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A series of pamphlets on the subject of the holiness of Christian fellowship is being prepared. If the Lord will, there will be substantial expositions of various passages of Scripture coupled with documentation, and refutation, of what is brought forward to shirk responsibility while addressing the unfaithfulness in a cloak of false love. Among other things, the evil teachings in *The Lake Geneva Conference Report* are addressed.

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Elements of Dispensational Truth
The Seven Churches

Chapter 7

What the Spirit Said to Thyatira

Thyatira -- “from the establishment of Popery to the Lord’s coming. It goes on to the end, but it is characterized by the dark ages” (Andrew Miller).

Introductory Notes

We have now arrived at the epoch in the history of the church on earth, seen in responsible testimony, that marks a transition point. The Ephesus, Sardis and Pergamos periods have sequentially passed away, but Thyatira, which sequentially replaced Pergamos, will still be there when the Lord comes (in the form of Babylon). Thyatira will not be replaced. This is the case also with Sardis, Philadelphia and Laodicea where again, in several of these letters, the Lord’s coming is presented. These last four will all be present when He comes. We should keep in mind that His coming has two phases, or stages, to it, which are the pre-Daniel’s 70th week rapture and the subsequent appearing in glory to execute judgment. One or the other of these stages of the coming may apply.

There are five main indicators of this transition point. The first three have a particular moral connection, and 4 and 5 are also morally linked in a special way:

- (1) the call to repent ends with Pergamos;
- (2) and consequently the Lord’s coming is introduced; and so
- (3) the call to hear what the Spirit says to the assemblies is moved in its placement from before the promises to the overcomers to follow the statement of those promises.

Christ is presented in a special way to Thyatira:

- (4) Christ brings Himself before them as the Son of God;
- (5) the remnant character is introduced (v. 24).

J. N. Darby remarked:

We now come, in Thyatira, to the general public state of the corrupt church, yet accompanied by long and unwearied devotedness. Christ, as we see His servant Paul ever doing, first notices all the good He can. The saints have done the same when their hearts were right with God. How have the sorrows and sufferings and labor and painful devotedness of the hunted but persevering witnesses in the dark ages occupied the mind and feelings of thoughtful Christians! Nowhere, perhaps, is there a more deeply interesting story; nowhere longer and more unwearied patience; nowhere truer, or perhaps so true, hearts for the truth and for Christ, and for faithfulness to Him against a corrupt church, as in the saints of the middle ages. Through toil and labor, hunted and punished in spite of it, by a system far more persevering, far better organized, than heathen persecutions, violent as for a time they surely were; with no fresh miraculous revelation, or publicly sustaining body, or profession of the church at large, clothed with universal acknowledgment as such, to give them confidence; with every name of ignominy that people or priest could invent to hunt them with, they pursued their hemmed but never abandoned way, with divinely given constancy, and maintained the testimony of God, and the promised existence of the church against the gates of hades, at the cost of rest and home and life and all things earth could give or nature feel. And Christ had foreseen and had not forgotten it. Weakness may have been there, ignorance have marked many of their thoughts, Satan may have sought to mix up mischief with the good, and sometimes succeeded; and men, at their ease now, delight in finding the feeble or faulty spot, and perhaps succeed too; but their record is on high, and their Savior’s approbation will shine forth, when the books ease-loving questioners have written on them will be as dust on the moth’s wing when it is dead; and shame, if shame can be where we trust many of them may meet those they have despised, cover their face. This the Lord owns in Thyatira. It made no part of the church for men then. It makes none for many wise people now. It is the first part for Christ. And here we have a larger scene, a general condition going on to the end.¹

Let us look at the connection between Pergamos and Thyatira, and then Thyatira and Sardis.

RELATIONSHIP OF THYATIRA AND PERGAMOS

When, as in Pergamos, Christ is found taking care of the interests of God in His people, we find the sharp sword with two edges, which separates, which discerns, which goes into the thoughts and motives of the heart. A person comes to Christ disappointed: he has perhaps failed in service, and he turns to Christ for sympathy. He expects a soft word, but he meets the sword. Christ goes to the bottom of the matter; He sifts it thoroughly; He says, I have to act for God; and in this it is not a question of what you are doing, but what the motives are from which you are doing it.

In Thyatira we get a deeper character of evil, so it is no longer the sharp sword even, but it is eyes like unto a flame of fire.” He lets in the light, and

1. *Collected Writings* 30:337.

reads everything that is there. Saul the persecutor, exposed to those eyes, shrinks into his own dark heart; but it is all light there to Christ, and then He makes it light to Saul.

This too as “the Son of God.”

And then “His feet are like fine brass.” The feet are connected with service. The feet of the priest were sprinkled with blood. Those of the Son of God are of fine brass. If a thing will not bend, He can break it, can trample it down. If a thing needs help, He can go a whole journey to it in the strength of those feet.

It is one of the dearest privileges of the children of God to look around them on all that is contrary to Him, and to humble themselves on account of it; to help others out of it if possible, but to cast no stones.²

J. N. Darby’s comments on this are so good for our souls that we must consider a lengthy quotation:

You get this difference when Jezebel comes in; it is a prophetess still, but she herself becomes the mother of children; a whole class of persons are born of this corruption. Of persons who were dallying with this corruption and evil (as well as souls simply led astray) He says, “These will I punish except they repent.” But those whose moral existence is derived from this corruption, I will kill them -- as He says, “I will kill her children with death.” But the moment you get this condition of the church, as the begetter of corruption, then comes in the judgment of the nations: “as the vessels of a potter shall they be broken to shivers”; and the heart of the believer is led to the coming of the Lord, “I will give him the morning star” . . .

We are called upon to judge evil in the church, for God cannot accept Balaam and Jezebel, if we can. Therefore, may the Lord give us to remember that failure within the church is to be judged. We are called specially to take heed to this in the day in which we live, that the church, being itself under judgment, cannot be a guarantee for faith or anything else whatever.

I alluded in a few words the last evening to the church of Thyatira on account of the connection of Balaam and Jezebel: Balaam being a prophet acting among the saints to seduce them; and Jezebel, a prophetess, established within, being a farther advance in evil -- not merely a seducer, as Balaam, but a mother of children there, as Jezebel, having children of this corruption . . .

In the address to Pergamos, we find the seductive teaching going on to corrupt what was within, but not as yet established and settled within, so that what characterised the within should be productive of evil. The motherhood of evil was now in the church . . .

In Thyatira, therefore, we have a still more terrible state of things than in Pergamos. There was not only the evil teaching -- those who “hold the doctrine of Balaam,” but a person established within, having children of this seduction;

2. G. V. Wigram, *The Adresse to the Seven Churches*.

not merely seducing God’s children into it, but Jezebel was, so to speak, so much at home there, that children were born, finding their home and birthplace in the evil, yea, springing from the very corruption itself. But then mark that, in this increased evil and wickedness, we find also increased energy on the part of the faithful ones; for God had a remnant in the midst of the evil, whose faithfulness shone out the brighter by reason of the dense darkness around. We see this exemplified in Israel’s history. In the midst of idolatry, worshipping the golden calf, or under a persecuting Jezebel, men of power, like Elijah and Elisha, were raised up in a special power of testimony for God, thus manifesting that God was and is ever sufficient for His people’s need.

When evil is at such a height as to make it impossible for the faithful ones to go along with it, then they get into a more advanced state of knowledge and power in separation from it (although it may be one of much more trial) than they had when the church was in a more prosperous condition. In the times of Elijah God preserved His name in a most special way. The whole nation of Israel had got so dreadfully bad, that God would be obliged to cut them off; but the time had not yet come. But in the time of Elijah they had nothing rightly in order; there was neither temple, nor sacrifice, nor priesthood at Mount Carmel; nevertheless God was there for the faithful few, in a way that the people at Jerusalem had not the knowledge and enjoyment of; for the mighty power of God was there to give testimony to the word of His prophet. And so again with Moses, he went on faithfully with the Lord while Israel was failing all around him. It was not when Israel was going on well that Moses was the nearest to God, but when they had all gone wrong. When the golden calf was made, then “Moses took the tabernacle and pitched it without the camp, afar off from the camp”; and then he went to meet with God, and there “the Lord spake unto Moses face to face, as a man speaketh unto his friend.” And we find God referring to this in Num. 12 as gloriously distinguishing Moses. When Aaron and Miriam spake against Moses, and not on Moses’s going up to God on Mount Sinai, God says, “Were ye not afraid to speak against my servant Moses, who is faithful in all mine house? With him will I speak mouth to mouth.”

When Moses met God in the tabernacle outside the camp, he was more excellent, so to speak, than when God called him to the top of Mount Sinai. Indeed, we find it a constant principle in Scripture that, where there is most manifest and universal failure, there God brings out in His faithful ones far greater testimony and power than had been known in the body as a whole, thus showing, as Jethro says, “In the thing wherein they dealt proudly [by their sin and rebellion against God] God was above them” in grace and power. It was so in the time of the Lord Jesus, who was a most blessed and glorious example of this principle; being the Lord Himself, who brought out the fullest and most blessed testimony of grace and righteousness to bear upon the ways of the world, and of His own people, at the moment of Israel’s and the world’s darkest and deepest sin of crucifying God’s Son. For at the very time that Israel’s heart was made fat-when they were in a condition to receive seven other spirits more wicked than him that had of old possessed them, ready to merge into that last state which was worse than the first, then God, who had before spoken to them in divers manners by sacrifice and type and prophets, spoke to them by His Son,

in the Person of the meek and lowly Jesus.

This is the case when Jezebel is come in here at Thyatira. ³

RELATIONSHIP OF THYATIRA AND SARDIS

“Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy.” Here we shall have another important point opened out; for here we shall find the characteristics of what is called the “invisible church.” “Thou hast a few names even in Sardis.” These “names” here signify “individuals” whom the Lord had counted up and known each one of them by name. “These are they which have not defiled their garments”; they had not gone on with the world, now the professing church had defiled their garments. Sardis is not charged with the seductions of Balaam, or the corruptions of Jezebel, it may be; but she is “minding earthly things” and is “glorying in her shame.” Sardis has not kept her garments unspotted by the world, and, therefore, her spot is not “the spot of His children.” As Paul said, “even weeping, they are the enemies of the cross of Christ, who mind earthly things.” It is the spirit of the world filling the heart as an accepted object, and hence conformity to it in order to walk with it, which is here spoken of. But those who have held by the cross of Christ with undefiled garments “shall walk with me in white, for they are worthy.” ⁴

WHY IS THE POSITION OF THE CALL TO HEAR MOVED?

The next thing I would remark, is, that when judgment is to happen to one of the Churches (and so is pronounced on the state which that Church represents), in the execution of it, the saints, where they are distinguished, are necessarily to be considered apart from the threatened evildoers and the time of the punishment of the latter is not in the period pointed out in the address to the Church as such. These remain for the execution of the judgment after the encouraged saints are gone, and may be a carcass carrying its former name, but a mere carcass with no life at all. Thus, in Thyatira, certain are reserved for great tribulation, and certain to be killed by the retributive justice of God; but under what circumstances is not stated. The saints will be gone before the execution of this judgment; so that it is not in the mixed body to which the Lord’s given judgment applies. This modifies extremely the historical accomplishment of the results spoken of in the threatenings pronounced. This remark, however, I think, does not properly apply to the three first Churches: their corporate state is recognized, not as being what it ought to be perhaps, but as existing -- as a recognized corporate object. Hence the Church, as such, is threatened with the Lord’s visitation, and “he that overcometh” is placed after the “he that has ears.” But in Thyatira, the faithful are distinguished as “the rest” in Thyatira. The Church, as a professing body, had but its corporate witness. Hence the Lord’s coming is now put forward as a hope and time of expectation to the faithful, to whom the Church was no longer a stay and consolation; and the saints are particularly referred to that. “Hold fast till I

3. *Collected Writings* 5:304-307.

4. *Collected Writings* 5:334.

come.” This is very remarkable, as giving now a hope and stay out of the Church to the faithful. The change of “the overcomer” to a place before the warning to hear, that is the comparative individualization of the latter, accompanies this also, beginning with this Church of Thyatira. With Thyatira closes also the application of the characters of Christ found in the things John had seen. In Sardis, the title of Christ in the Church, as holding the seven stars in his right hand, is recognized: that could not be questioned; but after this all the titles are new, to be understood by a distinctive faith, which is the stay, and gives its character to the fidelity of the saints who know this name, but which was not what John had seen displayed of Christ as in the midst of the Churches. Sardis and Philadelphia both participate in the announcement of the Lord’s coming; which, when the Church was thoroughly corrupted as at Thyatira, so that the residue were distinguished from the body, is held out to sustain the faith, and relieve the spirit of those oppressed by the evil. ⁵

NO MORE ADMONITION TO REPENT

Ephesus and Pergamos were told to repent. With Thyatira we do not find this admonition; rather, the coming of the Lord is introduced, and the call to hear is moved to a position after the promises to the overcomer. The admonition to repent looks back to what the church was as constituted of God. We should, of course, never forget what the church was at the beginning, and grieve for the difference. But there was not the repentance called for. Instead, the Lord’s coming is introduced and this must ever be in our minds. And this indicates that it is not a better state of the church that is looked for, but in view of the thorough evil, the Lord’s coming is the only answer. But besides that, the introduction of His coming here indicates that Thyatira, and what follows it, go on to the second coming, whatever phase of the coming might be involved.

NO ECCLESIASTICAL POSITION AFTER THYATIRA

After Thyatira we never get a reference to what he had seen walking among the golden candlesticks. There is no ecclesiastical position after that. What marks the thing the Lord owns now is, the absence of infidelity, or of ecclesiastical pretension: Christ’s word against all such pretensions, and Christ’s name against all infidelity. ⁶

* * * * *

Concerning the Orthodox Churches see the following references by J. N. Darby: *Notes and Jottings*, p. 369; *Letters* 3:340; *Collected Writings* 30:340.

5. *The Present Testimony* 1:451, 452. J. N. Darby remarked:

And the expression, “he that hath an ear, let him hear what the Spirit saith to the churches,” is no longer in connection with the address to the church in general, but after the promises to them that “overcome.” And this marks out the remnant as separate from the body in general. The position of the remnant is specially marked out as being no longer in connection with the general body of the church, but with the place in which those stand to whom the promise is sent, as “to him that overcometh.” In the address to this church, and to the three following churches, the exhortation to hear is placed after the special promise (*Collected Writings* 5:305).

6. *Collected Writings* 27:137.

The Presentation of Christ

And to the angel of the assembly in Thyatira write:

(2:18) These things says the Son of God, he that has his eyes as a flame of fire, and his feet [are] like fine brass:

THE SON OF GOD (2:18)

The name Son of God was not part of John's vision. This accords with Peter's confession of Christ as the Son of the living God and it is on Himself that the assembly is built (Matt. 16:16-18). It is also very noteworthy that when Paul was saved, "straightway in the synagogues he preached Jesus that *he* is the Son of God" (Acts 9:20). Peter had said that judgment must begin at the house of God (1 Pet. 4:17). Of course, the house includes profession. Now, Christ is "Son over his {God's} house (Heb. 3:6). The violation of His place, and rights, as Son of God has reached such a peak that He brings Himself forward here as Son of God. And did Thyatira not know that His eyes as a flame of fire saw all and discerned the true character of all? -- and that He would not be moved in judgment of evil?

Thyatira acted in a way that did not answer to the assembly being founded on Him, or in a way as acknowledging His place as Son over God's house. We already anticipated what we see in v. 24, that a separation had taken place. "The rest" refers to those standing separate from those tolerating Jezebel. These separated ones gave Christ's Person His place, rather than tolerate the Papacy.⁷ The Papacy usurped Christ's place as Son over God's house (Heb. 3:6).

HIS EYES AS A FLAME OF FIRE & HIS FEET LIKE FINE BRASS (2:18)

Fire is a symbol of unfailing judgment; this penetrated everywhere, as the eye of God. But what does He first see? He sees at once, no doubt, through this terrible evil; but He notices first what delights His heart in these poor saints that nobody cared anything about. He sees that which is delightful to Himself in the despised few; and while His feet, like unto fine brass, mark the unchangeable character of that righteousness which God (in His spiritual dealings with and claims upon man) manifests down here, and which sustains His pure and infallible judgment. Hence the altar of sacrifice in the tabernacle was of brass, and which in man was divinely accomplished in Christ, and characterized His Person; yet the eye of God rests upon the very least spark of faithfulness in the midst of evil. There is not one throb of the heart that beats true to Himself, in the midst of abounding iniquity, that passes unheeded by him; and this is what sustains the heart in the midst of untoward circumstances. And happy it is for us to know (in the simplicity of faith) and realize in power in our souls, the full meaning of those two little words, "I know," thus walking in the

7. *Notes and Jottings*, p. 369.

happy consciousness that the eye of God is upon our walk and ways.⁸

Commendation

(2:19) I know thy works, and love, and faith, and service, and thine endurance, and thy last works [to be] more than the first.

WORKS, LOVE, FAITH, SERVICE, AND ENDURANCE 2:19)

This, of course, does not refer to the doctrine of works held by Roman Catholicism, but what He sees whose discriminating eyes are as a flame of fire, tests the character of what He sees.

Here we get the love and the faith working, which were wanting in Ephesus; and now the Lord says, I will encourage them with "hope," so that we get faith, hope, and charity, the three great principles of Christianity. Although not produced in their own happy order, as in Thessalonians, still they are all here in a way. And mark how quick-sighted God always is, to take notice of the good things, and that before He speaks of the evil things.⁹

This last sentence must not be applied in an absolute way, as is often erroneously done, often enough for the purpose of mitigating evil. Regarding Laodicea, He did not commend something. Besides that, see in Gal. 1 that He went to the matter of evil immediately. And, really, this is so also in 1 Cor. 1, where what He commended was not their works, but what the grace of God had wrought for them.

LAST WORKS MORE THAN THE FIRST (2:19)

This is the case when Jezebel is come in here at Thyatira. "I know thy works, and the last to be more than the first." The effect of the condition of the professing church was to drive saints into a kind of energy they had not before known. So indeed has it ever been in the history of the church in what has been called "the dark ages." We find the most faithful testimony, such a measure of devotedness (which I am sure I should be glad to see now in any way) unknown at other times, men hazarding their lives to witness for God; but how little of this in our day of ease and slothfulness!¹⁰

Judgment

(2:20) But I have against thee that thou permittest the woman Jezebel, she who calls herself prophetess, and she teaches and leads astray my servants to commit fornication and eat of idol sacrifices. (2:21) And I gave her time that she should repent, and she will not repent of her fornication. (2:22) Behold, I cast her into

8. *Collected Writings* 5:308.

9. *Collected Writings* 5:308.

10. *Collected Writings* 5:307.

a bed, and those that commit adultery with her into great tribulation, unless they repent of her works (2:23), and her children will I kill with death; and all the assemblies shall know that I am he that searches [the] reins and [the] hearts; and I will give to you each according to your works.¹¹

. . . heathen practices were Christianized, the tombs of the martyrs took the place of that of Hercules. They used holy water at the idols' temples; the practice was then transferred, and the Christians sprinkled themselves. It is a curious thing that as soon as the council at Ephesus decided that Mary was the mother of God, the heathens came in en masse. In Switzerland alone, seven great temples became Christian at once. The great body of worshipers came in; instead of having the mother of the gods, it was the mother of God, that was all. Nobody denies it. When they came over to convert England, directed by Pope Gregory to do so, they were not to pull down the temples, but only to change their use, and to change also their feasts in the same way. This was in the seventh century. It was all done deliberately and systematically. And then they worked miracles at these places. If one goes into a church dedicated to Mary, one will find a holy well, and a bush covered with bits of rag-votive offerings -- just as it used to be to Esculapius. A great deal of it is ignorance, but Satan is in it.

Ques. Satan?

Do you think that if I go to the mother of God and worship her, it is not of Satan? I do not believe that mesmerism is all imposture. Nor do I limit spiritual fornication to Popery, the religious world is in it in measure.

In chapter 17, the woman has a golden cup with which people get intoxicated. Ritualism is this, in principle, but without the Pope.¹²

Not long since the Pope said to the Ritualists, 'Gentlemen, you are like the bells of the churches; you call the people in, but you never come in yourselves.'¹³

In Thyatira we have not just worldly patronage, but rule over the world.

(Chapter 7 to be continued, if the Lord will)

Ed.

11. In an effort to refute the objection that the "prophetic view" of the seven churches fails to account for "the whole of church history," James L. Boyer claimed that the seven churches "represent the place where men may find the gospel. They are true churches . . . Revelation 2-3 provides a picture of trends and movements within the churches, not within Christendom" (*Grace Theological Journal* 6.2 (1985), p. 272). Thyatira is a true church?

12. *Notes and Jottings*, p. 367. See also *Collected Writings* 18:190; 29:32ff, 235ff.

13. *Notes and Jottings*, p. 369.

Elements of Propitiation, Substitution, and The Righteousness of God

Chapter 11

Propitiation Completed on the Cross

(Chapter 11 continued)

Propitiation not Made in Heaven

There are variants of the idea that Christ took the blood to heaven. The evil form of this is that he had to take the blood to heaven to make propitiation there. Here, we will consider these ideas.

Q. Lev. 16 etc. Does the Hebrew distinguish "atonement" and "propitiation"? Are there two different words? What distinction does the chapter present? It is known that ἱλασμός in the NT is translated "propitiation," and in the Septuagint answers to "atonement."

A. The Hebrew word Kaphar (for the question) means to atone, or make atonement. So it is regularly; and Deut. 32:43, Isa. 47:11, Ezek. 16:63, Ezek. 43:20, Ezek. 45:15, 17, 20, are the same in substance, though the effect in some cases is meant, as pacified, purged, forgiven, merciful, etc. "Propitiate" would be just as good a rendering as "atone"; and no other word regularly expresses either but the one. There is however a real distinction definitely drawn in the chapter, not between atonement and propitiation, but between propitiation and substitution typified in Jehovah's lot and the scapegoat. The error which has so often been exposed in these pages is limiting propitiation exclusively to the use made of the blood by Aaron in the sanctuary. That theory necessarily involves the frightful error of denying that the offering of the slain victim is any part of the propitiation for our sins. What a slight on Christ's sufferings! For this monstrous theory is that propitiation was made "in heaven, and after death," thus nullifying for ever that great work of God by Christ's blood and death on the cross, and making it altogether dependent on another work "after death and in heaven," instead of the type met before God in heaven by what Christ suffered on earth. "You hath He reconciled in the body of His flesh (not when He was out of His body) through death" (not after death and in heaven). Assuredly to be "reconciled" is grounded on propitiation, and

presupposes it; but the truth is that Christ fully reconciled us in the body of His flesh through death. The ghostly work after death and in heaven is a ghostly fable, and calls for abhorrence.¹⁴

Christ's Entrance Into heaven

Q. Is it true that Heb. 4: 4, Heb. 9:11, 12 speak of Christ's entrance into heaven when He died, not on His ascension? R.T.

A. It is pure assumption, in order to scrape an appearance of evidence for the strange and unsound doctrine of propitiation made by Christ, not through the blood of His cross, but by His subsequent action as a separate spirit in heaven, by an unintelligent misuse of the types. Hence the pretense that Heb. 4:14 and Heb. 9:11, 12 refer to His entrance on death as *priest!* whereas other passages in the Epistle speak of His entrance on ascension as *Man!* Whosoever is bold enough to draw such a line is on every principle of truth bound to prove his assertion. Those who deny it, as almost if not all believers hitherto, stand on the common character thus far of Heb. 1:3, 6:20, 8:1, 9:24, 10:12, with the two texts in question. No one denies the Lord's presence in Paradise immediately after death; no sober Christian has ever confounded this with His entrance after ascension on priestly function. Indeed one of the two texts maintains beyond cavil Christ's entrance *once for all* into the sanctuary, having obtained eternal redemption. This is the sole entrance which the Epistle contemplates or allows: if any one disputes this, let him try to give an adequate proof. Dean Alford's argument for simultaneity here is at issue with the doctrine of the Epistle. Indeed, ingenious as he was, he is unreliable often for orthodoxy. And as to Greek, think of a scholar coupling ἀποκριθεις ειπε and similar cases with εισηλθεν εφ'απαξ . . . , αι. λ. ευραμενος! The rendering of the A. and R. Vv., Green, Davidson, etc., is alone tenable: so the Vulgate, etc.¹⁵

C. E. Stuart's Teaching That Christ Made Propitiation in Heaven in the Disembodied State

Regarding C. E. Stuart's teaching, W. Kelly spoke of it as "The fundamental error which Mr. S. has embraced,"¹⁶ "his evil view,"¹⁷ "Mr. S.'s heterodoxy,"¹⁸ and spoke of ". . . readers who are not leavened will see . . ." ¹⁹ In

14. *The Bible Treasury*, New Series 3:31.

15. *The Bible Treasury*, New Series 2:256. See also *The Bible Treasury* 16:190.

16. *The Bible Treasury* 16:190.

17. *Ibid.*, p. 191.

18. *Ibid.* T. Weston, in *Some Remarks on Mr. J. C. B.'s Letter, with a Few Facts*, p. 2 (1900), wrote:

. . . he openly associated himself in service with a well-known propogator of false doctrine

(continued...)

his *The Strange Doctrine of Propitiation*, he pointed out that several in fellowship with him were put away when they were discovered to hold the doctrine. In that paper he wrote:

No person known to hold it has been, or would be, tolerated in fellowship.

Walter Scott Denied Propitiation Was Completed on the Cross

THE BLOOD RENT THE VEIL

The value of Christ's shed blood was felt at the throne of God immediately upon its being shed. It was the finished work which was the basis for the rending of the veil, in the middle, from the top to the bottom. The blood of Christ rent the veil, so to speak.

And our consciences are purged by the blood which rent the veil and opened the way into the holies, God in all His moral being and majesty being for ever glorified thereby. It is because Christ is in the holiest, and we by faith know Him while there, the Holy Ghost is sent down not only that we may enjoy the blessed fruit of Christ's work, but that we may enter freely, boldly, in spirit where He is.²⁰ ♦

Atonement was finished on the cross. God was glorified and rent the veil, in token that the shed blood had opened a way into His presence.²¹ ♦

Then God did dwell in the thick darkness, the way into the holiest was not made manifest, the veil was upon God's presence, which is now rent and done away in Christ, and therefore on Christ's death they that come to God are entirely in a new position. They must meet Him in personal responsibility, and that met by the blood of sprinkling, in the shedding of which the veil was rent; so that grace and holiness necessarily go together.²² ♦

It is most important to keep together the sufferings in the three hours of darkness, the death, the shedding of the blood, and the rending of the veil. The rending of the veil did not depend on a supposed presentation of the blood in heaven. Moreover, the rending of the veil indicates that there was no necessity of carrying the blood to heaven. Its full effect for God was present to Him the

(...continued)

as to Christ's propitiation. Not that he adopted the new teaching himself, but he defended it on the O.B. plea that only party spirit would call such error heterodoxy! If error as to the fundamental doctrine of Christ's work upon the cross be not heterodoxy, what is? . . . With perfect truth did Mr. K. describe such unprincipled conduct as perfidious treason against Christ.

19. *Ibid.*

20. W. Kelly, *The Day of Atonement*, London: Walters, p. 93, 1889.

21. *Things New and Old* 32:51.

22. *Notes and Comments* 5:270.

moment the blood, accompanied by the water, was shed.

WALTER SCOTT'S TEACHING THAT CHRIST MADE PROPITIATION IN HEAVEN IN THE DISEMBODED STATE

In *The Bible Treasury* 18:60, 61, W. Scott, who printed a paper called *Help and Instruction*, is criticized by W. Kelly thus:

. . . contains the following statements:

Now we are not to understand by this that God needed to be propitiated by the sacrifice of the lord Jesus Christ, in order to reconcile Him to us. We, not God, needed the reconciliation, &c. (p. 38).

To speak then of propitiating God by sacrifice would be to belie the teaching of revelation, and to deny what He is Whom we know as our God. Such a thought would do for a heathen, but not for Christians, &c. (p. 39).

But if He needs not to be propitiated, &c. (Ib.);

To be propitiated on their behalf He never needed (Ib.);

Propitiation, therefore, had to be made, though God needed not to be propitiated (Ib and 40).

. . . But I affirm that the author {Walter Scott} has abandoned the truth of God on propitiation in a way which the simplest believer in the most unenlightened sect, if orthodox, would denounce as false and evil . . . It is not merely (as in 1886) a fable supplanting the truth; it is since then an open contradiction of a most essential element of propitiation as revealed in all the scriptures of God, though presumably the last error {W. S.'s} flowed from the first {C. E. S.'s}. For if propitiation be only in heaven after death, there can be in it no abandonment of God, no suffering of Christ. Both errors make shipwreck of the faith; but the former is the parent of the latter, and necessarily involves it.²³

WK's strictures regarding the fundamentally evil teaching of C. E. Stuart applies also to W. Scott. I do not know all the places where he taught this evil doctrine, but here are several.

A booklet by Walter Scott entitled "Doctrinal Summaries," currently in circulation from an Open Brethren publisher, has been called to my attention by a reader of *Thy Precepts* who had written to a retailer of it, and received an unsatisfactory reply. This booklet contains C. E. Stuart's fundamentally evil doctrine that Christ made propitiation in heaven in the disembodied state -- not on the cross. This notion is based, as you may observe in the following quotation, on the sequence of events that took place on the day of atonement (Lev. 16). Reasons for rejecting these conclusions have already been given in this series in the article on *The Day of Atonement*, by W. Kelly. We will not

23. This is from an 1890; article, "The Denial of Propitiating God by Sacrifice" The article is missing in *The Kelly Collection* CD-ROM.

here refute this teaching but rather call attention to it that you may be warned.

W. Scott wrote:

Now propitiation, it will be observed, was effected by blood-*sprinkling*, that is, the presentation of the blood God-ward, not simply by blood-*shedding*. *Shed* at the altar; *sprinkled* on and before the mercy seat. The latter was the work of the priest, the former generally that of the offerer beside the altar. Christ as High Priest in the upper sanctuary,²⁴ has made propitiation by His own blood (compare Lev. 16:14-17, the type, with Heb. 9:11,12, the antitype).²⁵ This He alone could do in His character and office as a merciful and faithful High Priest (Heb. 2:17,²⁶ where reconciliation should read "propitiation"). But He not only made it by His blood, but He *is* the propitiation, or blood-sprinkled mercy-seat. (1 John 2:2; 4:10; Rom. 3:25) . . . only in the heavenly Sanctuary, i.e., the immediate presence of God. He shed His blood as a Victim; by it He entered into the holiest as High Priest (Heb. 9:12).²⁷ Carefully distinguish between the blood *shed* and *sprinkled*. This latter effects propitiation.

In *Selections from Fifty Years Written Ministry*, London: Holness, 1913, he wrote this regarding the Lord saying "finished":

The words do not primarily refer to the completion of atonement (p. 70).

Do you wonder why he said this? Try this:

Christ as high priest, and in the Sanctuary above, has made propitiation by His own blood . . . (p. 172).

He bases this on the type in Lev. 16, and he also seemed anxious to point out this:

Atonement in all its parts had to be effected on that one day of 24 hours (p. 172).

24. "I have glorified *thee* on the earth, I have completed the work which thou gavest me that I should do it . . ." (John 17:4). Not only was it on the earth, but the rending of the veil signified that the work of propitiation was finished (on earth). What W. Scott says really means that propitiation was accomplished after the veil was rent, by Christ taking the blood to heaven and making propitiation there.

25. I suggest that the reader consult W. Kelly's comments on Heb. 9:11, 12 in his book on Hebrews for the true meaning of this Scripture.

26. This is another distortion of Scripture. As W. Kelly remarked, "The propitiation of Christ is the basis of His priestly action on high" (*Exposition of . . . Hebrews, in loco*). Christ was not a priest on earth (He was of the tribe of Judah). His Melchizedec priesthood was not for offering blood, but was founded upon the work having been finished.

27. This evil teaching necessitates that Christ entered heaven two times; once in the disembodied state to sprinkle the blood, and the second time as resurrected man. Heb. 9:12, pressed into this unholy use, says, ". . . has entered in once for all into the [holy of] holies." Scripture teaches but one entry.

So slavishly following the time sequence in the type,²⁸ he would have to conclude that Christ in the disembodied state took the blood to heaven between 3 PM and 6 PM on the day He died, in order to make propitiation in heaven. His appeal to Heb. 9:12 is baseless. That verse does not tell us that Christ entered *with* His blood; and moreover, the verse speaks of Christ's ascension into heaven in manhood in resurrection. He has taught his evil doctrine in a number of books and used to break bread and preach among "Open-Brethren," as he was doing at the time this book was published.

In his book, *The Tabernacle*, he wrote:

Christ as High Priest, and in the upper Sanctuary, has made propitiation by His own blood (compare Lev. 16:14-17 the type, with Heb. 9:11, 12 the antitype.²⁹

Sorry to say, this doctrine was given voice in A. C. Gaebelin's magazine, *Our Hope*, vol. 20, p. 419 (Jan. 1914), where W. Scott's article, "Concerning Propitiation" was included -- an article refuting the notion that Christ at present is making propitiation; and that gave an opportunity to Walter Scott, who wrote:

Propitiation was **actually** made in heaven itself, after Christ's death, and by Himself as High Priest . . . Has Christ after death entered into the heavenly Sanctuary in His character as High Priest? He has. **Then** propitiation was made.

In Russell Elliot's magazine, *The Faith and the Flock* 4:210, writing on 1 John 2:2, W. Scott said:

Propitiation was made by blood-shedding on the cross and blood-sprinkling on the throne (Lev. 16).

By "on the throne" is meant the throne of God in heaven, of course!

An obituary of Walter Scott appeared in the Open Brethren periodical, *The Witness*, vol. 63, p. 282 (Dec. 1933 -- in which there was an article by him), which said:

WALTER SCOTT, the oldest well-known author and worker amongst us, passed to his Reward from Hull, on Nov. 2, at the ripe age of 95.

Among notice of his appreciated books is the above cited *The Tabernacle*.

If anyone come to you and bring not this doctrine, do not receive him into [the]

28. Actually, on the Day of Atonement, as someone remarked, *two bloods* were brought into the holiest; that of the bullock (Lev. 16:14), and subsequently also that of the goat of Jehovah's lot (Lev. 16:15). Yet we regard all this as speaking of *one work*. We do not reason from this that Christ presented blood twice, slavishly following the events in the type.

29. *The Tabernacle*, London: Holness; Glasgow: Pickering and Inglis, n.d., p. 162.

house, and greet him not; for he who greets him partakes³⁰ in his wicked works (2 John 10, 11).

A little leaven leavens the whole lump (Gal. 5:9).

Walter Scott responded to W. Kelly in a dishonest way, not at all surprising since WS was supporting evil doctrine. Support of, and imbibing evil, seems almost always, if not always, to affect a person's integrity. In May 1890, then, he wrote,:

Mr. Kelly's attack is a wild and reckless one, and overshoots the mark entirely.

He attempted to defuse WK's strictures by pointing out that the opening quotations in the *Bible Treasury* article, from WS's *Help and Instruction* paper, pp. 38-40 (1888) -- a copy of which lies before me as I write this -- appeared in *The Christian Friend*, 1880, edited by Edward Dennett; and WS thus sought to parry WK's strictures and make him appear ludicrous. Moreover, WS falsely enlisted the name of J. N. Darby as having found no fault with that 1880 article by CES entitled "Propitiation." Listen:

The article . . . contains no *new* development of doctrine, for it appeared originally -- with the approval of the Editor -- in "The Christian Friend" for 1880 . . . It is true that the late A. P. C. {Cecil?} wrote to Mr. Darby complaining of the article and which led to a correspondence between Mr. Darby and Mr. Stuart {the author of the article}. But the attention had been called to it, and after *careful perusal* Mr. D. found nothing incorrect in the article, and informed Mr. S. that he would not have written about the matter if it had not been for A. P. C.'s persistent urging. Both *before* and *after* the correspondence with Mr. D., the Editor, Mr. E. Dennett was thoroughly at one with Mr. Stuart as to the teaching in question.

It so happens we know that WS wrote falsehood concerning JND. I would not believe him about E. Dennett then, either. This is an exhibition of what evil teaching does to integrity. Now listen to JND, who wrote to E. Dennett on Feb. 18, 1881, about that very article written by CES:

My dear brother, I do not like the pages you sent to me, because they perplex the mind as to what it needs as fundamental truth . . . But the first two lines state boldly that God does not need to be propitiated, and the second line of page 246 throws all into confusion.³¹

Further along in the letter he wrote, "The mistake is . . ." He most certainly, and rightly objected to the article by C. E. Stuart. But at this point in time it was not taught by CES that Christ made propitiation by blood *in heaven* in the disembodied state. But looking back, we can see the development of CES's evil teaching here. The fact that in his 1890 article WK referred to those, as

30. Partakes is *koinoneo*, which signifies that you would make common with the person.

31. *Letters* 3:135.

it turned out, 1880 views, as “a development, new to most,” might *perhaps* mean WK thought it was a development of CES’s 1886 views, but perhaps not; for WK also wrote:

Those words have alarmed souls who did not see the doctrine of propitiation in {CES’s paper} “Recent Utterances.”

In any event, Walter Scott, mired in evil teaching, used this as an occasion to pit WK against JND, about whom he, WS, spoke falsehood. All of this is viciousness and untruthfulness.³²

Perhaps the 1888 *Help and Instruction* assembled by W. Scott, is what caused E. Dennett to publish in *The Christian Friend*, during 1888, a paper by himself, “Propitiation: What is it, and Where Made,” wherein he emphatically rejects the teaching that Christ entered heaven in the disembodied state to make propitiation there.³³ But that paper does not address the matter of God requiring propitiation. E. Dennett had taken care of that in *The Christian Friend* back in 1881, p. 112, where, in a “Note on Propitiation,” he wrote:

. . . He absolutely required the propitiation as the alone righteous ground on which He could righteously meet and justify the sinner. . .

When it is sometimes said that God did not need to be propitiated, it should be understood as meaning that He did not need to be moved or disposed to act in grace towards us . . .

ED has here, though himself sound, watered down the meaning of CES’s words. But Walter Scott spoke *falsehood* in saying that:

Mr. E.. Dennett was thoroughly at one with Mr. Stuart as to the teaching in question.

It is not a question of words, but of meaning and intent meant to be conveyed.³⁴

32. WS did not state where the papers and extracts he compiled came from, nor did he date them. Of course, one could claim, “I am letting the truth speak for itself,” pious-sounding clap-trap when evil is in question -- but in view of the great controversy that raged over CES’s teaching, it looks to me more like a trap for the unwary; and see how he calumniated JND and tried to put WK in a certain light. Had the papers’ sources been stated, and dated, he would not have been in the position where he thought he could get away with what he did in replying to WK’s strictures.

33. E. Dennett, “Propitiation: What is it, and Where made,” *The Christian Friend*, 1888, p. 229ff.

34. There appeared in *Words of Faith*, 1882, an article in two parts, “Salvation and Atonement . . .,” by C. E. Stuart. This contains some statements which may not at all convey his teaching about propitiation being made above in the heavenly Sanctuary. But perhaps they did in the mind of the writer. In any event, the time soon came when he was charged in an integrity matter, from which he was exonerated by the Reading, England assembly -- though a division ensued. He soon came out with false teaching regarding the Christian’s standing and next enunciated the doctrine of propitiation in heaven. Is there no moral connection among such things? Generally when persons fall into doctrinal evil, a loss in integrity accompanies it. And sometimes the evil doctrine is being

(continued...)

The Scofield Reference Bible and the Presentation of the Blood in Heaven

The Scofield Reference Bible presents three possible solutions to a felt difficulty regarding the words to Mary, in John 20: “Touch me not, for I have not yet ascended to my Father.” The difficulty results from the fact that in Matt. 28 he allowed them to hold his feet. The offensive explanation, apparently favored by C. I. Scofield is this:

That Jesus speaks to Mary as the High Priest fulfilling the day of atonement (Lev. 16). Having accomplished the sacrifice, He was on His way to present the sacred blood in heaven, and that, between meeting with Mary in the garden and the meeting of Mt. 28:9, He had so ascended and returned: a view in harmony with the types.³⁵

Were you aware that C. I. Scofield referred to Walter Scott, in the Introduction, as “the eminent Bible teacher,” among those to whom he gave credit for “suggestions of inestimable value”? You will notice, however, that the explanation quoted:

1. does not state that Christ went to heaven in the disembodied state;
2. does not state that Christ made propitiation there; and,
3. says it is a view in harmony with the types.

Point 1. Concerning point 1, what the quotation does mean is that Christ went to heaven in the resurrected state and presented “the sacred blood in heaven.” What for? The next chapter will take up the subject of Christ’s priesthood and I forbear comment on that matter here. This is a total fabrication that Christ so entered heaven in the resurrected state and flies right in the face of the express declaration of the Word of God that He entered once (Heb.9:12); not twice, as this imagined entry requires.

Point 2. And while it is true that C. I. Scofield did not state that this was to effect propitiation in heaven, for what other reason did He make this trip to heaven, in the resurrected body, with the blood, to present it there? The note said that this is “a view in harmony with the types”; having said that “Jesus speaks to Mary as the High Priest fulfilling the day of atonement.” Note well the word “fulfilling.” There is but one meaning to this, though it is not expressly stated. It is implicit in this that He is viewed as going there to fulfil the type of presenting the blood at the mercy-seat in Lev. 16. Thus, in effect, the

34. (...continued)

developed secretly, but the loss in integrity has already showed itself. It reminds me of the case of B. W. Newton.

35. Scofield Reference Bible, pp. 1143 & 1144 (1945).

work was not completed on the cross. Propitiation was not made on the cross. It was, in this view, made when Christ, in the resurrected body, went into heaven to present the blood to make propitiation. In the type, the presentation of the blood was made on the day of the sacrifice, not three days later, as, allegedly, Christ did.

Point 3. It is not a view in harmony with Lev. 16. Why, the statement is *ludicrous!* Aaron went into the holy of holies *more than once*. He brought in the incense with the blood of the bullock and came out again. Then, v. 16, he killed the goat and brought the blood within “as he did with the blood of the bullock.” When He had come out after presenting the blood of the first goat (a second entrance into the sanctuary), then he dealt with the scape-goat, which speaks of substitution. Also he had to enter, at least the holy place, for another purpose. So why not have Christ entering two, if not three, times into heaven in connection with bringing blood there? -- and then claiming a work of substitution subsequent to the second presentation of blood? In keeping with the type of Lev. 16 indeed!

The minor difference, then, between this and Walter Scott/C. E. Stuart is that in one case Christ went into heaven in the disembodied state, and in the other case, He went into heaven in the resurrected state -- to make propitiation by blood *there* – and not on the cross. Saying “Having accomplished the sacrifice” does not alter this. It separates the propitiation from the cross, from the sufferings in atonement; and from substitution, if there even be such in this ludicrous and evil scheme. Was substitution effected on the cross while propitiation was effected in heaven (*backwards* from the time-order of dealing with the two goats in Lev. 16)? Or, was substitution also effected in heaven at the same time as propitiation? I speak of the true meaning of the scheme, its results and implications, not of the explanations and palliations of those who put forth such schemes. Away with all this. Propitiation and substitution were effected upon the cross; and as soon as the blood was shed, the infinite value was immediately before God – and He rent the veil.

The *New Scofield Reference Bible* lets this most offensive note stand.

Moreover, there came from the Lord’s side blood and water. Why is the water left out of this doctrine? Why did not Christ carry the water to heaven? If you tell your child not to go into the mud puddle and he does it, two things occur. He is guilty of disobedience and he is dirty. You must deal with both. Sin does two things: it makes one guilty and it makes one dirty, morally dirty. The work of Christ provides for both. You must not separate the blood from the water.

(To be continued, if the Lord will)

Ed.

Wrath: *The “Wrath Revealed from Heaven”* *and* *Governmental Wrath* *Part 2: Governmental Wrath*

Introduction

We have observed that there are two spheres of the display of God’s wrath, namely, the temporal and the eternal. Of course, the duration of the wrath accordingly differs. The temporal passes away, but the wrath revealed from heaven is inflicted outside of time, at the great white throne judgment. Thus, it subsists eternally on the eternally unrepentant.

We also saw that there were three uses of the word wrath as applied to Israel (Matt. 3:7; Luke 3:7; 1 Thess. 2:16). The wrath on Israel, temporal in character, will climax in the future during what is called the “indignation.”

In Revelation, the use of the word “wrath” always refers to what is temporal. The temporal, governmental wrath of God and of the Lamb in the Revelation are not confined to Israel. While the whole world is in view concerning this wrath, the apostates of Christendom are special objects of wrath. In Scripture, the nation of Israel is singled out for wrath in keeping with the special, *earthly calling* and privileges sinned against. What then of faithless Christendom? What has been done with respect to the *heavenly calling* (Heb. 3:1)? Why, ecclesiastical Babylon (Rev. 17, 18) will be formed after the removal of the true church, but that system will be destroyed in the middle of the 70th week, and then faithless Christendom will be given over to apostasy in the worship of the coming Triad (Satan, the beast and the antichrist). God will send a “working of error, that they should believe what is false, that they all might be judged who have not believed the truth, but have found pleasure in unrighteousness” (2 Thess. 2:11, 12). As Pharaoh was finally judicially hardened by God, so shall it be with faithless Christendom.

There is another word, in two cases coupled immediately with the word “wrath” in Revelation, and J. N. Darby translates it using the word “fury.” In the texts quoted the word fury will be emphasized thus-- **fury**; while wrath will be emphasized this way -- **wrath**. *Vine’s Expository Dictionary of New Testament Words*, under the entry ANGER, describes the difference thus:

Thumos, wrath (not translated “anger”), is to be distinguished from *orgē*, in

this respect, that *thumos* indicates a more agitated condition of the feelings, an outburst of wrath from inward indignation, while *orgē* suggests a more settled or abiding condition of mind, frequently with a view to taking revenge. *Orgē* is less sudden in its rise than *thumos*, but more lasting in its nature. *Thumos* expresses more the inward feeling, *orgē* the more active emotion . . .

It appears that JND uses *fury* for forms of the word *thumos* and *wrath* for forms of the word *orgē* in his translation.

One other preliminary point to notice is that those that fall under God's fury and wrath will also have their part in the lake of fire, as seen in Rev. 14:9-12 where there are those who drink the wine of the fury of God prepared unmixed in the cup of His wrath, "and he shall be tormented . . ."

Now we shall look at the passages where these two words are used. The conclusion is that the whole of the 70th week of Dan. 9 is not a time of the outpouring of God's wrath. No, Rev. 6:16, 17 does not prove otherwise. It is the fearful ones in the passage that made an erroneous supposition. But their timing was in error, while their expectation was correct -- i.e., that wrath *is* coming, but this is not yet it. Let us now look at the passages that use the words "fury" and "wrath" in the order in which they appear in Revelation.

Rev. 6:16, 17

And I saw when it opened the sixth seal, and there was a great earthquake; and the sun became black as hair sackcloth, and the whole moon became as blood, and the stars of heaven fell upon the earth, as a fig tree, shaken by a great wind, casts its unseasonable figs. And the heaven was removed as a book rolled up, and every mountain and island were removed out of their places. And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and have us hidden from [the] face of him that sits upon the throne, and from the wrath {θυμῆς} of the Lamb; because the great day of his wrath {θυμῆς} is come, and who is able to stand (Rev. 6:12-17).

It seems to me that the seals, trumpets, and bowls are sequential. The seven trumpets develop out of the seventh seal. The seven bowls develop out of the seventh trumpet. Below, we will observe that all that follows the seventh trumpet is, so to speak, comprehended in the reverberations of the seventh trumpet, including the "time of the dead" at the great white throne judgment. The seven bowls are the *last* plagues (Rev. 15:1), prior to the appearing of Christ in glory. Thus, none of them are simultaneous with the trumpets. Moreover, their distinctive character, "for in them the fury of God is completed," sets them apart from the seals and trumpets. The seals we may speak of as providential judgments of a pronounced character. The trumpets speak of warning judgments. Then come the bowls, the seven last judgments in this three-fold series, with

their distinctive character of the pouring out of God's "fury," as JND translates. This pouring out commences just immediately preceding Christ's appearing in glory, at which time power is taken into the hands of the Lamb and His wrath is unleashed, as the smiting stone strikes the image (Dan. 2) and becomes a great mountain filling the earth. The great mountain filling the earth signifies the establishment of the coming kingdom.

The seven seals are opened during the time called "the beginning of throes" (Matt. 24:8). The seventh seal brings us to the middle of the 70th week, a great turning point. Satan is cast down in the middle of the week, the abomination that makes desolate is set up, the apostasy takes place, and the man of sin, who is the antichrist and the second beast of Rev. 13, is revealed. He is the Director of Religious Affairs for the West.

Preparatory to this is the destruction of ecclesiastical Babylon (Rev. 17, 18) in preparation for the revelation of the lawless one and the accompanying apostasy. The whore, i.e., the false bride, faithless Christendom, must be overthrown by the first beast of Rev. 13 (see Rev. 17:14), who is the coming Roman prince of Dan. 9. He will be the head of the revived Roman empire who will have confirmed a covenant for seven years with "the many" (i.e., the mass) of the Jews (Dan. 9:27).

It seems to me that it will be under the sixth seal that the destruction of the whore takes place. From a consideration of her influence (riding the beast) and extent, seen in Rev. 17, 18, her overthrow will create a convulsion of immense magnitude, a convulsion described in the symbolic language of the sixth seal. Take for example, that the sun speaks of the highest authority, the moon of derivative authority, and the stars of lesser authorities. See Joseph's dream concerning his parents and brothers for an OT use of such imagery. The highest authority, the beast of Rev. 13:1-10 has his power so destroyed that it is likened to a mortal wound from which no recovery is possible. The political convulsion throws people in his dominions into anarchy. The awfulness of the situation causes the (false) conclusion that the day of the wrath of the Lamb has come. Not so. Awful as this crisis under the sixth seal is, there is worse to come. Moreover, when the day of the Lamb's wrath does come, the armies of the beast, with hearts totally hardened, will defy the returning Christ (Rev. 19:19). Such is man.

Under the sixth seal, then, the beast receives the mortal wound to his power, just before the opening of the middle of the 70th week. Then will the cast-down Satan (Rev. 12:7-9) empower his spectacular and unprecedented revival, so as to be compared with resurrection:

And the dragon gave to it his power, and his throne, and great authority; and one of his heads [was] as slain to death, and his wound of death had been healed: and the whole earth wondered after the beast (Rev. 13:2:3).

Thus by Satanic power the beast is reinstated in governmental power but it is apostate power. It was so astonishing a thing that the whole earth wondered how it could be. It will be by the power of the great Enemy of Christ. The result will be the introduction of the worship of the Triad. Note also that this is the commencement of governmental apostasy as well as the apostasy spoken of in 2 Thess. 2; and thirdly, the apostasy of the Jews, for they will also receive the antichrist, who is in Jerusalem, henchman to the first beast of Rev. 13, and who leads the worship of the apostates. He is the mouth-piece of the beast and so is called the false prophet (Rev. 19:20). A prophet is the mouth-piece for another.

Under the sixth seal, then, the day of the Lamb's wrath had not actually come.

Rev. 11:15-19

And the seventh angel sounded [his] trumpet: and there were great voices in the heaven, saying, The kingdom of the world of our Lord and of his Christ is come, and he shall reign to the ages of ages. And the twenty-four elders, who sit on their thrones before God, fell upon their faces, and worshipped God, saying, We give thee thanks, Lord God Almighty, [He] who is, and who was, that thou hast taken thy great power and hast reigned. And the nations have been full of wrath, and thy **wrath** {ὄργη} is come, and the time of the dead to be judged, and to give the recompense to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and to destroy those that destroy the earth. And the temple of God in the heaven was opened, and the ark of his covenant was seen in his temple: and there were lightnings, and voices, and thunders, and an earthquake, and great hail (Rev. 11:15-19).

It is helpful to see that all that follows the seventh trumpet, i.e., the bowls, the appearing of Christ, the war of the great day of God the Almighty, the millennium, right to the great white throne judgment (which takes place after the millennium), is comprehended within the sounding of the seventh trumpet. "The time of the dead" refers to the judgment that takes place at the great white throne judgment. All is initiated from the sounding of the seventh trumpet, the last of the seven warning judgments.

So the nations have been full of wrath. Well, there is another kind of wrath, the wrath of the Lord God Almighty. It is the sounding of the seventh trumpet that signals the pouring out of the seven bowls. The bowls have their own distinctive character compared to the providential seal judgments and the trumpet warning judgments. With the pouring out of the first bowl the pouring out of God's wrath begins.

Rev. 14:9-12

And another, a third, angel followed them, saying with a loud voice, If any one do homage to the beast and its image, and receive a mark upon his forehead or upon his hand, he also shall drink of the wine of the **fury** {θυμῶ} of God

prepared unmixed in the cup of his **wrath** {ὄργης}, and he shall be tormented in fire and brimstone before the holy angels and before the Lamb. And the smoke of their torment goes up to ages of ages, and they have no respite day and night who do homage to the beast and to its image, and if any one receive the mark of its name. Here is the endurance of the saints, who keep the commandments of God and the faith of Jesus (Rev. 14:9-12).

The apostates have something to drink. God has prepared this drink and it is unmixed; i.e., there is nothing to thin it -- it is in the cup in full strength. The reader may again want to compare the difference in the two words translated **fury** and **wrath**. This is an awful Scripture to look at. Not only will a person so marked suffer the temporal, governmental fury of God's wrath, but there is the eternal consequence: "and he shall be tormented in fire and brimstone . . . to the ages of ages." If God intended to describe eternal punishment, how otherwise than this should it be stated, if this is not eternal punishment?

Rev. 15:1, 7 and 16:1

And I saw another sign in the heaven, great and wonderful: seven angels having seven plagues, the last; for in them the fury of God is completed . . . And one of the four living creatures gave to the seven angels seven golden bowls, full of the **fury** {θυμῶ} of God, who lives to the ages of ages. And the temple was filled with smoke from the glory of God and from his power: and no one could enter into the temple until the seven plagues of the seven angels were completed. And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the seven bowls of the **fury** {θυμῶ} of God upon the earth.

It seems to me that when we are told that these are the seven *last* plagues, it is meant that these are subsequent to any other plagues. They are not transpiring while some trumpet judgments are also proceeding. They are distinct in character and have their own short epoch preparatory to the advent of Christ from heaven. In Rev. 11:18 we saw that with the sounding of the seventh trumpet, God's wrath was come. In Rev. 15:1 and 7 we have it presented as "fury." So this comes from God, as God, as the Lord God Almighty. This has its epoch, and in the seven bowls of God's wrath and fury (temporal, governmental), "the fury of God is completed." Connected with this complete outpouring of God's wrath, our Beloved, the Lamb of God, the little Lamb, ¹ the despised and rejected lamb of God, will come forth in glory to smite the nations, and to reign in the very place where sinners put him to the worst they could do to Him. Why, they dared to spit in His face. Awful as was the creatures' daring in such things, nothing, of course, compares to the weight of the divine justice and wrath against our sins

1. The 28 references to the Lamb in the book of revelation use a form of the word indicating 'little lamb.'

that He bore in those three hours of darkness and separation from God. ²

Rev. 16:16-21

And he gathered them together to the place called in Hebrew, Armageddon. And the seventh poured out his bowl on the air; and there came out a great voice from the temple of the heaven, from the throne, saying, It is done. And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great. And the great city was [divided] into three parts; and the cities of the nations fell: and great Babylon was remembered before God to give her the cup of the wine of the **fury** {θυμοῦ} of his **wrath** {ὀργῆς}. And every island fled, and mountains were not found; and a great hail, as of a talent weight, comes down out of the heaven upon men; and men blasphemed God because of the plague of hail, for the plague of it is exceeding great (Rev. 16-21).

“The battle of Armageddon” is an incorrect description. There will be no single battle. The Lord Jesus, coming

from heaven, with [the] angels of his power, in flaming fire taking vengeance on those who know not God, and who do not obey the glad tidings of our Lord Jesus Christ; who shall pay the penalty [of] everlasting destruction from [the] presence of the Lord, and from the glory of his might, when he shall have come to be glorified in his saints, and wondered at in all that have believed (2 Thess. 1:7b-10),

will deal first with the King of the North (i.e., the Assyrian; see below) and then the beast and the false prophet (the antichrist) as we see in Rev. 19. There is also Edom and others to be dealt with. Then there is Gog. The Scripture designation is found here:

. . . to gather them together to the war of the great day of God the Almighty (Rev. 16:14).

That is what is meant by Armageddon, this word meaning *the hill of slaughter*. It refers to a short epoch. This is called a “war,” and the word “war” allows of a sequence of battles, which in fact is the case. W. Kelly remarked somewhere

2. New Agers and other Hindu-istic persons who think we are all connected and all are God, even if we do not realize it because of lack of “enlightenment,” will be enlightened in the eternal separation from God and enlightened about their disconnectedness. The transcendent truth they will experience is that God’s justice will be served. Too late will they be enlightened to change anything. They will not want to change it for they are obdurate of heart and will weep and wail and gnash their teeth as they vent their anger against the Holy One. Certain it is that they will know that man is not God.

Praise God, He not only dealt with what we have done, but with what we were as in Adam; concerning both sins and sin, and has given us Christ’s place before Him!

that it is pious to think that the Lord Jesus will strike His enemies with one blow, but it is incorrect! Rather, He will deal with different enemies sequentially, and in accordance with their particular characters; just as His dealing with Israel has its own particular character. ³

In the pouring out of the seventh bowl, the Lord will appear from heaven. Babylon, here, is the political side of Babylon. Babylon received power of empire from God as seen in the head of gold in the image of Dan. 2. While the power passed through several successive empires, that power will be present before the Lord appears in glory. In the middle of the 70th week, governmental apostasy will take place when the beast’s wound of death is healed through the power of Satan, and the beast then holds power from Satan (Rev. 13:2, 3). Surely that is governmental apostasy. The **fury** of God’s **wrath** is poured out on this “great Babylon.” The last holder of the governmental power committed to the Babylon must fall under this wrath. ⁴

Rev. 19:15

And out of his mouth goes a sharp [two-edged] sword, that with it he might smite the nations; and he shall shepherd them with an iron rod; and he treads the wine-press of the **fury** {θυμοῦ} of the **wrath** {ὀργῆς} of God the Almighty (Rev. 19:15).

Within the pouring out of the seventh bowl, the Lord appears in glory. The **fury** of the **wrath** of God the Almighty is *now in His hands*. It seems that this applies to the time from when Christ appears in glory until the conclusion of the war of the great day of God the Almighty. It should be remembered that there is a 1260th day, a 1290th day, and 1335th day (see Dan. 12). ⁵ The 1335th day points to the inauguration of the blessedness of the millennium -- a 15th day of the seventh month on which the feast of booths (Lev. 23) begins. On the 10th of the month is the day of atonement (Lev. 23; Zech. 10-14). This will have been preceded by the blowing of trumpets on the 1st of the month (Lev. 23), signifying the regathering of Israel. No, it did not happen in 1948. That is the work of man.

3. Chapter six in *Future Events* treats in some detail this war of the great day of God the Almighty and considers the judgments falling on various nations and what becomes of them. Daniel’s 70th Week and the Revival of the Roman Empire contains a multi colored chart that shows the place of the seals, trumpets, bowls, the war of the great day of God the Almighty, as well as many other related matters. This chart is also found in the volumes on *Elements of Dispensational Truth*. These books are available from Present Truth Publishers.

4. Babylon also had a religious side, and in its final form is seen in Christendom in the form of the whore (Rev. 17). That religious system also will receive its appropriate judgment preparatory for the opening of the middle of the 70th week. Thus the two sides of Babylon receives appropriate judgment, though not at the same time.

5. These feasts of Jehovah are placed in the multi-colored chart referred to in a previous chart.

The Hasidic Jews are quite right about the point that the establishment of the Jewish nation in 1948 was not the regathering of Israel.

Concerning these days, observe that there are 30 days from the 1260th to the 1290th, and 30 days from the 1290th to the 1320th, and 15 days to the 1335th day, the 15th day of the month. Israel will be considered regathered under Messiah's power (and various agents will be used) on the 1st day of that month. On the 10th of the month, their souls will come into a fuller appreciation of the day of atonement (Lev. 16) than ever before. Then:

Jehovah of hosts shall reign on mount Zion, and in Jerusalem, and before his ancients in glory (Isa. 24:23).

Though this means his ancient people, they will not be the old Israel as under the old covenant, but the new Israel under the new covenant:

. . . and so all Israel shall be saved. According as it is written, The deliverer shall come out of Zion; he shall turn away ungodliness from Jacob. And this is the covenant from me to them, when I shall have taken away their sins (Rom. 11:26, 27).

Thy people also shall be all righteous . . . (Isa. 60:21).

What a day that 1st day of the month will be for the new Israel:

A voice of tumult from the city, a voice from the temple, a voice of Jehovah that rendereth recompense to his enemies! Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Can a land be made to bring forth in one day? shall a nation be born at once? For as soon as Zion travailed, she brought forth her sons. Shall I bring to the birth, and not cause to bring forth? saith Jehovah; I who cause to bring forth, shall I shut [the womb]? saith thy God. Rejoice with Jerusalem, and be glad for her, all ye that love her; rejoice for joy with her, all ye that mourn over her: because ye shall suck, and be satisfied with the breasts of her consolations; because ye shall drink out, and be delighted with the abundance of her glory. For thus saith Jehovah: Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing torrent; and ye shall suck, ye shall be carried upon the side, and be dandled upon the knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And ye shall see [this], and your heart shall rejoice, and your bones shall flourish like the grass; and the hand of Jehovah shall be known toward his servants, and he will have indignation toward his enemies. For behold, Jehovah will come with fire, and his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will Jehovah enter into judgment with all flesh: and the slain of Jehovah shall be many (Isa. 66:6-16).

Israel and the Indignation

THE INDIGNATION INVOLVES A CONFEDERACY OF ISRAEL'S ANCIENT ENEMIES

There is a special case of God's temporal, governmental wrath that will fall on Israel. It is called His indignation. It is true that God has expressed indignation at various times, but we are now considering a particular short period of wrath that will fall on Israel through the instrumentality of a power called the little horn in Dan. 8, the King of the North in Dan. 11, and the Assyrian in other prophets. This ancient enemy of Israel will overrun Israel just before the appearing of Christ in glory. Many enemies of Israel will confederate in purpose to eliminate Israel. This confederacy, described in Psa. 83, will overrun Israel; i.e., principally Judah, for the 10 tribes will be regathered later. Zech. 14:14:1-3 describes this. No, Zech. 14:1-3 is not the mythical 'battle of Armageddon.' The Lord will deal with various groups sequentially. "All the nations" in Zech. 14:2 refers to the confederated nations (confederated in purpose to remove Israel) of Israel's ancient enemies that are present in the surrounding countries. Psa. 79 describes this invasion.

THE KING OF THE NORTH IS THE ASSYRIAN

Dan. 11:1-35 gives us historical events, i.e., events that occurred in OT times, giving us help in identifying the king of the South and the King of the North. These refer to two of the four powers into which the empire established by Alexander the Great broke, upon his death. The Grecian power is depicted by the he-goat of Dan. 8, and the "great horn" upon the he-goat was Alexander. He suddenly died while young and his empire was divided among his four generals, as is denoted by the four notable horns that came up in the stead of the great horn. The prophecy then turns to the future. Out of the area of one of those four horns will arise "a little horn." ⁶ This is in the area north of Israel. The directions North and South are relative to Israel.

This little horn will be present when the Prince of princes appears, and the little horn will be "broken without hand" (Dan. 8:26). This will be the first power the Lord Jesus will crush. Of course, it will involve those confederate in purpose to eliminate Israel. This little horn is the King of the North in Dan. 11:40-45. In Dan. 11:36 there is a transition to the time of the end. In Dan. 11:36-38 we find a wilful king positioned between this King of the North and the King of the South. The King of the South is Egypt, another of the four parts into which Alexander's empire was broken. Positioned between these two powers is the wilful king, i.e., the Antichrist, reigning in Jerusalem, who will be *revealed*

6. Do not fall into the mistake that every time the Word speaks of "a little horn" that therefore the same power, or person, is spoken of. The context will show what is meant.

(see 2 Thess. 2) in the middle of the 70th week, at the time that the Jewish sacrifices are stopped by the coming Roman prince of Dan. 9:26, 27. This involves the commencement of the apostasy noted in 2 Thess. 2:3 -- as well as Israel's apostasy, and the governmental apostasy of the beast.

THE ASSYRIAN IS THE ROD OF GOD'S ANGER AGAINST ISRAEL

In Dan. 9:27 we see that a "consumption" will occur in Israel because of "the protection of abominations." The evil worship of the apostates of Christendom and of Israel will thus commence in the most audacious affront to God, as the worship of the Triad (Satan, the beast, and the antichrist) begins. This is the reason for the pouring out of the special "indignation" on Israel through God's use of the confederacy of purpose to eliminate Israel that we have been considering. This instrument in God's hand is called the rod of His indignation. In Isaiah, the King of the North is referred to by the ancient name of Israel's enemy, the Assyrian. In Isaiah and several other places, the word "indignation" is used in a special, technical sense for this particular attack and overrunning of Israel, described in Dan. 11:40-45. There we see he is successful in taking Israel and Jerusalem and goes on to take Egypt (the King of the South) and some other countries.

The king of the North, i.e., the Assyrian, is the desolator of Dan. 9:27. In Dan. 9:27, the special evil which begins in the middle of the 70th week is in view and "the consumption and what is determined shall be poured out on the desolate" is in view of that evil. But woe to the instrument that is used to accomplish that desolation.

THE ASSYRIAN DESTROYED BY CHRIST

Flush with success, the King of the North hears "tidings out of the east and out of the north"; i.e., northeast of where he is in Egypt, referring to the land of Israel. The fact is that at that point the "Prince of princes" (Dan. 8:25) has come from glory to begin dealing with His enemies. The King of the North, infuriated in hatred, "shall go forth with great fury to exterminate, and utterly destroy many" (Dan. 11:45). The Lord will crush him: "and he shall come to his end, and there shall be none to help him" (Dan. 11:45). As it says in Dan. 8:25: "He will stand up against the Prince of princes; but he shall be broken without hand." Thus we read in Isa. 14:25, that the Assyrian, who is the rod of God's anger (Isa. 10:5), will be broken after God has used him as His rod against Israel. Isa. 10:5-11 also speaks of his conquest of Israel in the coming day while Isa. 10:12-19 speaks of his consequent destruction. And with the destruction of the Assyrian, who is the rod of God's indignation, the "indignation" on Israel ceases (Isa. 10:25).

The "indignation" is, then, a short epoch of time during which Israel is given over to the "overflowing scourge" (Isa. 28:15). The "end of the indignation" means the termination of this short epoch by the destruction of the

Assyrian by the Prince of princes.

NEXT IS THE DESTRUCTION OF THE BEAST

Meanwhile, the beast (the coming Roman prince of Dan. 9:26, 27) and his armies will be rushing to the defense of the wilful king (the Antichrist in Jerusalem), and the Lord next crushes them, as we read in Rev. 19. With His return in glory, "the war of the great day of God the Almighty" has begun. Simultaneously, "the day of the Lord" has begun. With the destruction of the beast and his armies, the smiting stone of Dan. 2 has struck the image; i.e., the Gentile power of empire. There will be other enemies to be dealt with in their turn, such as the kings of the east, as well as Gog and Magog, Edom, Greece, etc.

THE ASSYRIAN AND GOG

At this point I will give some quotations from J. N. Darby, who has given so much help to the Lord's people concerning these matters. There had been, and still is, some confusion about Gog and the Assyrian. You will find that in earlier writings of JND (and today also). The key is that Gog is a form of the Assyrian, having a similar policy, but is not identical with the Assyrian. Let us look at Dan. 9:27 and follow this with a quotation from JND from 1869:

And he shall confirm a covenant with the many [for] one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and because of the protection of abominations [there shall be] a desolator, even until that the consumption and what is determined shall be poured out upon the desolate (Dan. 9:27).

The daily sacrifice will be taken away by him {i.e., the coming Roman prince, the first beast of Rev. 13} who had made the covenant for one week. In the same verse the "consumption determined" means "the determined accomplishment of the judgment"; it is a technical term, signifying the last judgments on Jerusalem and the Jews. I believe that the last word of this verse signifies desolate {the Jews are the desolate}, and not desolator.

It appears clear to me from Isa. 10:22-23, and following, that the determined consumption falls upon Judah and Jerusalem by means of the Assyrian, who is the rod of the indignation of God. Now the Assyrian is geographically of the territory of the Seleucidæ {the King of the North}. This is so much the more clear since the same prophet (Isa. 28:22) shows us this consumption overtaking the land of Israel, when the leaders of the people at Jerusalem have made a covenant with hell, sheol (Isa. 28:14, 15), and have taken refuge in lies. In Dan. 9:27 this same consumption comes upon Jerusalem. The head of the beast makes a covenant with them for one week; idols are there, they put their trust in them, and God sends a desolator. The Assyrian will be the great desolator; others will ally themselves with him (Psa. 83). Gog will be the last form of the Assyrian. That explains, it appears to me, what is said in Ezek. 38:17: "Art thou he of whom I have spoken in old time by my servants the prophets of Israel?" Jerusalem is taken a first time

{Dan. 11:40-45}: the second time the enemy finds the Lord there {Dan. 8:25; 11:44, 45}. Zech 14 is general: the city shall be taken, and the Lord shall go forth against the nations.

It is "the leader who shall come" that will take away the sacrifice in breaking the covenant; and the people giving themselves up at the same time to idols, there shall be a desolator until the chastisement upon Jerusalem is complete, and that the presence of the Lord puts an end to the power of evil and of the evil one.

The Roman emperor is the head of the beast, and Antichrist is only the head of the second beast in Rev. 13. He causes the first beast to be worshiped, and exercises his power, being the false Christ, or king and prophet, for the Jews in Judea. But it is the "leader" who will take away the sacrifice in the beginning of the last half-week; the royalty of the second beast seems to disappear through the power of this leader in the east.

The king of the north is always he who rules over the territory occupied by Antiochus; but in the end Russia will possess this territory, or will rule over it, so as to be the Assyrian. Russia is Gog, unquestionably.

Montreal, April 3rd, 1868.

Perhaps saying that Russia "will possess this territory, or will rule over it," may go a little beyond what is indicated in Dan. 8:24 where we read of the King of the North:

And his power shall be mighty, but not by his own power . . .

It is clear from this that there is another power backing the Assyrian power. It is believed to be Russia. Thus, Russia may be said to be the last form of the Assyrian, as sharing the policy of the Assyrian and backing the Assyrian in that policy. But Russia (Gog), will come up against the land of Israel to destroy (Ezek. 38, 39) after Christ has come and has destroyed all enemies except Gog. In the destruction of Gog, "the war of the great day of God the Almighty" will be concluded. After that, at the 1335th day from the middle of Daniel's 70th week, the feast of booths begins and the millennium commences.

The Shoot out of the Stock of Jesse and the Rod out of His Mouth

The Assyrian is a rod of God's indignation, but it is a rod that needs to be broken after God has used the wicked Assyrian for His own holy governmental ways. There is but One who can be used of God in His holy ways. Who does all things well (Mark 7:37). Perfect in service (Mark's gospel) when here in humiliation, He will take the great power that is His due when "the kingdom of the world of our Lord and of his Christ is come" (Rev. 11:15). Every word that our Beloved spoke when here on earth was given to Him from the Father (John 3:34; 14:10; 17:8), and spoken in the power of the Spirit (cp. Matt. 12:28; Luke 4:1, 14, 18

and especially John 3:34). That blessed mouth spoke nothing but what brought glory to God. All other rods have failed but one:

. . . he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked (Isa. 11:4).

And this blessed Servant of God, as man and as Servant, and withal God over all, blessed forever (Rom. 9:5) shall carry out the kingdom reign for God's glory. And having perfectly discharged this service:

Then the end, when he gives up the kingdom to him [who is] God and Father; when he shall have annulled all rule and all authority and power. For he must reign until he put all enemies under his feet. [The] last enemy [that] is annulled [is] death. For he has put all things in subjection under his feet. But when he says that all things are put in subjection, [it is] evident that [it is] except him who put all things in subjection to him. But when all things shall have been brought into subjection to him, then the Son also himself shall be placed in subjection to him who put all things in subjection to him, that God may be all in all (1 Cor. 15:24-28).

In Isa. 11:1-10 we read of His reign:

And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall be fruitful; and the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. And his delight will be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his reins, and faithfulness the girdle of his loins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatted beast together, and a little child shall lead them. And the cow and the she-bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the adder, and the weaned child shall put forth its hand to the viper's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. And in that day there shall be a root of Jesse, standing as a banner of the peoples: the nations shall seek it; and his resting-place shall be glory.

Antichrist Escaped Being Killed by the Assyrian

The reader may have noticed that the Antichrist, the wilful king in Jerusalem, was not killed by the King of the North. We know no details of his escaping this. What we do know is that when the Lord Jesus has appeared in glory He will take the beast and the false prophet (i.e., the antichrist) and summarily cast them into the lake of fire (Rev. 19:20). So while we do not know how the antichrist

escaped the King of the North (if it was important for us to know, God would have told us how), we learn *why* it is so. It was so that Christ could personally deal with him. Therefore in 2 Thess. 2:8 we read:

. . . the lawless one shall be revealed, whom the Lord Jesus shall consume with the breath of his mouth, and shall annul by the appearing of his coming.

There in the lake of fire shall they be during the millennial reign of Christ, and while Satan is bound in the abyss, to be subsequently joined by the devil and his angels, for whom the lake of fire was prepared (Matt. 25:41), and joined by the wicked cast therein at the great white throne judgment. There will be no enjoyment of companionship there! That includes the New-Agers, who talk about “we are all connected,” “we are all one.” They will experience the individuality of eternal, conscious punishment, the judgment on each one according to their works. Awful it is to think of it. May God deliver souls from going down into the pit!

As we saw that there is temporal wrath and eternal wrath, just so there is temporal indignation and eternal indignation. The eternal indignation will be upon the eternally unrepentant.

But to those that are contentious, and are disobedient to the truth, but obey unrighteousness, [there shall be] wrath and indignation, tribulation and distress, on every soul of man that works evil, both of Jew first, and of Greek (Rom. 2:8, 9).

* * * * *

How blessed it is that we shall come out of heaven in the train of the victorious One (Rev. 17:14; 20:14), because we shall have been caught up previously to be above, in the Father’s house. And thus we shall be at rest when He comes forth and we come forth with Him:

. . . and to you that are troubled repose with us, at the revelation of the Lord Jesus from heaven, with [the] angels of his power, in flaming fire taking vengeance on those who know not God, and those who do not obey the glad tidings of our Lord Jesus Christ; who shall pay the penalty [of] everlasting destruction from [the] presence of the Lord, and from the glory of his might, when he shall have come to be glorified in his saints, and wondered at in all that have believed, (for our testimony to you has been believed,) in that day (2 Thess. 1:8-11).

When the Christ is manifested who [is] our life, then shall *ye* also be manifested with him in glory (Col. 3:4).

(Concluded)

Ed.

Answers to a Son’s Questions by a Father

My dear son,

Your mother and I love you deeply and all that concerns you has our deep heart’s interest. From your infancy the Word of God and prayer have surrounded you. Parental discipline also (both verbal and corporal) restrained your will and directed your behavior from your infancy. Yet still, questions may arise that we have not answered either in our private Scripture readings at home or in public ministry. Never think for one moment that any question from you is a question that you are not allowed to ask, or that there are no answers to your questions. God is able to answer all your questions, especially when your loving parents fail, and we commend you first of all to Him. Submit your will to Him and read His word with prayer if you have questions for which you sincerely desire the answers. We can give this advice because we have lived in it ourselves.

Recently, a list of questions from a son were shown to me, and I wondered if you ever had such questions and were reluctant to ask them. So, although these specific questions were not asked by you, I will seek grace from the Lord Jesus to answer them for your sake, looking to the Lord to use His Word to establish you in the present truth. No doubt, the father of the son who wrote the questions could have given better answers than I, but the questions were shown to me without any answers attached.

1. “Where is separation from other members of the One Body mentioned in the New Testament?”

The unity of the One Body is a precious doctrine: there is no separation in that precious unity (Eph. 4:4). Separation, in the New Testament, is from evil unto the Lord Jesus Christ. All your life you have been exposed to (roughly) equal amounts of teaching on the importance of true moral and spiritual unity among Christians and on the necessity of separation from evil unto the Lord. There is no tension or conflict between these: the wicked person who was put away from the Lord’s table at Corinth (1 Cor. 5: 13) is the same man whose reception back into a true moral and spiritual unity is so strongly urged in 2 Cor. 2:8. He was a member of the one body. Another example is found in 2 Cor. 6:14-18. The apostle writes, “Come out from among them, and be ye separate,” but from what? He adds at once: “and touch not the unclean thing” (2 Cor. 6:17). To the same assembly, Paul urges practical unity in the strongest terms (1 Cor. 1:10). Thus, separation is always from evil and unto the Lord, and being a member of the Body of Christ can never be used as an excuse to hinder such separation. I know that many people still feel a tension, almost a contradiction (!), between

these two things. For that reason, take a look at how contact with evil makes a person (whoever he may be, there is no difference) a partaker with the evil -- the Greek word for making one a “partaker” or “having fellowship with” is *koinoneo* and it is found in 2 John 11, 1 Tim. 5:22, etc. The word means ‘to make one with.’ When someone has communion with evil, has fellowship with evil, they are leavened by the evil because they have identified themselves with the evil. No holy Christian can thereafter remain in fellowship with such a person. The separation has its moral origin in their toleration of the evil, of course, and the unity of the members of the Body of Christ causes all the holy members to unite *practically* in rejection of the evil for the sake of the Lord Jesus.

You will, I trust in God, remember the many examples of how association with evil defiles that you have learned from a child. One such example is Jonathan who ate no meat at his father’s table because of the evil purposed against David (1 Sam. 20:34). This was neither spite, nor fleshly irritation. And, my dear son, even if you must separate from me, your father, yet for the Lord Jesus’ sake, REMEMBER what I have taught you and separate from evil! If you refuse, for any reason, the evil will cling to your soul, a shame and sorrow that no amount of social pleasantness or family affection can overcome. The unity of the body of Christ is never an excuse for refusing to separate from evil.

2. “Where are the terms “sectarianism,” “ecclesiasticism,” and “corporate” found?”

In the Bible, of course. Just like the word “trinity,” in some cases the thing itself is found more readily than the word. “Sectarianism” has to do with “sect.” “Ecclesiasticism” has to do with “assembly” or “church” (in the KJV often). “Corporate” has to do with “body,” as opposed to individual. So in this case, a concordance will help you to find plenty of references if you look up “sect,” “heresy,” “church,” and “body.” At Corinth there were internal *schisms* (or *rents* in the local assembly) that would, if unchecked, lead to *heresies* (i.e., open divisions). See 1 Cor. 11:28, where J.N.D.’s footnote in his New Translation reads:

‘Schools’ or ‘parties’ after a man’s own opinion, as Gal. 5:20.

In Gal. 5:20, he translates “heresies” by “schools of opinion” (W. Kelly translates it “parties”). If you look in W. Kelly’s book on 1 Corinthians *in loco* you will find excellent comments on the distinction between schism and heresy. The related word “denomination” has been gotten up to hide the sin and shame of sect.

Now the assembly of God is often found in the Bible and, in Greek, it is called “ecclesia.” So the union of believers in practical local expression is found in the Bible in almost all the passages where this word is found. Interesting counterexamples make the truth more evident: Israel in the wilderness was an

ecclesia (Acts), because it was a genuine unity, not a mere pile of unattached individuals. The twelve tribes were one whole nation. And so it will be again in the Millennium. Excuse me for being so plain (I recognize from the first question that you know about the Body of Christ already), and 1 Cor. 12:12 is so helpful:

For even as the body is one and has many members, but all the members of the body, being many, are one body, so also [is] the Christ.

For lack of a better expression, “the Christ” here is called sometimes “the mystical Christ,” the Head seen in union with the members of His body. The head, including the members, is called here “the Christ.” This is more than what is connected with individuals as such. It is “corporate,” having connection with the truth of the One Body. From this great fact flows responsibility to live in agreement with this truth. If we are part of something corporate, then we must express in practice what is corporate. Because the One Body is found all over the earth, the corporate truth (the one that we ought to express in practice) has a bearing that extends far beyond the local assembly where a believer lives.

3. “Where in the New Testament does it give authority for the putting away of an entire assembly?”

Christians have authority to separate from evil, as noted in the answer to question 1 above. If an assembly knowingly keeps inside a wicked person (i.e., one who is leavened), then it forms a leavened lump as indeed Corinth would have been if they had not obeyed 1 Cor. 5. The whole assembly is ‘made at one with’ the evil when the evil is knowingly tolerated by breaking bread with the wicked person. How often have we read together 1 Cor. 5:6! The time when the whole lump is leavened is not put off until the time when each and every person is performing the same wickedness, but the time when the whole lump has become a leavened lump is the occasion of the toleration of the first act of wickedness. This verse is NOT a prediction that, perhaps, the natural expectation of refusal to judge evil is that sooner or later all who think lightly of a certain evil will fall into the same sin. Not at all. The verse is the strongest statement that the whole lump is at once changed in character from an unleavened lump into a leavened lump when leaven is for the first time tolerated anywhere in the assembly. Yes, even if the only sinning person is on the fringe, so to speak, of his brethren and seldom attends the meeting, and has little to say to others so as to contaminate them but little. Remember how your mother made bread by hand: when the yeast was placed on one corner of the mass of dough, the whole mass became a leavened mass: its character was forever changed. Only if the knife of separation was drawn through the dough between the leaven on the corner and the rest of the mass could an unleavened lump appear again.

From this, you will see how “putting away of an entire assembly” is never done as such. The holy simply do not receive from, or commend to, leavened places, no longer recognizing such places as gathered together unto the name of

Him Who is “the holy, the true” (Rev. 3:7). They have become voluntary associations, gathered in toleration of the evil to which they are indifferent; they are certainly no longer in the good of Mat. 18:20. Two examples are found in the answer to your fourth question.

4. “Why was it ok to refuse to bow to an assembly decision at Bethesda; or at Reading when they cleared Mr. Stuart?”

The order of your questions is a good order, my son. Both at Bethesda in 1848 and at Reading in 1884 toleration of evil doctrine resulted in leavened lumps, and those who refused to walk with leaven refused them and their evil decisions. These two cases are, therefore, appropriate examples, showing separation from evil unto the Lord in practice. This question 4 was “found in books by Noel & Neatby.” And some part, at least, of the answer is found “in books by Noel and Neatby” also. According to Neatby, the Bethesda decision of 1848 contained:

. . . the most fatal of all the clauses: “Supposing the author of the tracts were fundamentally heretical, this would not warrant us in rejecting those who came from under his teaching, until we were satisfied that they had understood and imbibed views essentially subversive of foundation truth . . .” (p. 150 of *A History of the Plymouth Brethren* by W. Neatby).

What Neatby called “most fatal” was a general statement that shielded a specific blasphemous doctrine on the Person of Christ. “Supposing,” in this context, means “we refuse to judge.”

According to Noel, the Reading decision of 1884 involved both a moral and a doctrinal question. He wrote:

. . . a few seem to think that the division was simply over the moral question, and that the doctrinal questions were only brought forward afterwards. But the moral question sprang out of the doctrinal question (p. 434 of *The History of the Brethren* by N. Noel).

Thus, the Reading decision of March 13, 1884, which justified C. E. Stuart on the moral question was, in effect, the shielding of evil doctrine. Noel documents how Stuart himself linked objections to his doctrine with the moral question in 1883 and twice refers to Stuart’s doctrine on the work of Christ on the cross as “utterly baseless and revolting” (p. 433, 434) with extensive documentation.

Evil doctrine on the Person of Christ and evil doctrine on the work of Christ are exactly the grounds for separation from evil unto the Lord by individuals and for the rejection of an entire local assembly that fails to judge such evil.

5. “Why was it ok for a group to leave Ramsgate and set-up their own independent table?”

Neither Noel nor Neatby give the short and simple answer to this question. When a local separation occurred at Ramsgate and two competing tables appeared, both were condemned everywhere. So it was not “OK.” The resulting division took

place at Lee, a suburb of London. Several supporters of one of the parties at Ramsgate seceded from the assembly at Lee and were received at Blackheath (the home assembly of W. Kelly). Blackheath, therefore, was in fellowship both with the assembly at Lee and also with those who rejected Lee and came to Blackheath. In effect, the setting up of an independent table was the deed of Blackheath when they broke bread with seceders from Lee without continuing in the unity of the Spirit with the assembly at Lee over the secession. Now it is true that the controversy at Lee was rooted in the local separation at Ramsgate and how to deal with it. Nevertheless, the truth is that, contrary to the question you raise, the separation at Ramsgate was condemned by both sides and fellowship with Ramsgate parties was refused by all until one party at Ramsgate had repented, thereby returning in their souls to the unity which they had professed before. See, “How Mr. Kelly Came to Be Outside,” an old pamphlet.

Your fifth question is rightly kept to itself from question 4. In this case, separation was practiced by the seceders at Lee but it was not from evil. Hence, those who reject the seceders remain where they were, on divine ground expressing the unity of the body. And the seceders occupy the position of “sect”.

6. “Where is ‘divine ground` mentioned?”

“Divine ground” refers to a divine basis of being gathered together to Christ’s name. If I have no divine basis for assembling with other Christians, then what ground am I on? Do I think that there are no directions given by God about how Christians are to assemble? If there are such directions (and there are!), then being gathered together to Christ’s name in accordance with Scripture directions (which involves separation from evil and sect, i.e. heresy) is where the divine basis of being so gathered together is practiced; and where that is, there is divine ground. All else is human ground.

7. “In all the decisions reached that resulted in a division, what “fruits of the Spirit” in Gal. 5:22-23 were displayed by the side that we consider right?”

1 Cor. 11:19 asserts that if heresy occurs, then there may be “the approved.” Here is supposed by Paul just the kind of case that is raised in this question and there are “the approved.” Would we agree that the “approved” are “right”? And if specific fruit is sought, consider that love to the Lord Jesus Christ and His name is a fruit of the Spirit even as “love” is listed first in Gal. 5:22. Those who do love the Lord Jesus enough to reject evil doctrine and sect can depend on God to fill their hearts with joy and peace, and all the other fruits.

8. “How can the body of Christ be in a state of ruin? Where in scripture does it speak of the “apostasy” of the Church (body of Christ)?”

Brethren gathered together to the name of the Lord Jesus Christ have never, to my knowledge, published the suggestion that the body of Christ can be ruined. While the word “church” may be used in some places in the KJV to speak of the

same ones as are in the body of Christ, that is not always true -- it is a false notion to think that the church has no false persons in it because the body does not. Was Jezebel (Rev. 2:20) not in the church? Was everyone in Laodicea a real Christian? My impression is that some persons believe such things because their ecclesiastical notions require them to think in that way.

9. “The “Lord’s Table” is only mentioned once, and having to “ask for your place” at it isn’t mentioned at all. By what authority do we require this?”

Many things are mentioned only once in the Bible, and God expects us to receive them and believe them and obey them. The cup of demons is mentioned once, as is the table of demons (1 Cor. 11). And the fact that “we being many are one loaf” (1 Cor. 10:17) is only mentioned once -- and here we learn the important truth that the loaf speaks of the one body, which included both the Corinthians at Corinth and Paul and others elsewhere because it says “we break.” In 1 Cor. 11:17 we have a principle brought forward by the apostle (only once) from the fact that Israel’s partaking of the sacrifice put the eater in communion with the altar. That was the peace offering, of course, of which the offerer ate. So the Apostle means that eating of the loaf puts the eater in communion with the Lord’s table, just as the participants in an idol sacrifice were connected thereby to the table of demons -- on just the same basis as noted in 1 Cor. 11:17.

The Lord’s supper and the Lord’s table go together, but that is a large subject best left for another time. Persons excluded from the assembly gathered together to Christ’s name are excluded from the supper, and since the eating of the one loaf puts one in communion with the table (see above), such are consequently excluded from the table. If someone desires to be received by the assembly and is not fit to be received, he is thus debarred from the table. The passage does not use the same language as the question, of course. But the application of the passage to individual cases has never been a trouble. Most often, a person asks (never dreaming that the asking was the overcoming of a barrier or hindrance), but sometimes a person will declare that they are already at the table in the truth of their soul’s relationship with the Lord and the assembly will judge if it is so. The authority for carefulness in reception at the Table for partaking of the Supper is, therefore, 1 Corinthians.

Some questions, my dear son, are “loaded questions” because they carry with them more than appears on the surface. Answering what is underneath the surface takes more than what you have just read. But profound submission to our Lord Jesus Christ and deep reverence for Him are fully compatible with the answers given above. May such submission and reverence ever characterize what is “beneath the surface” of all our questions. God’s faithful government (even to rebuke and chastisement) has as its goal the removal of the desire for an independent will, the ambition to control others or to rule, the narrowness of heart that tolerates divisions, etc. Having known the faithful love of the discipline of God in my own life, and trusting to Him for a latter end that honors

the Lord Jesus Christ, I commend you, my son, to Him Whose heart loves you more than I, and Whose hand in discipline (infinitely wise and good) is far more able to minister to your soul’s well-being than mine ever was when you were young.

with much love,
your Dad

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More light on some of these questions can be found in some helpful pamphlets from Present Truth Publishers:

An Exposition of 2 John with Some Comments on Gal. 5:9.

An Exposition of 2 Timothy 2:16-26: Purging Oneself from Evil Associations and Its Consequences.

1 Cor. 5: Clearing the Assembly of Leaven.

Carefulness in Reception.

New Testament Directions for Correction, Discipline, and Fellowship.

The Christian, The Assembly and Leaven: What Is the Responsibility? And What is the Ground of Gathering? An Introduction to These Subjects.

Practicing the Truth that “There is One Body” in View of Division.

D. Ryan

Extract on Conscience and Mind

Now, conscience is the Divine railway for the Word into the soul. There is no other road. If it were the mind, it would be displacing God, because the mind judges, and that is God’s right. The word of God, being the revelation in you of what He is, when it brings you to judge all that is contrary to what it reveals, makes you morally like Him. But whenever the Word brings something to you which you did not know before, it finds an element in you that would take the place of judging, and kicks against it. Now, this something, whatever it may be, has to be judged by means of the Word itself, bringing you into fellowship with His judgment. This is conscience work. Then, and not till then, the Word has got hold of you, instead of you getting hold of the Word, because it reveals all that is against Christ in you, as judged and put away on the Cross, and all that is for you in Christ as expressed by the agonies He endured. And thus it is that the Word handles you, not you the Word. Therefore, if this process be necessary to learn truth, *a fortiori*, to unlearn error.

From *Baptism or Scripture on the Symbols of Christ’s Death*