstone, where are also the beast and the false

prophet; and they shall be tormented day and night for ever and ever. (Revelation 20.7-10).

OTHER PROPHECIES in this Group: Psalms 140.8-13; 146.3-4; 1 Peter 1.24-25.

GROUP 42

Last Resurrection and Gathering to the Final Judgement

In Part 1 of these booklets (Groups 1 to 5) we considered those prophecies which refer to Christ's first great work at his return: the raising, gathering and judging of all those who, from the time of Adam, had — by their knowledge of God's will — become responsible for their behaviour. We returned to the subject in this booklet (Group 22) under the heading "The First-fruits unto God". In that same group we noted that, following Christ's judgement, "The rest of the dead lived not until the thousand years (of Christ's millennial reign) should be finished". (Revelation 20.5).

We now come to the end of the Millennium and the day of resurrection for those who have lived and died since Christ's former judgement and the gathering from amongst the living of all the mortals who will have lived in the Kingdom. This time *all* the latter will be responsible because all of them will have been instructed either by the Saints or by the Spirit of the Lord, as it is written:

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I WILL PUT MY LAWS INTO THEIR MIND, and on their heart also will I write them: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his fellow-citizen, and every man his brother, saying, "Know the Lord": *for all shall know Me*, from the least to the greatest of them. (Hebrews 8.10-11).

Of this final judgement at the end of the millennial reign of Christ, John tells us:

And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of

life: and the dead were judged out of the things which were written in the books, *according to their works*. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man *according to their works* . . . And if any was not found written in the book of life, he was cast into the lake of fire. (Revelation 20.11-15).

As at the judgement before the Millennium, there will be some who are approved for their good works and others rejected for their evil deeds, as we read:

He that overcometh shall inherit these things; and I will be his God, and he shall be My son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death. (Revelation 21.7-8).

OTHER PROPHECIES in this Group: Isaiah 45.22-23; John 6.37-40; 17.1-2.

GROUP 43

Christ Surrenders All Authority to God

To understand this group we must keep clearly in mind three important factors:

a) THE SUPREME DEITY

The whole of the scriptures, both Old Testament and New, clearly teach that there is but ONE GOD, by whom all things were created and by whose universal Spirit all things subsist and are controlled. He is thus THE FATHER OF ALL, who dwells in unapproachable light.

- * The widely held doctrine of a Holy Trinity of three co-equal Gods (God the Father, God the Son and God the Holy Ghost) is nowhere taught in the Holy Scriptures and is contrary to what God has revealed therein. The only passage which appeared to support this theory (1 John 5.7, A.V.) is now known to be spurious and, as such, has been omitted from the Revised Version, and all modern versions.

The foundation for the belief in One Supreme Being is clearly set forth:

i) MOSES wrote:

Hear, O Israel: the Lord our God is ONE LORD. (Deuteronomy 6.4);

ii) Through the prophet ISAIAH God declared:

I am the Lord, and *there is none else; beside me there is no God*. (Isaiah 45.5).

iii) JESUS CHRIST taught:

This is life eternal, that they should know Thee, *the only true God*, and him whom Thou didst send, even Jesus Christ. (John 17.3), and

iv) The apostle PAUL wrote to Timothy:

For there is ONE GOD, and one mediator between God and men, the man Christ Jesus. (1 Timothy 2.5 A.V.).

b) JESUS CHRIST, the Son of God, was brought into being by the operation of the Spirit of God upon the virgin Mary:

And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the Power of the Most High shall overshadow thee: wherefore also *that which is to be born* shall be called holy, the Son of God. (Luke 1.34-35).

By the same power God anointed him and dwelt in him, and spoke through him (Hebrews 1.1). *The man* was the son, whose existence dated from the birth of Jesus. *The Deity* dwelling in him was the Father, who, without beginning of days, is alone eternally pre-existent. Thus the apostle Peter said to the Jews, after Christ's resurrection and ascension to heaven:

Ye men of Israel, hear these words: Jesus of Nazareth, *a man approved of God unto you* by mighty works and wonders and signs, which *God did by him in the midst of you*, even as ye yourselves know. (Acts 2.22).

During his ministry on earth, Jesus had acknowledged:

I can of myself do nothing. . . I seek not mine own will, but the will of Him that sent me. (John 5.30).

The words that I say unto you I speak not from myself: but the Father abiding in me doeth His works. (John 14.10).

I go unto the Father: for the Father is greater than I (John 14.28).

c) THE END OF CHRIST'S REIGN

During his reign of one thousand years Christ, aided by his glorified brethren, completes the training of the rest of those

whom God will have called to His kingdom and glory. He then surrenders all authority to God:

Then cometh the end, when he shall deliver up the Kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For He (God) put all things in subjection under his feet. But when He saith, All things are put in subjection, it is evident that He (God) is excepted who did subject all things unto him. And when all things have been subjected unto him, THEN SHALL THE SON ALSO HIMSELF BE SUBJECT TO HIM (God) that did subject all things unto him, that GOD may be all in all. (1 Corinthians 15.24-28).

So Christ himself had taught:

For that which concerneth *me* hath fulfilment. (Luke 22.37).

OTHER PROPHECIES in this Group: Psalm 72.17-19; Isaiah 45.18; Luke 20.35-36; 1 Corinthians 3.23; 11.3; Ephesians 1.3.

GROUP 44

The Earth Enters Its Final State. God All In All.

During the Millennium Christ and his perfected companions will have lived and reigned over the mortal nations in all the glory of the divine nature, directing their peoples with perfect wisdom. Yet, as we have already considered in Group 41, the human nature of all the mortal peoples — in spite of all these advantages — will have proved itself to be incorrigible.

The prophet Isaiah wrote:

The wicked are like THE TROUBLED SEA; for it cannot rest, and its waters cast up mire and dirt. (Isaiah 57.20).

So, in the symbology of the Apocalypse, we read of the final state beyond Christ's millennial reign:

And I saw a new heaven and a new earth (the third): for the first heaven and the first earth are passed away; and THE SEA IS NO MORE. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne, saying, 'Behold, the tabernacle of God is with men, and He shall dwell with them, and they

shall be His peoples, and GOD HIMSELF SHALL BE WITH THEM, and be their God: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away'. (Revelation 21.1-4).

The time will have arrived of which Jesus spake in his sermon on the mount, and in its final and complete state:

Blessed are the meek: for THEY SHALL INHERIT THE EARTH. Blessed are they that hunger and thirst after righteousness: for they shall be filled... Blessed are the pure in heart: for they shall see God. (Matthew 5.5-8).

Although Jesus Christ will have completed the three great tasks entrusted to him (as Prophet, Priest and King), yet his pre-eminence in God's purpose in this earth will still be recognised: John tells us:

I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. (Revelation 21.22-23).

And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): And THEY SHALL BRING THE GLORY AND THE HONOUR OF THE NATIONS INTO IT: and there shall in no wise enter into it anything unclean, or that maketh an abomination and a lie: but only they which are written in the Lamb's book of life. (Revelation 21.24-27).

GOD'S MEMORIAL NAME

The grand purpose of Almighty God has never changed from the beginning. It is to fill this earth, which He created, with a race of glorified Sons and Daughters, each rejoicing in the possession of His own divine nature.

This purpose was made known in God's covenant with Abraham, but until nearly 430 years after the typical confirmation of that covenant (Genesis 15.9-21) God was only known to His servants by the name AIL-SHADDAL, The Strength of the Mighty Ones. But when the time had come to rescue Abraham's descendants from Egypt, an angel was sent to inform Moses

of a new name by which God would remind His people of His great purpose with them. The new name was EHYEH ASHER EHYEH, I will be who I will be.

The word ASHER in the memorial is the relative pronoun 'WHO'; and is both singular and plural, masculine and feminine. It stands, therefore, for a multitude — *of perfected Sons and Daughters of the Most High*. The parallel text is in chapter 6:

I will take you to me FOR A PEOPLE, and I will be your ELOHIM: and ye shall know that I am YAHWEH (I will be) your God. (Exodus 6.7).

The angel said to Moses:

Thus shalt thou say unto the Children of Israel, 'YAHWEH, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob, hath sent me unto you. This is my name (LEOLAHM) for the hidden time, and THIS IS MY MEMORIAL (LEDOR DOR), for a generation of the race'. (Exodus 3.15).

THE ILLUSTRATION IN THE CASE OF JESUS CHRIST

But now hath Christ been raised from the dead, the firstfruits of them that are asleep.

For since by man (Adam) came death, by man (Christ) came also the resurrection of the dead. . . . But each in his own order: Christ the firstfruits: then they that are Christ's, at his coming. (1 Corinthians 15.20-23). The apostle John, speaking of the risen Christ, wrote:

The life was manifested, and we have seen, and bear witness, and declare unto you the life, THE ETERNAL LIFE, which was with the Father and was manifested to us. (1 John 1.2).

The same apostle speaking of the hope of true Christians:

Behold what manner of love the Father hath bestowed upon us, that we should be called Children of God, and it is not yet made manifest what we shall be. We know that, if (A.V. when) HE shall be manifested, WE SHALL BE LIKE HIM; for we shall see Him even as He is. (1 John 3.1-2).

Then shall the Son also himself be subject to Him (God) that did subject all things unto him, that GOD may be ALL IN ALL. (1 Corinthians 15.28).

OTHER PROPHECIES in this Group: Psalm 37.29; Isaiah 35.10; 51.11; 65.17; 2 Corinthians 12.1-4; Ephesians 1.17-23; Revelation 7.16-17; 22.3.

Of our dear Lord it is recorded that "*for the joy that was set before him* he endured the cross, despising shame, and hath sat down at the right hand of the throne of God". (Hebrews 12.2).

It is hoped that this gathering together of those prophecies which have yet to be fulfilled will help us to follow his example, in faith and patience.

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