

# THE DIVINE WAYS

WITH

THE JEW, THE GENTILE, AND THE  
CHURCH OF GOD,

FROM

Adam to the Millennium.

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IN approaching the Word of God, it is of the last moment that we exercise the spirit of the Bereans. The Bereans received the Word with all readiness of mind, and searched the Scriptures daily, to see whether the things they heard were according to that standard. It is often found that Christians come to the Scriptures with pre-conceived opinions; and anything that clashes with them is at once rejected, or anything new is often condemned, without even a reasonable hearing. Now, I say, this is not receiving the Word with all readiness of mind, neither is it searching the Scriptures, to see if it be so or not. To expect such a spirit to get on in Divine knowledge is quite hopeless. It is simply impossible. I do not say you are to receive all you read in this paper, but I do ask an attentive and prayerful reading. I ask you to hold your minds in *readiness* to receive anything that God declares, however it may clash with previously received

impressions. I hope to give Scripture for all I state.

In order to understand the truth of God in general, and prophecy in particular, it is necessary to know how rightly to *divide* the word of truth, and not to jumble it together (2 Tim. ii. 15). God's economy with man is divided into several periods or dispensations, having characteristics peculiar and distinct to each. We shall hope to consider these divisions in the course of **this paper.**

The Church of God, I believe, is the key to prophecy; and I believe it is impossible to understand prophecy until the peculiarity and the uniqueness of the church of God is apprehended. Unless we rightly understand the distinctive feature of this present dispensation of the grace of God—that is to say, a taking out of the whole world a people to his name, forming that people into one body, which is the completement, the development, or the fulness of Him who filleth all in all, which body has been predestinated to the praise of the glory of his grace, and is to be in the future throughout all future ages (and now indeed in some measure) the reflection of the Divine glory, and the manifestation of all the perfections of the person of the Christ of God. It is the one pearl of great price to be the great ornament in heaven, the chief treasure of the heart of Christ. I say unless we understand this, the Scriptures of prophecy are but confusion.

Having thus discharged my mind of these

preliminaries, I proceed to the question before us. At what period does Matt. xxv. apply?\*

Now at the close of the millennium there will have been eight dispensations or periods in the dealings of God with man. I will as briefly as possible run through them; the earlier ones will need but a very few remarks.

The Adam in innocency forms the first dispensation. Man created in the image of God, and woman built out of and in the image of the man, bone of his bone and flesh of his flesh, formed *the* Adam. God called *their* name Adam. This, I need scarcely say, is a type of Christ and the Church forming one body—the Christ of God, or the second Adam, as taught in Ephes. v. They were placed in the garden, blessed with earthly blessings, having all creation in willing subjection, and enjoying in some measure communion with God the Creator. One thing was given them as a test of their fidelity. Do this, and die. They failed; they distrusted God, and therefore God drove them from the garden, and in mercy put cherubims at the entrance of Eden, lest they should go back and take of the tree of life, and live for ever in a state of misery. God had something better in store for man, and therefore declared that the woman's seed should bruise the serpent's head.

Man as a sinner, driven from the presence of God, to the time of Noah, forms the second period

\* This was the question which led to the writing of this tract.

or dispensation. Man did not improve, but went on from bad to worse, until all flesh had become corrupt before God, and the earth was filled with violence. Noah, however, finds grace in the sight of God, and who, with his wife, sons, and their wives, is saved in the ark, while all the rest are destroyed by the flood. Thus the two first dispensations close with sin and judgment. Be it, however, remembered that Enoch was caught away before the judgments on the earth—as a type of the Church caught away before the troubles yet to come. So, too, be it remembered, that there were a few owned of God on earth, who passed through the flood in safety—a type, I believe, of the remnant of Jewish saints who will pass through the great tribulation under the protection of God.

Noah leaves the ark, and a new dispensation commences. God establishes his first covenant with man. “Behold, I do establish my covenant with you, and your seed after you. I do set my bow in the clouds, and it shall be a token between me and the earth.” This is the first covenant mentioned in Scripture. It is a *free* and *unconditional* covenant; it was based on sacrifice; it is an everlasting covenant which shall not fail. “And Noah builded an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man’s sake; for the imagi-

nation of man's heart is evil from his youth; neither will I again smite any more every living thing as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii. 20—22).

The specific characteristics of this dispensation are stated in Gen. ix. The fear of us and the dread of us is to be upon every animal. Every moving thing that liveth to be meat. Flesh and the life thereof shall not be eaten. Man's blood shall be avenged by man.

In spite of all this expression of God's love man did not improve, but grew still worse. Not only did corruption and violence go on, but now he sets aside the only true God. In a spirit of concerted and determined independence man sought to establish a centre of his own, as seen in the tower of Babel. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad on the face of the whole earth" (Gen. xi. 4). In judgment God came and confused their language. Still they repented not, but went on in increased opposition to God until the time of Abram's call, when all, including the father of Abram and his house, were sunken in idolatry (Josh. xxiv. 2). All flesh had again departed from God.

What was God then to do? He had blessed man in the garden, but man distrusted his God. In Noah's time God looked on the earth, and

it was filled with corruption and violence. Now a third time He beholds man, and all have declared themselves against God and in favour of idols. What then, I ask, is God to do? Blessing has failed to secure the heart of man to God. Judgment has failed too. The only thing that God can do, if He is to have any of mankind as his own, is to put forth his sovereignty and power, and compel those to follow and serve Him whom He will. For two thousand years God had dealt with man universally, and man had only proved himself to be opposed to God in spirit, soul, and body. So now God comes in in grace, and says, I will take up a family and nation, and see whether man will serve me then. Hence we find God calling out Abram from his country and father's house, to a land that He would show him (Gen. xii). Abram obeys the call, and leaves his country to walk a path of faith, God promising him the land, and to make of him a great nation. Thus a new dispensation commences. Abram beget Isaac, and Isaac beget Jacob, and Jacob beget the twelve patriarchs, who went down into Egypt, and there became a great nation, but under the power and dominion of a Gentile monarch. A Pharaoh who knew not Joseph, neither Joseph's God, kept them in bondage, and dealt very hardly with them. They cry to their God, who hears their cry and raises up Moses, who under God delivers a redeemed people out of Egypt to walk a life of faith with God. They are delivered and pass through

the Red Sea and the wilderness until they come to Mount Sinai, where a new state of things commences—a *fourth dispensation*; they have been walking by faith, now it is to be by rule. God here offers his people the law, saying, Do this and live. I say God offered them the law, and they accepted it. The law was not pressed upon them. I believe Israel might have refused it; nay, I think they ought to have done so. They willingly accepted the offer, saying, All this we will do (Exod. xix. 8). Thus giving up a life of faith, and setting themselves to obtain and keep by their own efforts what really depended upon the promise of God to Abraham. This was a simple impossibility, and happily the promise to Abraham stands good, and the law which was given four hundred and thirty years after cannot disannul it (Gal. iii. 17). God will be true to his promise, however man may have failed. The life and walk of faith was however set aside for a time. God's people were under law in order that they might in a more decided manner than ever be concluded under sin; so that, after all, the promise by faith of Jesus Christ might come on them that *believe*. However, until faith came they must be kept under law, shut up unto the faith which was to be revealed. (Gal. iii. 22—25).

All the promises to Abraham will be fully verified. The land was specially named to him as his portion. Stephen tells us, that he had not had so much as to set his foot on. I believe God will be true to this promise, and the day will yet



come when the land will be Abraham's ; the law will not disannul the promises.

Israel, then, having accepted the law, Moses returns to God, who writes it on two tables of stone—a law which was a ministry of condemnation and death ; given that the offence might abound, and is broken as soon as accepted (Exod. xxxii). It could not have been otherwise. The law was and is, holy, just, and good, demanding strict obedience, but they who received it were the very reverse. Man is carnal, sold under sin. His nature is corrupt, and therefore conflict must be the result in bringing the law in contact with the flesh. God had, however, ever a remnant saved by the power and operation of the Holy Ghost—a remnant according to the election of grace. So by and by, as we shall see, when Israel return in unbelief God will by his grace call out by the Holy Ghost a remnant to own Him only as the one God. Man goes on still worse. I say man, but I mean that section of mankind, the Jews, for we are now dealing with a *special* people, taken out of the world—the people and nation of God. It must be here observed, that when God is dealing with Israel, it is Israel He is dealing with, and no other people. God has one subject or object before Him at a time. This is true throughout all the dispensations. To anticipate for a moment the time in which *we* are living, God has before Him the Church, and it is the Church only that is occupying his heart and mind. By

and by He will have the Jews again as Jews. He will send a messenger to measure the temple, but the court of the *Gentiles* He will direct not to be measured, because he will be on *Jewish* ground and on *Jewish* only. Further, I find if God had fixed a time, and He had for the existence of the Jewish economy, that time He will have, and if Israel is carried into captivity by the Gentiles, as she was seven times during the Judges, these times of servitude are not recognized by God, but it is so much cancelled, or lost time.\* This can be proved, and I mention it here to justify the statement that when God deals with Jews, He deals with Jews only. God never confounds things that differ; He keeps things distinct and in their right place and order; but to return.

The Jews under law only went on worse and worse, they set aside God their ruler, and desired a king like the nations around, and God granted them their request. Under the kings there was a still greater development of man's evil nature. The true God is again set aside, and idols set up in his stead. God sent them prophets who appealed to their hearts and consciences, telling them of God's covenant with their fathers. They foretold that God would bring Israel into judgment, and purge them as silver is purged; and that in spite of all their sin and rebellion, He would finally establish his kingdom in righteousness, the Messiah He would set on his throne, who should reign before his ancients gloriously (Isa. xxiv. 23).

\* See the "Cycle of Seventy Weeks," by Sir E. Denny.

God's *Jewish* dispensation which, as we have seen, commenced with the call of Abraham, goes on up to the time of Christ, who is born a Jew of the tribe of Judah and Israel's king, but is eventually cut off. The time for the first Advent of the Lord Jesus Christ having arrived, He is ushered in, according to the prophet (Mal. iii. 1 ; John i. 6, 7), by a messenger, one who has come with a mission to prepare the hearts of the people for the coming Messiah. John preached the baptism of repentance for the remission of sins. "As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, prepare ye the *way of the Lord*, make his *paths straight*. Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God" (Luke iii. 4—6).

Now, please mark the distinct and peculiar testimony of John. John and his disciples went forth preaching, "Behold, the *kingdom of heaven* is at hand." He had come to prepare the way for the *coming King*. He had no other thought than this. His gospel was the gospel of the kingdom. He proclaimed the coming King ; the law prophesied until John (Matt. xi. 13), but John was more than a prophet (Matt. xi. 9), and he *declared* the immediate approach of the kingdom—not prophesied of it, but declared it. He looked, and Israel looked too, and some were

really waiting for the establishment of the millennium. The law and the prophets were until John, and since that time the kingdom of God is preached or proclaimed (Luke xvi. 16). As for the coming of Jesus, to die for our sins, was not at all clearly before them. The disciples of our Lord Himself did not understand this. They would have kept Him from going to the cross if they could (Matt. xvi. 22). They were expecting the *kingdom*, and were very much perplexed when Jesus was crucified, supposing that it had been He who would have redeemed Israel (Luke xxiv. 21). John, for his testimony to the truth, was cast into prison, whereupon (Luke iii. 9—23) Christ comes forth, full of grace and truth, *introducing a new dispensation* (John i. 14). The law was given by Moses, grace and truth came by Jesus Christ (John i. 17). The law and the prophets were *until John*—Christ was the *end* of the law (Rom. x. 4). Grace, which is in opposition to law, and can have no affinity to it whatever, came by Jesus Christ, *introducing* what the Scripture calls the dispensation of the *grace* of God (Eph. iii. 2). Grace and law lose their essential nature and characteristics the moment it is attempted to unite them (Rom. xi. 6). They will not amalgamate. It is a dispensation of grace—*grace reigning through righteousness* (Rom. v).

The mission of Moses, then, was one of law—a law of condemnation and death (2 Cor. iii. 7—9); that of Christ was one of grace and truth—life, justification, and peace (Rom. v. 1—18). He

came, a fountain filled with them, to bring in a new order of things, to set aside the old. He came, not to repair the old creation, but as Head of a new creation. Man, in all previous times, whether under blessing or judgment, was only proved to be altogether bad. Now God comes in grace, and brings in a new creation, the second Adam as head thereof. The Jews had, as we have before said, accepted the law, which is not of faith; and they were therefore shut up to the faith which was, at a future time, to be revealed. That time has now come. The law could not give life, and therefore Christ, the end of the law, has come—Himself the life. Faith has again come, and, consequently, the law is set aside. The law was Israel's schoolmaster (and a pretty smart rod he had too); but now Christ has come, and has revealed faith, to which faith the promise is now verified. Faith, I say, is revealed, and there is no more shutting up to it, but there is perfect liberty; and happy indeed are they who will stand fast in that liberty wherewith Christ has made them free. If the Son make us free, we are free indeed (John viii. 36; Gal. v. 1).

The mission of Moses kept God concealed; Christ, who is in the bosom of the Father, has come to declare Him (John i. 18). He has come as the Word of God, the image of the invisible God, to manifest Him who is love, the God of all grace. Hence, the moment that Christ died on the cross, and there satisfied the claims of Divine righteousness, the veil of the temple was rent in

twain from the top to the bottom, the floodgates of God's love were burst asunder, and out came the blessing full and free, and that according to the perfection of his own nature.

The mission of Jesus was, nevertheless, one in its character with that of John the Baptist. Indeed, they were identically the same. "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee" (Mark i. 1, 2). John proclaimed the coming kingdom; Christ came as the *King*. He was born *King* of the Jews. The Gentiles came asking, "Where is He that is born *King* of the Jews?" Heaven was interested too in this, for it was a star that guided these Gentiles. Jesus and his disciples proclaimed, like John, "Behold, the *kingdom* of heaven is at hand." These twelve Jesus sent forth, and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6). The sermon on the mount, as it is called, is but a detailed statement of the behaviour which will become those who shall be in the *kingdom*. The Jews, Samaritans (John iv. 25), and Gentiles were in expectation that Christ would set up his *kingdom*. The prayer of the disciples commonly called the Lord's Prayer was in view of the kingdom. They prayed, "Thy kingdom come; thy will be done in earth as it is in heaven." And then the

ascription of glory to God; "Thine is the kingdom, and the power, and the glory," has yet to be manifested. But when Christ the King came to his own nation, his own received Him not. In due time, according to the prophet, He presents Himself to Israel as *King* at the entrance of Jerusalem (Matt. xxi). The triumphant cry goes up, "Hosanna to the Son of David; blessed is He that cometh in the name of the Lord." When Jesus, however, arrives at the city, another cry is heard, "Crucify Him, crucify Him! away with Him, away with Him!" Pilate asks, "Shall I crucify your *King*?" The reply is more intense than ever, "Away with Him, crucify Him! We will not have this man to reign over us." Jesus as *King* of the Jews is rejected.

Now please to notice the course of this rejection, and its result, for this is important. In Matt. xi. and xii. we see Jesus rejected first by his own. In consequence of this, we find Him in Matt. xiii. sitting in a ship on the sea (the sea being a figure of peoples and nations, Rev. xvii. 15), having multitudes before Him, declaring the parable of the sower, showing Christ's purpose to set aside Israel as such, and to take a people to his name out of all nations and peoples. In Matt. xv. we have grace going out to Gentiles, Jesus having left Jerusalem, and departed to the coasts of Tyre and Sidon. Though He never left Jewish ground while here, it was to the coasts of Gentile territory He went. In Matt. xvi. 18 we have the first mention of the Church,

and Christ's purpose to build it is declared for the first time, but it is all based upon his rejection. While the Jews are owned of God as Jews, this new thing cannot be taken up. And Christ will still hold on with the Jews as long as He can; they shall have every opportunity; and it is not until they declare their determination not to have Him that He speaks of the Church. He, however, tells them, and this is very important, as it will be yet fulfilled, "Though you reject me, yet 'if another shall come in his own name, him ye will receive'" (John v. 43). Then, in Matt. xvii., we have a glimpse of the kingdom in the transfiguration. In Matt. xxi. Jesus presents Himself to Israel as their king, and is rejected. In Matt. xxiii. (note verse 13) Israel is cast off—"O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. xxiii. 37—39). Matt. xxvi. to the end is the record of the further rejection, the crucifixion, and the resurrection of the King of the Jews, and that dispensation closes. This is a very important and emphatic full stop—a momentous period.

Christ went to heaven, and is now seated, not on his own throne, but on the Father's throne



(Rev. iii. 21), having been rejected and turned out of the world. He has postponed his reign for a time. He will, however, yet come forth King of kings and Lord of lords, and all shall know Him, from the least to the greatest.

Now, it must be mentioned that the Lord made three statements before He left the earth—two to his disciples and one to the Jews; and to these I now call attention.

To the Jews he said, "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: *that upon you* may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar" (Matt. xxiii. 29—35). This is the declaration of the great tribulation, but it is upon the *Jews* as such, for their rejection of Christ, and not upon his disciples.

To the disciples He promised—first, “I will come again and receive you to myself” (John xiv. 3); secondly, “Tarry in the city of Jerusalem until ye be endued with power from on high” (Luke xxiv. 49). This is very different to what was said to the Jews who rejected Him. The Lord, however, in Matt. xxiv., xxv. told his disciples privately, and in detail, what would happen to Israel and the nations. Though thus cut off, the promise of God to Abram standeth sure, and God will yet be true to all He has said. Thus the Jews are now set aside for a time. What, then, has been taking place since their rejection? The Scriptures go on to tell us that a new dispensation commenced, that of the Holy Ghost—the period in which we are now living.

Now when the day of Pentecost was fully come, while the 120 disciples were in an upper room, sitting and holding a prayer-meeting, the ascended and glorified Jesus fulfilled the promise, and the Holy Ghost descended to the earth, and baptized the disciples into one body (1 Cor. xii. 13). Three thousand souls were born again on that day, through the preaching of Peter, and these three thousand were added—added to what? to Israel as a nation? No, for that had been set aside. They were added to the *Church* (Acts ii. 47), to that new thing which our Lord declared in Matt. xvi. He would build. In this second of Acts we have the first historical mention of the Church; and this is the beginning of the seventh dispensation, the one in which we are now living;

the peculiarity of which is the dwelling of God the Holy Ghost on the earth; not in temples made with hands (Acts xvii. 24), as in Judaism; neither in incarnation, as in the days of the Son of Man, who was the temple of God then (John ii. 19), but He now dwells in a temple which He is building of living stones, hewn out of all nations and peoples, a spiritual house (Eph. ii. 21, 22; 1 Pet. ii. 5). The Holy Ghost is baptizing these individual souls into one body, which is the fulness of Him who filleth all in all, bone of his bone and flesh of his flesh, and of which Adam and Eve were a type (Eph. i. 23; v. 30—32). This is a new thing altogether, never heard of until it was made known by revelation. Paul says, "How that by revelation He made known to me the mystery" (Eph. iii. 3—5). By *revelation*, not by the Scriptures. Why? That Christ should die and that Christ should rise again he got from the Scriptures (1 Cor. xv. 1, 3, 4). Why, then, I ask, was this new thing made known by revelation? For the simplest of all reasons, it was not in the Old Testament Scriptures at all. It had been kept secret from before the foundation of the world, hid in God (Eph. iii. 9). Any one reading Eph. iii. attentively cannot fail to see this. And here I repeat, that unless we clearly understand the peculiarity and uniqueness of the Church of God, the body and bride of the Lord Jesus Christ, we shall never understand prophecy. It is, I more than ever believe, the key to that portion of the Scriptures. It is this that is occupying

the mind and heart of God now. He purposed it in eternity (Eph. iii. 11). He is accomplishing that purpose now; and it will be for the display of his glory throughout all ages, world without end (Eph. iii. 21). He is forming it out of all nations, and not Jews only, "for by one Spirit are ye all baptized into one body, whether Jews or Gentiles" (1 Cor. xii. 13). Thus, then, there is at this present time on earth three things—the Jew, the Gentile, and the Church of God (1 Cor. x. 32).

Judaism was a great nation, but the Church is a body, a building of God. It is not a nation belonging to earth. God has no nation on earth now, but He is dealing with individual souls gathered out of all nations. The gospel preached by John and Christ was the gospel of the kingdom to Jews as such. But that preached now is the gospel of the grace of God (Acts xx. 24) going out to all,—all men everywhere are commanded to repent (Acts xvii. 30). It may be well, however, to point out a few particulars, in order to show how distinctly different the Church of God is from Judaism. It is everything to see this.

1. The Jew was a man in the flesh, under law, having an earthly calling.

The members of the Church of God are not in the flesh, but in the Spirit; not under law, but under grace, having a heavenly calling (Rom. viii. 9; vi. 14; Heb. iii. 1).

2. The Jew had earthly blessings in earthly places.

The Church of God has all spiritual blessings in heavenly places in Christ (Eph. i. 3).

3. The Jew, under law, fought against earthly enemies with carnal weapons (Josh.).

The Church, under grace, loves and feeds her enemies, or ought to do so, withholding carnal weapons, and fighting against wicked spirits in heavenly places, clothed with the whole armour of God (Rom. xii. 20; Eph. vi. 11, 12).

4. The Jew had an earthly place of worship, having a veil which kept the worshippers out from the presence of God.

The Church has a sanctuary above, a place of worship in the true tabernacle, which the Lord has pitched and not man (Heb. viii. 2); having no veil to conceal the presence of the Father, but the holiest of all is wide open, into which all true worshippers can enter with boldness. The heavens are open, and we see Jesus there crowned with glory and honour (Heb. ii. 9).

5. The Jew was under a law which said, "Do this, and live" (Exod. xix).

The Church is under grace, and the order is, First live, and then do (Tit. ii. 11, 12; Gal. v. 22).

6. Israel's was a *fleshly* worship (Exodus and Leviticus).

The Church is spiritual (John iv. 24; 1 Pet. ii. 5).

7. Judaism had its special priesthood (Lev. viii).

All the members of the Church are priests to God (1 Pet. ii. 5, 9).

8. Judaism was a *kingdom*, and will yet be one (Kings and Chron.).

The members of the Church are all kings (Rev. i. 6).

9. The Jew was entirely separate from Gentiles.

The Church is a combination of both Jew and Gentile (1 Cor. xii. 13).

10. The Jew was ever at a distance from God.

The Church is indwelt by God the Holy Ghost (1 Cor. vi. 19).

11. The Jews were a worldly people, though separate from the Gentiles. Only a remnant at any time were truly the Lord's.

The Church is not of the world, even as Christ was not of the world, and all its members are the Lord's (John xvii. 14; 1 Cor. xii).

12. The Jew is looking for the mid-day Sun of Righteousness to come with healing in his wings (Mal. iv. 2).

The Church is looking out for the bright and Morning Star, which rises before the sun (Rev. xxii. 16, 17).

13. The hope of the Jew was and is that Christ will come and reign over them as his kingdom (Isa. xxiv. 23).

The Church is expecting that He will come and take her to Himself, to be for ever with her Lord in glory, heirs of God and joint-heirs with Christ, and by and by to come forth and to reign *with* Him on his earthly and Jewish kingdom (John xiv. 3; Rev. v. 10).

And this leads me to the second promise of Jesus to his disciples I mentioned just now, "I will come again, and receive you to myself."

But when will He come? Doubtless, when the last member is added to the body—his body; when the last stone is put into its place in the temple. The coming of the Lord to take her to Himself is the proper hope of this unique thing—the Church, which is his body and bride. It is the catching away of Enoch before the coming tribulations and judgments. The Lord is going to have a court day—a presentation day—when He will present his bride to Himself, a glorious Church, having neither spot or wrinkle, or any such thing (Eph. v. 27). Our Queen has her presentation days, when she goes from Windsor to St. James's, and her select few go to meet her there. The Lord Himself will descend from heaven, and we shall go in the clouds to meet Him in the air. Oh, what a presentation day! What glory to Jesus then! what casting of crowns at his feet! There will be no cloud over this scene; joy will be full and lasting. The wine will not be out at that wedding, but each and all, according to their measure, will be full. "Come, Lord Jesus; come quickly." "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. iv. 16). "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change

our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 20, 21). This coming of Christ to take to Himself the Church closes this seventh dispensation, which commenced with the descent of the Holy Ghost at Pentecost.

This being fulfilled, and the Church having gone to glory, God will once more be in a position to take up his people the Jews as such, as an earthly people, for the earth and for earthly privileges and blessings, and to fulfil his unconditional covenant with Abram. They will be restored to their own land in unbelief. As to the way and manner thereof I have not been able to discover. When restored, the declaration of Jesus to the Jews concerning the tribulation will soon come to pass. It is, however, all strictly *Jewish*, and that is a point of great moment with me. The Jews will be dealt with as Jews, and all the prophecies which refer to this tribulation are emphatically Jewish. The Church is not Gentile, neither Jewish, but composed of both. Judaism is Jewish wholly, and not Gentile at all, but quite distinct. Matt. xxiii. and xxiv. is Jewish. All the woes therein were pronounced upon the Jews. Upon them all the blood of all the slain prophets is to come. Daniel's prophecy is Jewish—peculiarly so. The sealed ones in Rev. vii. are decidedly Jewish. The cry of the suffering ones in the fifth seal is a Jewish cry, "How long, O Lord, holy and true, dost Thou not



judge and avenge our blood on them that dwell on the earth?" This is no cry of the Church, who is to love her enemies, and pray for them, not against them. Does not this cry of Rev. vi. harmonize with the cry of the suffering remnant in the Psalms, that remnant being Jewish? Again, the remnant martyred for the testimony of the word in Rev. xi. are undoubtedly Jewish. They have the features peculiar to Moses and Elias. That part of the temple which God owns in Rev. xi. is strikingly Jewish, showing how God is dealing only with Jews. He directs that the court of the Gentiles shall not be measured, but left out.

Again, the Church having been removed, and the Jews once more brought upon the scene, other prophecies will be fulfilled cotemporaneous with Israel's restoration. I mean the prophecies concerning the ten kingdoms and Antichrist. The Holy Ghost and the church having left the earth, corruption will immediately set in with all possible force; the letting power will be out of the way, so that sin will have full course. The wicked will then spring as the grass, and the workers of iniquity will flourish (Psa. xcii. 7). The light will have been removed, and then darkness will cover the earth and gross darkness the people (Isa. lx. 2). The leaven will spread, and spread more rapidly than ever, until the whole be leavened. That man of sin, the son of perdition, will be revealed (2 Thess. ii. 8), who, I believe, corresponds with the little horn of Dan. vii., the

beast or eighth head of Rev. xiii., and he is that other one before alluded to, whom Jesus said the Jews would receive if he came in his own name (John v. 43). He is the individual as mentioned in Dan. ix. 27, the prince that shall confirm a covenant with Daniel's people for one week, that is, the seventieth week of Daniel. By fair speeches and promises he will succeed in obtaining the support of Israel (Ps. v. 6; xliii. 1; 2 Thess. ii. 11; Rev. xiii. 14). I do not know, but it may be that a part of the covenant will be that he should put them in their own land, on condition of their accepting him as their king. Be this, however, as it may, he will confirm the covenant for one week, and he will go forth conquering and to conquer (Rev. vi. 2).

Israel, when restored, will build their city and temple once again (Isa. lxvi. 6; Zech. viii. 9—12; Rev. xi. 1, 2); though I do not think it will be the temple of Ezekiel, which I suppose will not be built until the kingdom is established, and that some fifty miles from Jerusalem (Ezek. xlvii). This temple built by the Jews under Antichrist is seen in Mal. iii.; 2 Thess. ii.; and Rev. xi. Things will go on quietly for some time; but in the midst of the week, this prince—Antichrist—having been possessed of Satan, and become, as I believe he will, the incarnation of the devil, according to Rev. xii., will break the covenant, remove the sacrifice of oblations, and his agent, the second beast of Rev. xiii., will set up an image in this temple, and seek to make all men worship it.

Most will do so. There will be a godly remnant, who having been converted to God after their restoration by the Spirit of God, will not bow to nor worship the beast, but, on the contrary, they will set up a testimony for Christ, which will bring trial and persecution on them.

Elias, as John the Baptist (who was Elias, if the people would have received it, Matt. xi. 14), will come to proclaim Christ as the rightful King of Israel; the gospel of the kingdom, according to Matt. xxiv. 14, will once more be preached for a witness to all nations, and the end shall come, upon which the great tribulation spoken of in Dan. xii., and referred to in Matt. xxiv. 15, will take place.

According to Dan. vii. 25, this Antichrist shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time. Also according to Rev. vi., "And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for *the Word of God*, and for *the testimony* which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Also according to chap. xi., "And I will give power unto my two witnesses, and they shall *prophesy* a thousand two hundred and threescore days, clothed in sackcloth. And when they shall have

finished *their testimony*, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

(Zech. xiii. 8, 9.) Again, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judæa flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for *then shall be great tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elects' sake those days shall be shortened."

(Matt. xxiv. 15—22). The river Euphrates, too, will be dried up, to make way for the kings of the East—that is, of Media and Persia—to come up against the Jews (Rev. xvi. 12; Isa. xxi. 2).

This tribulation will go on for three and a half years; the holy city shall be trodden under foot forty-two months (Rev. xi. 2); towards the close of which the Lord will come, as we read in Matt. xxiv. 29, 30: "*Immediately after the tribulation of those days shall the sun 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 in the clouds of heaven with power and great glory.*" *All the tribes of the earth shall mourn; not the Jews only, but all the tribes of the earth. He is now coming to the nations; his previous coming was to receive to himself the Church, his bride; now it is to the nations, to deliver his people out of the great tribulation, and to preserve them from the judgments as in the days of Noah. He will hide them in the secret of his presence from the pride of man; He will keep them secretly in a pavilion from the strife of tongues (Ps. xxxi. 20). Then, as for the nations, He is coming as an eagle to the carcase. He is coming to force universal subjection to Himself, to whom a name has been given which is above every name, a name at which every knee shall bow, and every tongue confess Him to be Lord, to the glory of God the Father (Phil. ii).*

The testimony of the remnant as to the rights of Christ as King, and the two witnesses having been despised and rejected by Antichrist and the

nations, the witnesses having been slain, Christ determines to come forth and fight against those nations, and to set up his kingdom by force: to take to Himself his great power, and to reign. But He will hold back his judgments as long as He can. Judgment is his strange work, and He will withhold it until He is compelled to put it forth. He will give the nations one more chance; they have slain his witnesses; still He will send forth one other testimony. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters" (Rev. xiv. 6, 7). Thus, there will have been three distinct gospels: the gospel of the kingdom, the gospel of the grace of God, and the everlasting gospel; each distinct from the other, and having peculiarities of its own. The everlasting gospel then is proclaimed, the nations are called to own and worship the one true God, and Him only; but they still refuse, and therefore Christ comes to fight against the nations, and to gather in his own elect jewels. But will He come alone? No; He will come with all his saints. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will *gather all nations* against Jerusalem to battle,

and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, *and fight against* THOSE NATIONS, as when He fought in the day of battle. 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 to the valley of the mountains, for the valley of the mountains shall reach unto Azal; 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 SAINTS WITH THEE" (Zech. xiv. 1-5).

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh *with ten thousands of his saints*" (Jude 14).

"When Christ, who is our life, shall appear, then *shall ye also appear WITH HIM in glory*" (Col. iii. 4). "To the end He may stablish your hearts unblamable in holiness before God, even our Father, at the *coming of our Lord Jesus Christ with all his saints*" (1 Thess. iii. 13). "These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords and King of kings, and they that are *with Him* are called, and chosen, and faithful" (Rev. xvii.

14). "The *armies* which were in heaven *followed Him* upon white horses, clothed in fine linen, white and clean" (Rev. xix. 14).

And now for what is He coming? He is coming to destroy the man of sin with the brightness of his coming (2 Thess. ii. 8). "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and He had a name written that no man knew but He Himself. And He was clothed with a vesture dipped in blood, and his name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it He should smite the nations, and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God. And He hath on his vesture and on his thigh a name written, King of kings and Lord of lords" (Rev. xix. 11-16). He is coming to pour out the last vials of judgments on the nations (Rev. xv.); to bring the nations into the valley of Jehosaphat, and to plead with them there (Joel iii. 2; Isa. lxvi. 16), and to fight the battle of Armageddon (Rev. xvi. 16). Then the one shall be taken for judgment, and the other left for earthly blessing (Matt. xxiv. 37-41). It will be as in the days of Noah, the wicked will be taken away



in judgment, and the remnant left to replenish the purified earth, out of which all things that offend shall be gathered by the angels of God (Matt. xiii. 47—49). All those who have the mark of the beast shall be trodden in the wine-press of God's wrath (Rev. xiv. 9, 10; Isa. lxiii). Antichrist having thus been destroyed by the brightness of Christ's coming (2 Thess. ii.), the seven last vials of the wrath of God having been poured out upon the nations (Rev. xv.), and Christ having pleaded with them in the valley of Jehosaphat (Joel iii. 2), Israel will have been delivered, as it were, from Egypt, as of old, and will sing the song of *Moses and the Lamb* (Exod. xiv. and xv). Great and marvellous are thy works, Lord God Almighty. They will own Christ as King of nations, and that his ways have been true and just. Satan will be bound, and universal peace and joy will prevail. The second book of Psalms—that is, from Psalm xlii. to lxxxii.—if read with care and prayerful attention, will be seen to harmonize with the time of Jacob's trouble (Jer. xxx. 7)—from the time of Antichrist's rise to his fall, and the reign of peace. But what saints are these who come with Christ? Who but those caught up at the close of this present dispensation, and who are to judge the world.

Will not then the Church go through the great tribulation? I say, no. Because—

1st. When Christ comes to destroy Antichrist, and to set up his kingdom, his saints come *with Him*.

2nd. The tribulation is *Jewish* in its character, and the Church is not Jewish.

3rd. There is no condemnation to the Church. She has passed from death unto life, and shall not come into condemnation (John v. 24).

4th. Her hope is that Christ will come, and will receive her to *Himself*, and take her to heaven, to appear with Him in glory when He comes to reign, and to reign with Him.

To return, the Jews having been delivered and the kingdom set up, the nations will go forth and fetch home their brethren, the ten tribes. In answer to their prayer, perhaps on hearing of Judah's prosperity, "Turn us, O God of our salvation, and cause thine anger to cease from us" (Ps. lxxxv. 4). "Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise" (Ps. cvi. 47). "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. xi. 11). "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord" (Isa. lxvi. 20). And as nothing defiled

can enter the kingdom, the tribes, according to Ezek. xx. 33—38, will be purged before they get into the land. Israel, as the ten tribes, will have been tried by one called the Assyrian, as the little horn of the ram in Dan. viii; Isa. ix., x.

The third book of Psalms—that is, from Psalm lxxiii. to lxxxix.—corresponds with this Jewish period. Judah and Israel in the land become one nation, and Psalm cxxxiii. will have peculiar meaning. The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim (Isa. xi. 13). Christ will be the one Lord, and the kingdom will be his (Obad. xxi). And he shall be king over all the earth (Zech. xiv. 9). The temple of Ezekiel will then be built, not, however, on the old site in Jerusalem, but somewhere about fifty miles from that place. Sacrifice and a special priesthood will again be established. Then will God be pleased with the sacrifices of righteousness, and burnt offering and whole burnt offerings: they shall then offer bullocks upon his altar (Ps. li. 19). The great day of atonement will be kept, when Isa. liii., Zech. xii., and Ps. li. will have a meaning and application but little understood now.

Christ will be a priest too, as well as king. He will be the true Melchisedec, who will, as in days of old, come forth and bless his people the children of Abraham, after the battle with the nations and the deliverance of Lot. Jesus, the

true Melchisedec, will sit as a priest on his throne (Zech. vi. 13), king of peace, king of righteousness. His reign will be characterized by strict and uncompromising holiness and justice. His name will be the Lord our righteousness. The name of the city will be the city of righteousness (Isa. i. 26), the Lord our righteousness (Jer. xxxiii. 16). This king will reign in righteousness (Isa. xxxii.), and his sceptre will be a sceptre of righteousness (Heb. i). The girdle of his loins will be one of righteousness (Isa. xi. 5), and his people will walk in the light of the sun of righteousness (Mal. iv. ; Rev. xxi). Holiness will be written on his mitre, all things will have that mark too. All things which offend will be removed, and Psalm xv. and ci. will have special application. Indeed, the law will be written on the hearts of the people, and Psalm cxix. will have peculiar force and meaning. He, however, who sins will be at once put to death (Ps. ci). Jerusalem will be called a city of truth, the holy mountain (Zech. viii. 3), and no unclean thing or anything that defileth will be permitted to remain there. It will be a reign of righteousness, and God will be their God in truth and in righteousness.

Israel's blessings, too, will be *full* but *earthly*. "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, wasting 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" (Isa. lx. 17—19). But still there will be age and infirmity, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age, and the streets, too, of the city shall be full of boys and girls playing in the streets thereof (Zech. viii. 4, 5).

The nations also will get blessings, for in Abraham shall all the nations of the earth be blessed. There will be a river, the streams whereof will make glad the city of our God (Ps. xlv. 1; Joel iii. 18; Zech. xiv. 8; Ezek. xlvii. 1; Rev. xxii. 1; Isa. xxxiii. 21; Ps. lxxv. 9; Isa. xxxv. 7), the holy place of the tabernacles of the Most High. This river will extend its blessings to all nations. The leaves of the trees on either side of this river will be for the healing of the nations. Jerusalem shall be the joy of the whole earth. "For if the casting away of Israel be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 15). In a word, the earth shall be filled with the knowledge of the Lord as the waters cover the sea (Hab. ii. 14). And *all* flesh shall see the salvation of God (Luke iii. 6). God will pour out his Spirit, too, *on all flesh* (Joel ii. 28).

According to Psalm xlv. the Jews, or a section of them, will then have a bridal relationship

to Jehovah. Her Maker will be her Husband (Isa. liv. 5.) "Turn, oh, backsliding children, saith the Lord, for I am married unto you." (Jer. iii. 14.) And then, I suppose, the Song of Solomon and the Book of Proverbs will have a meaning and interest never before felt or understood.

The question now arises, At what period of the kingdom does Matt. xxv. apply? To what part of our skeleton does it fit? And in replying, I desire to abstain from stating anything in a dogmatic spirit, but what I do say I wish to be simply suggestive. The subject is full of difficulty, and one would therefore be the more lowly in making any remarks upon it.

I believe that the first part of Matt. xxv. applies to the time after Israel's restoration, and describes the condition of the Jews during the reign of Antichrist. The close of Matt. xxv. applies to the time when Christ comes with all his saints, immediately after the great tribulation (Matt. xxiv. 29, 30) to deliver the remnant from the hands of their enemies. "Then will the kingdom of heaven be like unto ten virgins," etc., etc.

It will help us a little were we to trace the history of the *mystery* of the kingdom of heaven. It will be remembered that upon the rejection of Christ in Matt. xi. and xii., we saw Jesus in Matt. xiii. sitting in a ship on the sea, declaring the parable of the sower, showing his intention to take out of all nations and peoples a people to Himself,

and to set aside Israel as such. He proceeds to show how that Satan would sow tares when the good seed had been sown; that the kingdom of heaven would become like unto leaven; leaven always means evil in the Scriptures. Now, on the Day of Pentecost the Holy Ghost descended, and the good seed was sown in the world. The disciples separated, and went about everywhere preaching Christ; and all men everywhere were commanded to repent.

The truth spread, and the early Christians went on very happily for some time. Satan was alive to it, and he soon introduced the tares and the leaven, which has been spreading and spreading, until now, in this 1866, we see great men in high places in Christendom writing and speaking against God, his Christ, and his Word—men professing at the same time to be ministers of Christ and preachers of his Gospel. The Word of God does not lead us to expect any reformation; but in the last days perilous times shall come, and evil men and seducers will wax *worse and worse* (2 Tim. iii. 1—13.) When Christ comes and gathers to Himself his bride, the Church, then the evil will spread more rapidly than ever; the man of sin will be fully revealed, and the evil will go on until the tree of Matt. xiii. has filled the whole earth—until the three measures of meal have become leavened—until Antichrist is supreme, and all the earth own and worship him (Rev. xiii. 8.) I believe that during the first three and a half years of Daniel's

week—which three and a half years will commence at the removal of the Church, he will have succeeded in wholly corrupting the kingdom of heaven in its Christian aspect, which will have developed itself into the mystery, Babylon, of Rev. xvii. and xviii. and will be finally judged by the coming of the Lord in glory at the end of the week (Rev. xviii. 19.) In Antichrist's contention with Christendom she will get punished. He will eat her flesh and burn her with fire (Rev. xvii. 16). We already see the infidel and the Papist at war. The infidel in due time will gain the advantage, and will cause Christendom to bow; the struggle will be fierce, and she will be severely punished ere she yields. But there will be a final judgment afterwards at the Lord's coming. It seems that there will be a remnant of Jews in her who are called to come out from her, lest they should be partakers of her sins and receive of her plagues (Rev. xviii. 4). The kings of the earth having committed fornication with this mystery, Babylon, she will say in her heart "I sit as a queen, and am no widow," thus despising Christ the true Bridegroom. Having thus gained the supremacy over Christendom in the middle of the week, Antichrist will turn his special attention to Israel, with whom he made a covenant at the beginning of the week (Dan. ix. 27) as their prince. He is the prince of this world, and will now seek to corrupt them as to their religion, and will show himself not only as the prince of this world, but as its god



too. He will cause the sacrifice and oblation to cease, and an image will be set up in the Jewish temple; all will be called upon to worship him and the image; those who will not do so he will cause to be slain—the woman, or corrupt Christianity, will help on this (Rev. xvii. 3). God will now raise up a testimony for Christ; first, as the true and rightful King of Israel; and second, as the true Bridegroom of the Church. In the midst, then, of this week, at midnight the cry will go forth, “Behold, the Bridegroom cometh.” Christ is coming forth, showing Himself to be the Bridegroom (Matt. xxv.) He will bring his bride with Him, and corrupted Christendom will see that she is shut out, and will endure that wrath due to her with those who have been her false bridegroom, the kings of the earth. He will come as Israel’s king too—the Son of man (Matt. xxv.) to deliver His faithful remnant of Jews who would not bow to the beast and his image, but who, hearing the cry of the witnesses for Christ, awake and prepare to go out to meet Him. The kingdom of heaven will then have a Jewish aspect, and will be like unto the parable of the ten virgins of Matt. xxv.

Christ will then come forth to deliver the Jewish remnant from the hands of their enemies, and the great tribulation.

I believe that the wise virgins are these Jewish saints—the remnant—the one hundred and forty-four thousand of Rev. vii. and xiv., Jehovah’s bride,

which have not defiled their garments, for they are virgins. They are Israelites indeed, without guile, who, as promised to Nathanael of like character, shall see the angels of God ascending and descending upon the Son of man (John i. 51). When Christ comes He will first gather his elect from the four winds, as it is said, in Rev. xiv. 15, 16. "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped."

These are God's Jewish bride according to his promise to them in Hosea ii. 16, 17, 19, 20. "And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. . . . And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." God will, according to Psalm xlv. greatly desire her beauty, and He will say, according to Song of Solomon ii. 10, 11, "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone."

The foolish virgins, I believe, have a double aspect—that is, a Christian and Jewish. They are those Jews who have the mark of the beast, and who worship the beast and his image, who will be *trodden in the winepress of God's wrath*. The foolish virgins, I think, represent also corrupt Christianity which will be destroyed by *fire* at the coming of the Lord (Rev. xviii. 8).

The judgment of Israel, the vine of the earth, is declared in Rev. xiv. 9, 10, 17—20, which will take place at the coming of the Lord. “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb . . . . And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space

of a thousand and six hundred furlongs," corresponding with Isa. lxiii. The vine is a common figure used for Israel in the Scriptures—Isa. v. ; Jer. ii. 21 ; vi. 9 ; Ezek. xvii. ; Hos. x. 1.

In Matt. xxv. 31 we see the Lord comes to judge *the nations*, the righteous nations being probably those who helped the Jews, the woman of Rev. xii., or the kings who have been her nursing fathers. The judgment of nations is seen in Rev. xv. ; thus it seems to me that Rev. xiv. corresponds with the first part of Matt. xxv., and Rev. xv. with the latter part of the same chapter. If the foolish virgins are not those who have worshipped the beast, and have his mark, it may be that they are those who have made a profession with the wise ones, but who are mere professors, without life, like those of Heb. vi.

Thus we have seen that God has dealt with man universally for two thousand years, during which time, in spite of all God's tokens of love and grace, yea of judgment too, man has only been proved to have been naturally corrupt and violent, at enmity against the living and true God. Then God dealt with man in a limited range—that is to say, He adopted one family and nation for earthly blessing for two thousand years more, at the termination of which he was so bad that he crucified the Lord of glory. Israel was in consequence cut off for a time, and Christ has postponed his reign. Since that time, for nearly two thousand years more, God the Holy Ghost

has been dwelling on the earth, dealing with mankind in a still more restricted manner for heavenly blessings—that is, He is taking out of all nations a handful of people to the name of Jesus, forming or baptizing them by the Holy Ghost into one body—the bride—the Eve of the Second Adam. This, though only hinted at to Peter, and fully revealed to Paul, was, nevertheless, in the mind and purpose of God from eternity. It is for this Church the Lord is coming into the air to receive her to Himself. After this Israel's cause will once more be taken up by God, and having passed through the great tribulation, Christ will come again and destroy Israel's enemies in the valley of Jehosaphat, and will establish his kingdom in peace and righteousness on earth, when all the families of the earth will be blessed in Abraham. The true Joseph shall be chief in all the land, and all shall come to Him for blessing. The true Solomon shall reign in peace and great glory. The kings of the earth shall bring presents to Him, and shall confess that not half had been told of all the greatness, and glory, and honour, and wisdom of Him who will be indeed King of kings and Lord of lords. In those days it shall come to pass that ten men shall take hold of the skirt of him that is a Jew, and will say, "We will go with you, for we have heard that God is with you" (Zech. viii. 23). The nations will be all interested in the Jewish ceremonials; for they will come up to the feast of tabernacles (Zech. xiv). And the Lord

shall reign over all the earth, and there shall be one Lord, and his name one, who shall have dominion from sea to sea, and from the river to the ends of the earth.

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The writer of this tract will be very thankful if the *Christian* reader would feel free to make any suggestions as to the correctness of the foregoing statements, or otherwise. Address to the writer of "Divine Ways," etc., etc., care of Messrs Shaw & Co., 48, Paternoster Row.