

CHRIST'S PROMISED RETURN



"If I go . . . I will come again."

—John 14:3.

Christ's Promised Return

14,000 Edition

"If I go . . . I will come again."

—John 14 : 3.

1929

NEW COVENANT FELLOWSHIP

YORK

ET

NEW COVENANT FELLOWSHIP

ABN 21 004 108 589

G P O Box 797

MELBOURNE VIC 3001
AUSTRALIA

CONTENTS

	Page
The Promise - - - - -	5
This Same Jesus - - - - -	8
We shall be Like Him - - - - -	10
Comfort One Another - - - - -	13
How He Comes - - - - -	14
A Falling Away First - - - - -	15
The 1260 Days - - - - -	18
The "Sign" not fully Understood - - - - -	21
Coming, Arrival, Presence - - - - -	23
Texts Containing "Parousia" - - - - -	24
The Thousand Years - - - - -	27
A Kingdom that will Succeed - - - - -	29
Dealing with the Enemies - - - - -	32
The True Light - - - - -	33
Enlightening Every Man - - - - -	35

CHRIST'S PROMISED RETURN

WHEN OUR LORD, shortly before He went away, said to His disciples—"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," He gave them a most wonderful promise. (John 14: 1-3.) It was an encouragement greatly needed at the time, when their hearts were troubled by the happenings all around them, and it gave comfort in the stormy days to follow. For the message was not exclusively to those disciples who heard it, but to all His disciples, learners or pupils, down to the present day. Jesus the Christ, the Anointed of God, was their Master, upon whom they depended, and His absence would be to them an overwhelming loss. "Smite the shepherd, and the sheep shall be scattered." (Zechariah 13: 7; Matthew 26: 31.) But the prophecy contained also this assurance—"I will turn mine hand upon the little ones."

"If I go." The word "if" is sometimes used in the sense of doubt or contingency. But it also has the meaning "inasmuch as"; something concerning which there is no doubt or question. As our Lord's death on the cross was part of the heavenly Father's prearranged plan for human salvation, and Jesus had told the disciples beforehand "how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matthew 16: 21), there was no uncertainty about the fact that He must "go." Further He said—"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."—John 16: 28.

I Will Come Again

Equally certain of fulfilment was the promise, "I will come again." Did the Lord mean by this that He would see them again after His resurrection? We read how He appeared first to one and then to another, and to as many as five hundred brethren at once. (Matthew 28: 9, 10, 16, 17; Luke 24: 15; John 20: 11, 14-20; 21: 4; 1 Corinthians 15: 4-8.) But these appearances were brief, and were given in proof of His resurrection; demonstrating that He was the same Jesus, their Lord and Master, risen again. He had "not yet ascended" to the Father (John 20: 7), to whom He had told them He was going, and these manifestations enabled Him to give explanations of events, instructions what to do in His absence, and reminders of the promises, as well as evidence to convince them that He had risen from the dead. (Luke 24: 13-49; Matthew 28: 18-20.) These objects having been accomplished, Luke records that Jesus "led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."—Luke 24: 50, 51; John 20: 17-29; 21: 1-22.

Reviewing the events of the days between our Lord's resurrection and His ascension, Luke says that He "through the Holy Spirit had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," which promise was that they should receive the Holy Spirit "not many days hence." (Acts 1: 2-5.) The disciples took advantage of the opportunity and asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" But to this the Lord gave no direct answer. They apparently failed to realize that these appearances of

our Lord were not the fulfilment of His promise, "I will come again." There was much more for them to learn, but the Lord could not remain longer to instruct them. He had made other arrangements for imparting information, of which He had told them previously, as recorded in John 16: 7—

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

They were to be his witnesses, but first must be fully qualified and equipped. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24: 49.

One step at a time the disciples were to take; just then they were to "tarry."

It is sometimes thought that Acts 1: 7 teaches that the disciples were never to know about "times and seasons." But if verses 7 and 8 are read together it will be seen that the very opposite is the case. Particularly is this apparent when we remember that the word "power" in verse 8 means "strength." The Greek has two words which are appropriately rendered "power." One of these means "authority," and the other means "strength." In English we use the word "power" with both these meanings, according to the idea we wish to convey. A civilian has no power—that is, no authority—to give a military order. But a besieging army may have power—that is, strength—to demolish the defences and take a city. So we read—

"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power [his own authority].

"But ye shall receive power [that is, strength], after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 7, 8.

The Lord in His wisdom did not at the moment make known to the disciples the "times and seasons," but after they received the Holy Spirit they

were given ability to understand the significance of His going away to the Father for a long time, while they as His witnesses received strength to carry on in His absence. True, He had given them parables to this effect (Matthew 25: 14-30), but in none did He state the duration of His absence. Always they were told to keep awake and watchful, and have oil in their vessels, "for ye know neither the day nor the hour wherein the Son of man cometh."—Matthew 25: 13; Luke 12: 35-40.

This Same Jesus

Then, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked stedfastly toward heaven, two angels appeared, and said—"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 9-11.

Thus the heavenly angels added their testimony that the Jesus whom the disciples loved and owned as Lord would come again. Joy filled the hearts of the little band of believers, and gave them patience to wait for the promised Holy Spirit. Under the guidance of the Spirit they carried out their commission as witnesses, and it is to them we owe the New Testament with all it tells us of their Master and ours.

One of the chief of their teachings is that Jesus their Master was no ordinary man. They said this because He had told them that God was His Father, that He was God's only begotten Son, that He was with the Father before the world was. He was in a form of God, and was God's *Logos*, "Word," or Agent in the creation of all things. (John 1: 1-3; 3: 16; 5: 17-23, 36, 37; 6: 46; 9: 35; 10: 36; 17: 5.) Coming to earth meant a great humiliation to Him. "For ye know the grace of our Lord Jesus Christ,

that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Corinthians 8: 9.) He took upon Him the form of a servant, and was made in the likeness of men, but not a sinful likeness. As a perfect man He was in the fleshly likeness of those who were sinners of a condemned race. (Romans 8: 3.) Unlike the sinful race, however, He was perfect and absolutely sinless; He "knew no sin"; He was "without sin"; He did always those things which pleased the Father; He was "holy, harmless, undefiled, separate from sinners."—Philippians 2: 6-8; Hebrews 4: 15; 7: 26; 2 Corinthians 5: 21; John 8: 29.

The "same Jesus" who is to come again is not only the Jesus whom the disciples knew on earth, but also the same Jesus who had been in heaven, and was then known as Michael the archangel. (Jude 9; Daniel 10: 13, 21.) That glorious estate with the Father He gave up to become a perfect man, and thus the "ransom" or corresponding price for Adam and his race; "that he by the grace of God should taste death for every man." (Matthew 20: 28; 1 Timothy 2: 5, 6; Hebrews 2: 9.) But this position on earth was never intended to be His permanent estate. "No man," He said, "hath ascended up to heaven, but he that came down from heaven, even the Son of man." (John 3: 13.) Man's estate was the earth, which had been designed for his permanent residence, man being of the earth, earthy, and fitted to be the ruler over the whole dominion. (1 Corinthians 15: 47; Genesis 2: 7.) But while our Lord graciously came down to earth for the benevolent purpose of dying to redeem a fallen race, it was not the Father's purpose, nor was it the Son's desire, to be forever thus absent from heaven, His Father's dwelling. He prayed (John 17: 4, 5)—

"I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

When therefore we consider the angels' words, "this same Jesus," we must think not only of Him as He was while on earth. We must think also of Him as He had been with the Father in Heaven. The same personality underwent the change from heaven to earth, and that same personality was exalted from the earth to heaven, as the apostle Peter states—"by the resurrection of Jesus Christ FROM the dead, TO an inheritance incorruptible, and undefiled, and that fadeth not away." (1 Peter 1: 3, 4.) That is to say, the glorious heavenly inheritance to which Christ was raised by the Father will never cease to be His. He is now "the brightness of the Father's glory, and the express image of His person," or, the "exact impress of his substance." (Hebrews 1: 3.)* God "hath highly exalted him, and given him a name which is above every name." (Philippians 2: 9.) This name or position of authority and power given to Him is "on the right hand of God; angels and authorities and powers being made subject unto him." (1 Peter 3: 22.) Another statement of our Lord's present position at the Father's right hand—right hand being a symbol of favor and honor—is Hebrews 10: 12, 13—

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

"From henceforth expecting till his enemies be made his footstool."—Compare Psalm 110: 1.

We Shall Be Like Him

A curious belief held without Scripture sanction by many who sincerely desire to know the Lord is to suppose that He is still flesh, as He was on earth, and that He honored human flesh by taking it to heaven and glorifying it. This wrong assumption is

*See Revised Version, Emphatic Diaglott, and Various Renderings and Readings shown in the Variorum Bible. The Variorum Bible we highly esteem as an aid on account of its and the renderings of numerous commentators. Price list will be sent on application.

due partly to a failure to realize all that is implied by the apostle John when he wrote—

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”—1 John 3: 2.

The apostle John was an eye witness of the resurrection, in that Jesus showed Himself to the disciples on a number of occasions, John being present. John had seen Jesus crucified, he had perhaps assisted in taking down the body, and in conveying it to Joseph's tomb. On the first day of the week he was one of the first to visit the sepulchre, finding it empty, and he was at the assembly in the upper room the same day when Jesus appeared in their midst, the doors being shut. “Then were the disciples glad, when they saw the Lord.” (John 20: 20.) Soon after, Jesus showed himself to John and Simon Peter and others on the shores of the sea of Galilee, and John 21: 14 says this was the third time He had shown himself.

Yet it was this same apostle John who wrote in his epistle that “it doth not yet appear what we shall be,” though he goes on to say “we shall be like him.” Now, is it not clear from these statements that John and the other disciples did not see the glorious person of Jesus as He is now in heaven? Is it not clear that what they saw was a body similar to if not the selfsame body that had been crucified, and which He showed them as evidence, because as human beings they could not look on the glorious likeness of God, of whom Jesus at His resurrection was the “express image”?

John shows plainly that he and the other disciples who saw Jesus after His resurrection did not see Him as He is; for he says that it is only when we are made like Him that we shall see Him as He is. If the body shown the disciples was Jesus as He is, then it *did* appear what we shall be. But if (as we believe) Jesus concealed His glorious Spirit Self

from the disciples' eyes, which would have been blinded by the glory of the sight, as Saul's were on the way to Damascus, then truly "it doth *not yet* appear what we shall be."

And Receive You unto Myself

Great and wonderful events were predicted to take place when the Lord would come again. But in His parting words He gave the disciples both information and comfort in that which concerned them most, and that was that when He came again He would receive them unto himself; "that where I am, there ye may be also." The disciples were deeply interested in the Lord's mission and in the setting up of His kingdom, in which they expected to have prominent positions. But deeper than that were the love they had for their Master and their desire to continue with Him always. Our Lord expressed this longing on His own behalf in His prayer—

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John 17: 24.

Hope Revived

To be with the Lord was the hope of the disciples, and this hope was upset by the events of His last days in the flesh. But the hope was revived when the Master was raised from the dead, as the apostle Peter says—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [or, living] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." The resurrection of Jesus to this grand inheritance in heaven was a wonderful event, and its effects are far reaching; for "if Christ be not raised, your faith is vain; ye are yet in your sins." (1 Corinthians 15: 17.) Forgiveness of sins and the resurrection of the dead depended upon

Christ's death and resurrection. Yet the lively or living hope to which Peter refers in this instance is the hope of being with Him. They cherished the promise: "that where I am, there ye may be also," and the manner of its fulfilment was now made clear. The wonderful inheritance to which Christ Jesus had been raised is "*reserved in heaven for you.*" The hope revived in the minds of the disciples was a living hope, a hope of life, not life again on earth, but life in heaven with Him.

This blessed hope of living with Christ in heaven is not for all people, but for those whom the apostle particularly mentions—viz., "*reserved in heaven for you, who are kept by the power of God through faith* unto salvation ready to be revealed in the last time." (1 Peter 1: 2-5.) Further, on their great love for the Master and this wonderful hope, the apostle says—" . . . at the appearing of Jesus Christ: whom not having seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Peter 1: 8.

Comfort One Another with These Words

Having the promise that the Lord would come again and receive them to himself, it was only natural that the early disciples should desire Him to come *soon*. But as time passed they reflected on other promises, such as the one in Matthew 28: 19, 20, to go and teach all nations, making disciples of them; "and, lo, I am with you alway, even unto the end of the world [literally, age];" that is, the age or period of time during which this preaching ministry should be carried on. By His Spirit the Lord continued with the Church, and through the apostles gave further enlightenment concerning the period of His absence. And as one after another of the saints fell asleep, leaving some behind still labouring and still looking for His return to receive them, the apostle Paul instructed them that there would be

some who would of necessity "sleep in Jesus," because the time was not then ripe to be received by the Lord; that some would "sleep in Jesus," while others would be "alive and remain unto the coming of the Lord." (1 Thessalonians 4: 13-17.) The fact that faithful believers "fell asleep," while a cause of sorrow in losing their company, should not cause sorrow such as came on others which have no hope. The hope of the resurrection and of being received by the Lord into heaven was in no wise interfered with by the length of time intervening between His departure and His return. "Wherefore comfort one another with these words"—

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming [Greek, *parousia*, presence; see also Revised Version marginal reading] of the Lord shall not prevent [i.e. precede] them which are asleep.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thessalonians 4: 15-17.

Comfort indeed is in these words—"so shall we ever be with the Lord"; so shall we realize the great hope that has sustained the Church of true believers all through the age; so shall we enter in to the duties and privileges of "joint-heirs," "kings and priests," and other rewards mentioned in Scripture.—Romans 8: 17; 2 Timothy 2: 11, 12; Revelation 1: 6; 20: 6.*

As a Thief in the Night

Alongside what the apostle here states about "a shout," "the voice," and "the trump" we must place his statement—"For yourselves know perfectly that the day of the Lord so cometh as a thief

*For further explanation on the "voice," the "shout," and the "trump," please see the book "Christ's Prophecy on Olivet," mentioned in Book List.

in the night.” (1 Thessalonians 5: 2.) The term “day of the Lord” is evidently used with similar meaning to the phrase “the coming [literally, presence] of the Lord” in 4: 15. Taking the two statements together, it follows that the Lord’s “presence” will begin in a quiet and unostentatious manner. The “presence” would begin quietly, but there would be later a manifestation of that “presence” in events plainly visible in the social order of earth—“For when they shall say, Peace and safety, then sudden destruction cometh.”—1 Thessalonians 5: 3.

To the watching servants of the Lord there comes a great blessing when they realize that the Lord’s coming to which they look forward is not a moment or second of time, but a considerable period of time, as indicated in the word “presence,” and as shown also by the numerous works which will be accomplished by Him during the period of His presence. “As a thief,” the day of the Lord arrives, but not as a thief does it plunder, and not as a thief does it run hastily away under cover of darkness. Though it comes as it were in the night, it is nevertheless a DAY of wonderful resource and activity.

A Falling Away First

So eager were the Thessalonian brethren for the consummation of their hope that some of them misunderstood Paul’s words in his first epistle, necessitating his writing them again when the news of their misinterpretation of his first letter reached him. They understood correctly enough that the Lord could be present and yet invisible, even as He was present with the disciples during the forty days preceding His ascension and yet was, except for brief periods, invisible. His presence could not be discerned by them unless and until He made that presence known by some special appearance, word, or action.—John 20: 15, 16; Luke 24: 30, 31, 35, 39.

The apostle did not rebuke the Thessalonians for any misunderstanding on that point. He simply re-

minded them that the time for the Lord's "presence" was some distance in the future from their day, because a great evil system would first arise and gain great prominence. The Lord's "presence" would be the cause of the destruction of this "man of sin." Hence, before expecting the Lord's "presence," they should watch events and observe a great "falling away," which would make possible the rise of such a "man of sin" right in the Christian church.—2 Thessalonians 2: 1-8.

The apostle, according to verse 5, had told them of this—"Remember ye not, that, when I was yet with you, I told you these things?" And they knew what hindered the full development of the mystery already working. Connecting verses 1 and 8 together, we see that the apostle used the word "presence" in both places; and with the "presence" he associated two distinct things.

In verse 1 he associates "the presence of our Lord Jesus Christ" with "our gathering together unto him." Since the saints were not being gathered to Christ in glory at that time, it was evident that the "presence" had not begun.

In verse 8 Paul associates the "presence" with the consumption and eventual destruction of "the man of sin"—that Wicked one who would succeed in exalting himself in the temple or worship of God in the place of God himself. Until "that Wicked" was "revealed" there was no reason to think of Christ as "present." Nor did Paul state for how long a time after the revealing or open manifestation of that "man of sin" the destruction by the brightness of the Lord's presence would be deferred.

History shows the "man of sin" of 2 Thessalonians 2 to be identical with "the abomination of desolation spoken of by Daniel the prophet," which our Lord predicted His disciples at some time should "see" standing in the holy place. This abomination the Revelator calls "Babylon the great, the mother of harlots and abominations of the earth"; which in

turn is easily recognisable as the Papacy, since it as mistress of nations sat on the seven-headed and ten-horned "beast" of Revelation 17. (Daniel 7: 8, 20-25; 9: 27; 12: 11; Matt. 24: 15; Revelation 17: 1-6, 18.) And when the Lord's people in the course of the Gospel age saw this iniquitous system arise and operate, they had these Scriptures not only to assist their identification of the "man of sin," but also to assure them that the "presence" was still in the future from their day.

The 1260 Days

And here comes in another marvellous thing. Not only do the Scriptures make plain that the rise and development to despotic power of the Papacy was a "sign" that the Lord was still *absent*. The proof of the Lord's absence was that the saints were "given into his hand" (Daniel 7: 25); consequently during that time the saints were not gathered together unto Christ in glory. The Scriptures also, by limiting the time of Papal supremacy to a definite number of years, show the saints when to look for (and expect to see) signs that the Son of man is "present." For while we read in Daniel 7: 25 that the saints were given into the hands of the "little horn" for 1260 years (time, times, and the dividing of time; that is, 1260 days, to be interpreted at the rate of a day for a year), we read also that *then* "the judgment shall sit," and the consumption of the Papacy begin.

The 1260 years ended in the years 1789-1799, having had their beginning in 529-539 A.D. Those of God's people who attentively studied Daniel's prophecy, our Lord's reference to "the abomination of desolation spoken of by Daniel," and Paul's statement "whom the Lord shall consume with the spirit of his mouth, and shall *destroy with the brightness of his coming*" (Revised Version margin, the *manifestation of His presence*), were given in this combination of three prophecies a remarkable

"sign" by which to discern approximately when the "presence" would begin. The reformers of the Great Reformation, following Luther's fearless protest in the year 1517, publicly exposed the Papacy as the "Babylon" of Revelation 17 and 18, who sat a queen and was no widow, and ruled over the kings of the earth. They could see "the man of sin," the name given by Paul to the same iniquitous system, standing in the holy place, that is, in the Christian church, the nominal place for the worship of God, and receiving the homage due to God.

The reformers emphasized the call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18: 4.) Creeds formulated by the reformers of that century were outspoken in denunciation of the Papacy as Babylon, as the abomination of desolation, and as "the man of sin."

In their dedicatory address to King James the translators of the Authorized Version wrote (A.D. 1611)—" . . . that the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of *Christendom* by writing in defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed)." The Westminster Confession (A.D. 1646-1647), Chapter XXV., said—"There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof, but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ and all that is called God." Many more such passages could be quoted from the creeds and controversies of that time, showing that the "man of sin" was revealed in all his unscripturalness at the height of his power; the "man of sin" being not any Pope personally, but the Papal system as such.

But great as these movements of protest were, they

were not the sign of the "presence"; for they antedated by more than two hundred years the end of the 1260 year period of Papal tyranny over the saints. Indeed, it was while the Reformation was in progress that the Papacy by the Inquisition exhibited its greatest power to persecute the saints. The message came of patience a little longer; the time was not yet come to avenge the blood of the martyrs.—Revelation 6: 9-11.

At the end of the 18th and the beginning of the 19th century a series of heavy blows fell upon the Papacy, co-incident with the end of the 1260 years. A suitable inquiry on the part of God's children living at the time would have been—Is the "judgment" spoken of by Daniel now sitting? Has the time arrived when "the books" would be opened? Can we now use the words of Daniel 7: 11 as *on-lookers*, and say—

"I beheld *then* because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

"As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."

One of the extraordinary things about prophecy is that it is there in the Word of God for His people to study and ponder over, and if they do so it "speaks" to them from time to time concerning the events of their day. For instance, the scriptures about "Babylon" and "the man of sin" were there for God's people to study all through the age since Paul and John wrote, and they could be wondered at and inquired about, but not understood until that great system actually arose in the manner described and did the things foretold of it. Then the prophecy spoke to the devoted reader, giving information and guidance for his own life and time.

Similarly, as the 1260 years of Papal domination drew to a close: God's people of those days who were searching the Scriptures could approximate time and events. But it was after the close of the

1260 years, as they progressed toward the end of the 1290 days, that the significance of the French Revolution, the campaigns of Napoleon, the opening of prisons and public exposure of the Inquisition's dungeons and instruments of torture, the taking of the Pope prisoner, the proclamation of freedom to serfs and to priest-ridden peoples, that God's children could realize that *prophecy had been fulfilling before their eyes*. And if they were persistent in observing the signs of the times, and at *the same time* persisted in their study of God's Word, then they beheld something more that served as a "sign" by which to locate themselves in relation to the prophetic events. This lesson of persistent continuous looking is clearly taught in Daniel 7: 11 above quoted—

"I beheld then because of the voice of the great words which the horn spake:

I beheld even till the beast was slain, and

[I beheld even till] his body was destroyed, and

[I beheld even till it was] given to the burning flame."

One can imagine no better way than this of giving directions for understanding events following the end of the 1260 days and their progressive development over a period of time. At the finish Babylon is cast as a millstone into the sea, to sink never to rise again. (Revelation 18: 21.) But this symbol of the millstone and the closing act should not becloud in our minds the truth concerning the gradual process of consumption shown in Daniel 7.

The great swelling words still being spoken by the Papacy may deceive some, but the true state of affairs can and should be known to those who behold through Daniel's eyes. For them the great words, the resounding voice, serve but to identify the system and to proclaim the fact that *it is being consumed*. Some of the Papacy's greatest claims have been made during the past hundred years, while the consumption has been in progress. The doctrine of the Immaculate Conception of the Virgin

Mary was made a dogma, and belief in it made compulsory, in 1854. The infallibility of the Pope when speaking *ex cathedra* was made a compulsory dogma at the Council held at Rome in 1870. The Pope's claim of the right to rule the world as the vicerent of Christ is now being proclaimed even more loudly than in the past, though with less ability than ever to exercise it. With great *eclat* Eucharistic Congresses are now being held from time to time in Protestant countries, and the claim to create Christ by transubstantiation of bread in obedience to the spoken words of a priest is being trumpeted from one end of the earth to the other. How the God of heaven regards these great claims is indicated by His prophets—

Daniel 7: 25—"He shall speak great words *against the most High.*"

Revelation 13: 5—"a mouth speaking great things and *blasphemies.*"

Revelation 13: 6—"he opened his mouth in *blasphemy* against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."

Why the "Sign" was not Fully Understood

We have said that the three prophecies—Daniel 7: 11, 25, 26; 12: 7, 11; Matthew 24: 15, and 2 Thessalonians 2: 1-8, studied together, provided for the saints who saw the Papacy at its height of power an *approximate* idea of when the Lord's second "presence" would begin; namely, at the end of the 1260 years. Moreover, those sincere students of prophecy living during the period of the French revolution (1789-93) and onward to about the year 1830, particularly those living about 1850 and able to review the events of the previous 60 years, and more especially those living when the Pope was deprived of temporal power in 1870, who were able to look back over the events of the previous 80 years, and note the series of disasters which befel the Papacy, might appropriately have inquired—Is the "judgment" of Daniel 7 now sitting? Is the

“beast” being “consumed”? Is the “man of sin,” “that Wicked,” of whom Paul wrote, now being “consumed” by the Spirit of the Lord’s mouth? Will he soon be destroyed by the “brightness” of the Lord’s “presence”?

Several reasons are apparent why these queries were not asked—

First, Bibles were comparatively rare and expensive.

Second, education was not so widespread as it is to-day, and many Christians could not read, consequently could not study the Bible for themselves.

Third, Prayer books and creeds were recited by the people, and by many accepted as though inspired. What the creeds did not teach it was unnecessary to trouble about.

Fourth, Those creeds which made reference to John 14: 1-3 and Christ’s return invariably spoke of it as something in the more or less distant future. In the early days of the creeds this might have been true, but the people kept on repeating them year in, year out, still with the idea that it was a long way off.

Fifth, the Authorized Version, published by command of King James in the year 1611, while remarkably good as a rule, failed to give in English the exact meaning of the Greek word *parousia*, which means “presence.” In most of its occurrences the translators rendered it “coming,” which, as we shall see presently, has an entirely different meaning.

Sixth, When the subject was considered at all, the teaching was that Jesus would appear in a fleshly form in the sky, taking His saints bodily to heaven, and striking terror to the hearts of all other inhabitants of the earth. This belief discouraged and in most cases prevented consideration of events of the times as possible indications of His presence, though invisible.

Difference between Coming and Presence

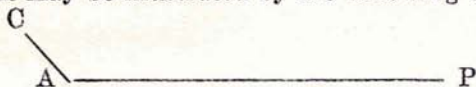
The difference in meaning between these two words, "coming" and "presence," should be well understood by all who "love His appearing."

"Coming" means to be on the way.

"Arrival" means reaching the destination.

"Presence" means the time spent at the destination *after* arrival, *after* the coming is completed.

This may be illustrated by the following diagram.



The line C A represents the time (whatever the length of it) occupied by the descent of the Lord from heaven to earth. This is, properly speaking, His "coming." This line's terminal point A marks the moment of His arrival, and is also the starting point of the line A P, which represents the time of His *parousia* (presence), the duration of which is from His arrival until "the end [of the Kingdom age], when he shall have delivered up the kingdom to God, even the Father."—1 Corinthians 15: 24.

Now, what the Church was told to look for was not the time C A, when the Lord Jesus would be on the way. The angel sent to Daniel was only ten days on the way from heaven. Our Lord could no doubt descend from heaven to earth in even a shorter time. The important thing to the Church is illustrated by the line A P; namely, His *presence*, and the things to be accomplished by Him *during His presence*.

Let it then be understood that those texts of Scripture which speak of "the coming of our Lord Jesus Christ" are more concerned with His *presence* and the work He will do while present than they are with His being on the way; in fact, the being on the way is not referred to. Before the 1260 years ended He was *absent*. Since the 1260 years ended He has been *present*, dealing with the "man of sin" and other institutions, and also performing that other work mentioned by our Lord in Matthew 24: 31.

For the convenience of readers we give a list of the texts containing the word *parousia*, and believe all will be greatly edified by reading them, particularly when it is noticed that the sign by which His presence might be recognized was exactly what the first disciples wanted to know. (Matthew 24: 3.) And observe how they linked His presence with "the end of the age" (not "world," as in Authorized Version)—"end" not being necessarily the last point of the age, but *a period of time comprising the end*, and permitting the increase of knowledge and running to and fro of which Daniel speaks in connection with "the time of the end" (Daniel 12: 4), also including the work of harvest spoken of by our Lord in His parable. (Matthew 13: 39.) For more on "the time of the end" please see "Daniel the Prophet in the Latter Days," chapter 12. For explanation of "the harvest is the *end* of the age" see "The Parables of our Lord," page 32.

Texts Containing the Greek Word *Parousia*

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming [*parousia*; Revised Version margin, presence], and of the end of the world [literally, age]?—Matthew 24: 3.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [*parousia*, presence] of the Son of man be."—Matthew 24: 27.

"But as the days of Noe were, so shall also the coming [*parousia*, presence] of the Son of man be."—Matthew 24: 37.

"And knew not until the flood came, and took them all away; so shall also the coming [*parousia*, presence] of the Son of man be."—Matthew 24: 39.

"But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming [*parousia*, presence]."—1 Corinthians 15: 23.

"I am glad of the coming [*parousia*, presence] of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied."—1 Corinthians 16: 17.

"Nevertheless God, that comforteth those that are cast down, comforted us by the coming [*parousia*, presence] of Titus."—2 Corinthians 7: 6.

"And not by his coming [*parousia*, presence] only, but by the consolation wherewith he was comforted in you, when he

told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more."—2 Corinthians 7: 7.

"That your rejoicing may be more abundant in Jesus Christ for me by my coming [*parousia*, presence] to you again."—Philippians 1: 26. Here the Revised Version has "presence" in the text instead of in the margin as in other places.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence [different word—*emprosthen*, meaning "in front of"] of our Lord Jesus Christ at his coming [*parousia*, presence]?—1 Thessalonians 2: 19.

"To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming [*parousia*, presence] of our Lord Jesus Christ with all his saints."—1 Thessalonians 3: 13.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming [*parousia*, presence] of the Lord shall not prevent [precede] them which are asleep."—1 Thessalonians 4: 15.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming [*parousia*, presence] of our Lord Jesus Christ."—1 Thessalonians 5: 23.

"Now we beseech you, brethren, by the coming [*parousia*, presence] of our Lord Jesus Christ, and by our gathering together unto him.—2 Thessalonians 2: 1.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [R.V. "manifestation"] of his coming [*parousia*, presence]."—2 Thessalonians 2: 8.

"Even him, whose coming [*parousia*, presence] is after the working of Satan with all power and signs and lying wonders."—2 Thessalonians 2: 9.

"Be patient, therefore, brethren, unto the coming [*parousia*, presence] of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."—James 5: 7.

"Be ye also patient: stablish your hearts: for the coming [*parousia*, presence] of the Lord draweth nigh."—James 5: 8.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming [*parousia*, presence] of our Lord Jesus Christ, but were eyewitnesses of his majesty."—2 Peter 1: 16.

"And saying, Where is the promise of his coming [*parousia*, presence]? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3: 4.

"Looking for and hasting unto the coming [*parousia*, presence] of the day of God, wherein the heavens being on fire

shall be dissolved, and the elements shall melt with fervent heat?"—2 Peter 3: 12.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming [*parousia*, presence].—1 John 2: 28.

In all but one of the above places the Revised Version has "Gr. presence" in the reference column or footnotes, an acknowledgment that "presence" is the meaning of the Greek word *parousia*; Philip-
pians 1: 26, the last part, being rendered "through my presence with you again"—another acknowledgment, by placing "presence" in the text, that *parousia* means "presence."

In the following two instances both the Authorized and the Revised Versions correctly use "presence" to translate the Greek word *parousia*—

2 Corinthians 10: 10—"For his letters, say they, are weighty and powerful; but his bodily *presence* is weak, and his speech contemptible."

Philippians 2: 12—"Wherefore, my beloved, as ye have always obeyed, not as in my *presence* only, but now much more in my absence, work out your own salvation with fear and trembling."

In both these instances Paul's "presence" among the believers is contrasted with his "absence," and *parousia* is correctly rendered "presence." When Paul was "absent" his letters were powerful, some said; but when he favored them with his "presence" they despised him. His "presence" among the Corinthians was not a being on the way, nor merely an arrival, but a prolonged stay; a year and six months.—Acts 18: 1-11.

From this it should easily be seen that in the case of our Lord the contrast is also between His "absence," a long period during the Gospel age, and His "presence"—a long period beginning when the "absent" period ended. The Lord's presence to deal with the Papacy at the end of the 1260 years is as real as was the presence of Paul at Corinth. But Paul's presence was visible to the Corinthians, while our Lord's presence is invisible to men, being known only by the signs, and recognized only by those who

are watching and who take the time to search into the question of the *parousia*. Paul dealt persuasively with the Corinthians; but our Lord Jesus, in dealing with "the man of sin," uses superhuman power and authority, and will continue so to do until this and all the other purposes of His "presence" shall have been accomplished.

The King of Kings and the Thousand Years

When our Lord comforted His disciples by the promise that He would come again and receive them to himself, the time and circumstances were unsuitable for an extended statement of other purposes connected with His return. To deal with the "man of sin" and to avenge His saints were purposes of which they learned later, but these by no means exhaust the works to be done during His presence.

That the fact of our Lord's presence (*parousia*), following the completion of His coming and the moment of His arrival, was for a while to be unknown to both careless Christians and unbelieving worldlings is established by our Lord's own words—

"And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation [A.V. margin, "not with outward shew"]: neither shall they say, Lo, here! or, There! for lo! the kingdom of God is in the midst of you."—Luke 17: 20, 21, R.V. margin.

"But as the days of Noe were, so shall also the coming [*parousia*, presence] of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and KNEW NOT until the flood came, and took them all away; so shall also the coming [*parousia*, presence] of the Son of man be."—Matthew 24: 37-39.

That we are NOW in the *parousia* (presence) of the Son of man referred to in these quotations is, we believe, demonstrated by the evidence already presented in the foregoing pages about the expiration of the time, times, and half a time and the subsequent (and consequent) conduct and experiences of the

Papacy. And how true it is now in Christendom as it was in Judea 1900 years ago—"There standeth one among you, whom ye know not!"—John 1: 26. (For further comment on these passages, please see "Christ's Prophecy on Olivet," pages 89, 91.)

But there comes a time when the fact of His presence and authority is to be revealed by the setting up of His kingdom on the earth. He comes to reign triumphantly and gloriously over all the earth, as stated in Daniel 2: 44—"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . it shall break in pieces and consume all these kingdoms, and *it shall stand forever.*"—Compare Psalm 110: 2, 3; 45: 3-5.

Now a kingdom to stand forever must be very different from any the earth has known in the past, except possibly that one which God set up in Eden, but which was soon rendered incapable of standing forever because sin had intruded and God the rightful Sovereign was maligned and for a time at least rejected by the perfect pair whom He had set in dominion over it.

Since then men have tried many forms of government of their own from an absolute despotism to the levellest kind of democracy, sometimes called a republic—some seeking more, some less, the happiness and well-being of their subjects, but all marred by the same old sin and losing their subjects constantly through the ravages of death. Sin and Death have never been properly "tackled" by any government, ancient or modern, with the single exception of the kingdom set up by God himself in the nation of Israel. There Sin was grappled with by a vigorous Law, and death was for a time held off in some cases by the practice of righteousness and under the favor of a God having the power to extend life (as was done in King Hezekiah's case, for example); but even those measures were ineffective, so far as giving *everlasting* life was concerned.

A Kingdom that Will Succeed

The kingdom of our Lord Jesus Christ will succeed in enduring for ever because it is equipped with all power in heaven and on earth, and because by His death and resurrection He abolished death and brought life and immortality to light through the gospel.

Life and immortality are made possible through the gospel because the gospel is "good news" concerning God's way of dealing with sin. Some think God's way of dealing with sin is peculiar. They think that to make His own Son an offering for sin was most cruel; many refuse to believe that God would do such a thing. But to our mind men should be thankful that God was able to devise and Christ was able to carry out a method which would accomplish what men with all their boastfulness were unable to do in from four to six thousand years of their own kind of government. The ignorance, the laziness, the filth in which some of the nations of the earth live, or have lived, is almost incredible. Even the most civilized, the most cultured, have their substratum of almost unbelievable sin, disease, ignorance, and filth. Thank God, He and His beloved Son know how to deal with it. Let gratitude fill our hearts! And He can deal with the sins of the "respectable" also—the pride, conceit, and deceit everywhere entrenched in mind and practised in life.

Many devout Christians who love Christ's appearing fail to realize that His kingdom is a real kingdom and that it will succeed where all others have failed. Because sin and death have continued so long many have settled down to the thought that Sin and Satan are having the best of it, and that God and Christ will never do anything more than they have done in the past 1800 years. What needs to be understood is that this age has been devoted to the *taking out* of a people—the training of a people of faith and zealous of good works to be joint-heirs with Christ in His Kingdom. (Acts 15: 14; Romans 8: 17.) And

when all of these are chosen, and He comes to receive them to himself, that where He is there they may be also, the time will be ripe for an open manifestation of His presence in the establishment of a *world wide kingdom of righteousness*.

The Thousand Years

God has set apart the long period of a thousand years as the duration of that kingdom in its disciplinary and enlightening aspect. Many who love Christ's appearing forget that He bought the whole race of mankind, and that as their Lord and Owner He has a responsibility toward them. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Romans 14: 9.) He has the keys of hell and of death, and as the Lord of the dead has power to call them forth, and will do so. (Revelation 1: 18; John 5: 28, 29.) The whole creation, though unwittingly, is waiting for that deliverance. They do not know exactly what they want, but God knows what they need, and the thousand years reign will supply and satisfy that need.

And incidentally, without knowing it, they are "waiting for the manifestation of the sons of God." (Romans 8: 19.) Now people do not "wait for" an evil thing. An evil thing is feared, and wished a long way off. Oh, if Christians who acknowledge Christ as their King now, and who long for His appearing and manifestation, could only grasp what this means: that the groaning creation travailing in pain together is *waiting for them*—unconsciously waiting for the Church of the Gospel age to be completed and received by the Lord to himself, *in order that* the great work of delivering the whole creation from the bondage of corruption *may be proceeded with*.

In other words, the Gospel age completes God's dealings with the Church, but it does not complete His dealings with the remainder of the race for whom Christ died, and who for the most part have gone down into

death absolutely unenlightened concerning the only "name under heaven given among men, whereby we must be saved." (Acts 4: 12.) Let those who long for Christ's appearing and kingdom realize that joint-heirship in the kingdom means something practical—not alone the joy and satisfaction of those so fortunate as to sit down with Christ in His throne (Revelation 3: 21), but something practical in the government which the Throne stands for.

Even the weakest and worst governments of the past have tried to accomplish *something*. Some tyrants have seen to the welfare of their subjects if only for the returns fair treatment will bring to themselves. Some war lords have raided other peoples, but they have distributed wealth thus gained among their own subjects. Every one of the Four Universal empires described in Daniel 2: 31-43 was a devouring "beast" (Daniel 7), and yet the history of those empires shows that they had millions of subjects who managed to live and were passed on to their successors with the wealth and other assets of the countries concerned.

But when Christians come to think of Christ's appearing, not only do they ignore the fact that His "presence" is to last a thousand years, but they imagine that this King of kings is going to *destroy His own subjects* and desolate the whole of the earth. He comes to reign over—leaving himself with what? Leaving himself with nothing! except His joint-heirs, who also will be left with nothing to reign over, although they are given the title of "kings."

Other Christians who love His appearing admit that Christ is to reign for a thousand years on the earth, but allow Him only a portion of His subjects; namely, those so fortunate as to be living in that time—totally passing by the myriads of the dead who are His equally with the later born.

Only when we see Christ's presence as a blessing to all the families of the earth living and dead, can we comprehend the length and breadth and height

and depth of the love of God in Christ Jesus our Lord.

Dealing with the Enemies

Our Lord's "presence," which deals effectively with the "man of sin" to its utter destruction, has power and authority to deal with other opponents. Satan, "the god of this world," the evil spirit being who has all along set himself against God, is to be dealt with at the beginning of the thousand years. He is to be bound that he may deceive the nations no more till the thousand years are finished. (Revelation 20: 1-3.) This alone should lead Bible readers to see that human beings will benefit by the presence of Christ. For where would be the necessity of binding Satan, if the Lord had not loving purposes toward mankind, to be put in operation while Satan is thus held in check?

But Satan is not the only enemy. Death and the Grave are to be destroyed, the Lord said through the prophet. How will this be done? It will be done by raising the dead, thus emptying hell (*sheol, hades*, or the grave), to which the Lord has the "key," and the emptied "hell" will be cast as a worthless husk into the *Gehenna* "fire," symbol of utter destruction, the Second Death. Death as an enemy attacking every member of the race in order to bring them down to "hell," the grave, will be similarly disposed of. We read, "The last enemy that shall be destroyed is death" (i.e., the Adamic death). (1 Corinthians 15: 26.) "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15: 55; Hosea 13: 14.) Those who accept Christ will pass from death unto life; while those who on full enlightenment reject Him and His terms of salvation will be cast into the Second Death. Thus Death and Hell will be effectually disposed of.

The Enemy Sin

But there is still another enemy of our race to be dealt with during the thousand years of the Lord's

“presence” with His saints—the enemy who in the first place brought death on to the scene. That enemy is Sin. Sin is not a person, but a condition. Nevertheless, the Scriptures speak of it as a Taskmaster or Tyrant having all men under bondage. In Romans 6, Righteousness and Sin are contrasted, and we are told: “his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.”

Men of themselves cannot get free from bondage to the Taskmaster Sin. The death of Christ as a sacrifice on their behalf was the first requirement, and the next requirement was and is and will be repentance and faith on the part of those for whom He died. Christians now cannot get rid of all the imperfections of their fallen nature, but they can get rid of Sin as a Taskmaster by accepting Christ as their Master and rendering obedience to Him.

This beneficent arrangement by which the humble and penitent of this age are freed from the tyranny of Sin by faith in Christ Jesus is called the New Covenant. Under it God can forgive our iniquities, and remember our sins no more, accepting us as His sons—adopted sons by Christ Jesus. (Hebrews 8: 6, 12; 10: 10, 17-22; Romans 8: 15, 16; Galatians 3: 26; 4: 6, 7.) And the question may well be asked: If the Lord so graciously deals with us now during the period of His “absence,” reconciling us to God, and delivering us from the power of Sin and of Death, what may we not scripturally look for in graciousness toward mankind generally during the period of His “presence”?

The True Light

The first thing the nations will need after the Kingdom is established and Christ is in control of affairs will be enlightenment. The same is true of those who will be raised from death during the King-

dom age.* Hundreds of millions of persons of all races, colors, and nationalities have gone down into death without so much as having heard of the Saviour's love *for them*. Does that sad fact prove that they will never hear of it?

If we look back on our own Christian experience, do we not find that we too were once in the blackest of ignorance? Even if born of Christian parents and with a good inheritance of moral stability, were we not in the dark until our parents or others spoke the first word to us about the love of Jesus? Undoubtedly so; and this experience of ours is the universal experience, for the apostle says—

“For whosoever shall call upon the name of the Lord shall be saved.

“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?”
—Romans 10: 13, 14.

These are self-evident truths, but they required to be told. And the necessity for repeating the apostle's words is as great to-day, when millions of Christians of all creeds and denominations, who have heard and had the opportunity to believe, refuse the same boon to fellow members of our race who in the providence of God were permitted to die without having had that opportunity. Is God partial? Did Christ die for one more than for another? Are those unenlightened dead to remain forever in the dark? Nay, verily! The light did not go to them while they were alive on the earth, and there is no light in the grave; but *they are going to be called out of the grave, and BROUGHT TO THE LIGHT.*

Where? when? we hear the eager inquiry. Why, they will be brought to the light where the light is shining, and the Kingdom age is the time.

And how may we and they be sure it is the true light, and not some counterfeit? The fact that Christ

*For explanation of Revelation 20: 5 please see “Bible Talks for Heart and Mind,” page 127. This book will be supplied at the price stated in Book List, or free on loan.

himself is reigning and in full control will be one guarantee that the light then shining will be the true light. But there is a test which we may apply even now. That test is stated for us in John 1: 9—

“THAT WAS THE TRUE LIGHT, WHICH LIGHTETH EVERY MAN THAT COMETH INTO THE WORLD.”

There have been other lights (so-called). The Confucian “light” has shone upon hundreds of millions in the course of some centuries; the Buddhist “light” also, and the Mohammedan “light,” and the philosophical “light”; thousands of lesser “lights” have twinkled here and there over the centuries. But the most far-reaching and long-enduring of these “lights” fails absolutely when put to the test of “lighteth every man,” even if these were true lights, which they most certainly are not.

But, one may say, Neither has Christianity lighted or enlightened every man; it fails by the same test.

In reply to this we would say: the test is not yet finished. It was not God’s purpose to enlighten every man in this age. Consequently the enlightenment of “every man that cometh into the world” (who has not been enlightened in this life) must be a work of the future. Confucianism, Buddhism, Taoism, Mohammedanism are live religions to-day, and the future is before them. Can they use the future to enlighten every man? No, they cannot; for the simple reason that there will be no room for them in the kingdom of God. The true light shines *in the face of Jesus Christ*, not in the face of Confucius, or Buddha, or Lao-tse, or Mohammed.

In the past myriads have died, as we have said, in absolute ignorance of even the name of Jesus. But there have been millions who have heard His name, yet have not believed. The reason why they have not believed is because “the god of this world hath blinded the minds of them which believe not, LEST the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” (2 Corinthians 2: 4.) But it is easy to see that when Satan, who is the

one referred to as "the god [mighty one] of this world," is bound, "that he should deceive the nations no more," no more have the opportunity to "blind the minds," which opportunity he has made such abundant use of in the past—it is easy to see that then, the chief obstruction being removed, *the light* shining in the face of Jesus Christ *will penetrate* those formerly blinded and darkened minds.

Thank God, that that *True Light*, Jesus Christ, which by the favor of God has shined now into *our* hearts, will not cease to shine when His second "Presence" is made openly manifest by the setting up of His Kingdom in power and authority over the earth. Rather, He will shine out more brightly, more extensively, more prosperously than ever before. The holy city, new Jerusalem, symbolic of the New Covenant, will have no need of sun or moon (representative of the "lights" in the present and past ecclesiastical "heavens" such as the Confucian, Papal, and other systems of religion), because "the glory of God did lighten it, and THE LAMB IS THE LIGHT thereof."

Often that wonderful picture of the Kingdom age work of the New Covenant and its blessings contained in chapter 21 of Revelation is applied by Christians to a material city and physical light. More expressive of God's purpose in His beloved Son is the interpretation here given of enlightenment of mind and heart made possible by the binding of Satan and the full revealing of the Lord Jesus as King of kings and Lord of lords, and as Mediator between God and men, a position He holds now and will hold as long as the New Covenant terms of mercy and forgiveness are required. Let us, enlightened in this age, and now enjoying the benefits of the New Covenant, and who hope to reign with Him, do all we can to tell others of the wonders of the TRUE LIGHT.

—E. C. and R. B. HENNINGES.

The New Covenant Advocate and . . . Kingdom Herald

A Monthly Paper for the Exposition of Bible Truths. E. C. HENNINGES, Editor.

Yearly Subscription Price (including postage)

In Australia and New Zealand . . . 4/-
In other Countries . . . 5/-; \$1.25
By the dozen of any issue—2/6 in Australasia; 3/- (75 cents) elsewhere. Free to the interested who are not able to pay.

Book List

Bible Talks for Heart and Mind.—The Book of Comfort, showing the loving purpose of God toward our race, the blessings of the New Covenant, with the special privileges of the "High Calling." Explains the three "worlds" mentioned by the Apostle Peter, also what is meant by the promised "new heavens" and "new earth." Shows what God has been doing, and why, in past ages and dispensations; that the Kingdom of Heaven is at hand, how it will be introduced, and what the conditions will be under the new order following the "time of trouble." Cloth bound, gilt lettering, 3/- (75 cents). Postage extra in Australia, 2d.; elsewhere, 4d. (8 cents). Special price to "Advocate" readers, 2/- (50 cents); postage extra as above. Paper covers, 2/- (50 cents). Special price to "Advocate" readers, 1/3 (30 cents), postage extra as above, or 8/- (\$2.00) for 6 to one address postpaid.

The Parables of Our Lord.—Forty large Parables and a large number of Similitudes are explained, or our Lord's own explanations called attention to. His wonderful words of life come to us with renewed power. Cloth bound, gilt lettering, 3/6 (85 cents). Postage extra in Australia, 2d.; elsewhere, 4d. (8 cents). Special price to "Advocate" readers, 2/3 (55 cents); postage extra as above. Paper covers, 2/6 (60 cents); special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

Daniel the Prophet in the Latter Days.—An explanation of the whole of Daniel's wonderful Visions.—The Great Image and its Overthrow.—The Four Beasts.—Fight Between Ram and Goat.—The "Little Horn."—Cleansing the Sanctuary.—The Seventy "Weeks."—Messiah's Glory.—The 1260, 1290, 1335, and 2300 "Days."—Exposure of the Papacy.—Condemned out of his own Mouth.—Great Mass of Historical Information covering more than 2,500 years, and proving Daniel to be a prophet for these Latter Days.—Showing which of Daniel's Prophecies have been fulfilled, which are now being fulfilled, and which are yet to be fulfilled. Authorities are cited for Historical Statements, and the Information is made conveniently available by means of an Index. Cloth bound, gilt embossed, 5/6 (\$1.35); postage extra in Australia, 3d. elsewhere, 6d. (12 cents). Paper covers, 4/- (\$1); postage extra as above. Special price to "Advocate" readers—Cloth bound, 4/- (\$1); paper covers, 3/- (75 cents); postage extra in each case as above.

The Church and Its Ceremonies.—Part 1.—The Church and its Organisation. Part 2.—"The Doctrine of Baptisms." Part 3.—The Lord's Supper. Various difficult passages, such as "Baptised for the Dead," are explained. Cloth bound, 1/6 (35 cents); paper covers, 1/- (25 cents). Postage extra in Australia, 1d.; elsewhere, 3d. (6 cents). Per dozen: Cloth, 12/- (\$3); paper, 8/- (\$2), postpaid.

Christ's Prophecy on Olivet.—An exposition of Matthew 24 and Related Passages concerning Christ's Second Coming. Cloth bound, 1/6 (35 cents); paper covers, 1/- (25 cents). Postage extra in Australia, 1d.; elsewhere, 2d. (4 cents). Per dozen: Cloth, 12/- (\$3); paper, 8/- (\$2), postpaid.

Everlasting Punishment.—A Scriptural examination of the philosophy of punishment for sin. Every Bible occurrence of Sheol, Hades, Gehenna, Lake of Fire, and related terms, also "The Rich Man and Lazarus" fully explained. Cloth bound, 1/- (25 cents); paper covers, 6d. (12 cents) postpaid.

The Christian's Comforter.—The Holy Spirit; Various Manifestations; the Gift of the Spirit; as Comforter and Guide; as Convictor of Sin, of Righteousness, and of Judgment; as Demonstrator of Sonship.—The Sin against the Holy Spirit.—Father, Son, and Holy Spirit.—Cloth bound, 1/- (25 cents); paper covers, 6d. (12 cents), postpaid.

The Dead—Where are They?—The Scriptural Evidence on this Question. Comfort for All who Mourn. Cloth bound, 1/- (25 cents); paper covers, 6d. (12 cents), postpaid.

The New Era.—What is it? Why is it Expected? How is it to be brought about? Whom will it Benefit? Cloth bound, 1/- (25 cents); paper covers, 6d. (12 cents), postpaid.

What Say the Scriptures about the Ransom, Sin Offering, Covenants, Mediator, Scapegoat?—An explanation in handy form of these most vital questions. Cloth bound, 1/- (25 cents); paper covers, 6d. (12 cents), postpaid.

The Divine Healer.—An Exposition of Scripture Teaching on Miraculous Healings, showing their place in the Divine Purpose. Cloth bound, 1/- (25 cents); paper covers, 6d. (12 cents), postpaid.

Do the Dead Communicate?—Spiritualism Scripturally and Scientifically Exposed. Cloth bound, 1/- (25 cents); paper covers, 6d. (12 cents), postpaid.

Modernism, Fundamentalism, AND the Bible.—Showing the differences between the first two, and between them and the Bible. Cloth bound, 1/- (25 cents); paper covers, 6d. (12 cents), postpaid.

The Inspiration of the Bible.—Demonstrating and upholding the authority of the Bible as the inspired Word of God. Cloth bound, 1/- (25 cents); paper covers, 6d. (12 cents), postpaid.

QUANTITIES FOR DISTRIBUTION.—The foregoing nine books on special subjects are supplied by the dozen, assorted to your liking and postpaid. Cloth bound, 8/- (\$2); paper covers, 4/- (\$1).

Christ's Promised Return.—A concise, plain review of the Scripture teaching. Cloth bound, 10d. (20 cents); 6/6 (\$1.60) per dozen; paper covers, 4d. (8 cents); 2/9 (65 cents) per dozen, postpaid.

Sabbath Observance: An Answer to Seventh Day Adventism.—2d. (4 cents), postpaid; 1/6 (35 cents) per dozen, postpaid.

SPECIAL GIFT OFFER.

The New Covenant Advocate (monthly) for one year, new subscription or renewal. Bible Talks for Heart and Mind, The Parables of our Lord, and The Christian's Comforter, to one address, postpaid in Australia, 9/6; elsewhere, 11/- (\$2.75). Any book listed above at 1/- (25 cents) may be substituted for The Christian's Comforter, if desired.

EXTRAORDINARY OFFER.

The New Covenant Advocate (monthly) for one year, new subscription or renewal, and one copy of each of the above books in the best binding in which they are published—the complete list—to one address, postpaid in Australia, 24/-; elsewhere, 26/6 (\$6.50).

There could be no better way to introduce the Good Tidings to a friend than by sending him or her one of the above offers.

N.B.—The above books will be loaned free (one at a time) to any interested person unable to purchase.

Address all
Communications to **NEW COVENANT FELLOWSHIP**

NEW COVENANT FELLOWSHIP

ABN 21 004 108 589

G P O Box 797

MELBOURNE VIC 3001

AUSTRALIA

