


FURTHER LIGHT
ON THE
TIME and MANNER
OF THE
SECOND ADVENT

By
HAROLD NORRIS

Author of "When will our Lord return?" etc.

MARSHALL BROTHERS, LTD.
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PREFACE

THIS work is a continuation of three previous ones, namely, *The Millennium, When?* published about 1908, *When will our Lord Return?* published in 1914, with further editions in 1915, 1916, and 1918, and *The Supplement to the Times of the Gentiles* published in 1922.

They were intended as supplementary to the great works on the subject of the esteemed Dr. Grattan Guinness. The author holds the view of a gradual unsealing of the time of the Second Advent and these works exhibit such.

The first called attention to the momentous character prophetically of the years 1915 and 1916, and shortly after its publication a supplementary page was added which suggested that these years marked the beginning of a notable week of years extending to 1922-3 and that the climax of this "week" would probably come in its centre about 1918-9.

The second work took up the same standpoint and added a great deal of further evidence to sustain it. It fixed the opening of this "week" between April, 1914, and October, 1915, and anticipated that it would bring "a time of unparalleled trouble and spiritual darkness."* It further anticipated that the autumn of 1917 would bring us to the crisis in the East, in connection with Turkey and the Holy Land, and that its central epoch of October, 1917, to April, 1919, would bring us to the consummation of this time. It was expected that the consummating event would be the Second Advent, but in this the author was

* This work was written mainly in 1913, being completed early in 1914, several months prior to the outbreak of war.

mistaken, otherwise history has verified these anticipations. This week of years brought with it the time of, unparalleled trouble commencing in the specified time; the autumn of 1917 brought us to the great crisis in the East in connection with Turkey and the Holy Land and to the event our Lord denotes as fulfilling the Times of the Gentiles, the freeing of Jerusalem; its central epoch brought us to the consummation of this time, the final phase of the war and the Armistice; while the whole epoch of 1914 to 1923 was exactly the Great War epoch.

In the Preface to the second edition of this work the subject of the antitypical character of the feasts of Jehovah was opened up and the relation of the later feasts to the Second Advent dealt with. The present work opens up what the author trusts is much new light on this subject.

The third work, *The Supplement to the Times of the Gentiles*, was a plea for the existence of a short supplementary period between the end of the Times of the Gentiles in 1923 and the Second Advent, and the supplements of thirty and forty-five years found in Daniel xii. were dealt with.

The present work opens up the probability of a shorter supplement of three and a half or seven years. The writer, while being only too well aware of their shortcomings, has felt it incumbent upon him to publish these works, and asks for a careful and unprejudiced consideration of this last one on account of the supreme importance of the subject. He would humbly thank Almighty God for any light they contain and any good they do.

March, 1925.

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CHAPTER I.

IS THE TIME TO BE KNOWN?

Is the time of our Lord and Saviour's return to be known? Some Scriptures seem to say "Yes," others "No." The solution we hold is that while no such knowledge was for the time in which our Lord spoke, or for the Christian dispensation generally, it is for the time immediately preceding our Lord's return. Even then it is not to be generally known but only by those on the watch, who are termed "the wise." The evidences for this view are in the first place, that such passages of Scripture as "Of that day or that hour knoweth no man," and "It is not for you to know times and seasons which the Father hath set (appointed or reserved) within His own authority," appear definitely to refer to the time then present. The latter was our Lord's reply to the question, "Lord, dost thou *at this time* restore the kingdom to Israel?" and the former is definitely in the present tense—"knoweth" and our Lord adds, "not even the angels in heaven, nor the Son, but the Father." Can we then think that our Lord Himself is to be kept in ignorance of the time of His return right up to the very day? If not, then we have His promise that the Holy Spirit will reveal to us things which He receives from the Father, and among these things to be so revealed we are particularly told are "things that are to come" (John xvi. 13-15).

The prophet Daniel asks the questions: "How long shall it be to the end of these wonders?" and "What shall be the issue (latter end) of these things?" and is answered, "Go thy way, Daniel: for the words are shut up and sealed to the time of the end . . . and none of the wicked shall understand: but they that be wise shall understand" (Dan. xii. 6-10). These words are connected with definite time prophecies in symbolic terms, and are a definite promise for the time of the end. May we be among those wise ones to whom the promise is made! We know from whom wisdom is to be obtained. The prophet Amos declares, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos iii. 7).

It has been urged that our Lord comes unexpectedly as a thief. True, but to whom does He so come? To unwatchful servants, as Matt. xxiv. 48-51 and Rev. iii. 3, and to the outside world, as 1 Thess. v. 2, 3, but not to true watchful Christians. "But *ye, brethren*, are not in darkness, that that day should overtake *you* as a thief" (1 Thess. v. 4). The converse to "If therefore thou *shalt not* watch, I will come as a thief, and thou shalt not know what hour I will come upon thee" (Rev. iii. 3), is, "If therefore thou shalt watch, *I will not come as a thief*, and *thou shalt know* what hour I will come upon thee." The virgins heard the midnight cry, "Behold, the Bridegroom! Come ye forth to meet Him," and knew He was coming.

Our Lord answered His disciples' question, "Tell us, when shall these things be? and what shall be the sign of Thy coming and of the end of the world (age)?" by giving several signs so that the time might

be known as it approached. Besides the many general signs given us we have a number of definite time-prophecies of the end, the purpose of which can only be to make known the time and, as we have seen, such knowledge is definitely promised from them at "the time of the end." If we neglect their message the loss will be ours.

It is urged that those who have sought this knowledge have made frequent mistakes, and that these have led to much harm. Seeing this knowledge was to remain sealed or hidden until just before the end and was to be gradually revealed, can we wonder that mistakes have been made? Has any great discovery been made that was not preceded by numerous failures?

Prophecy leads us to the expectation of certain events and indicates certain dates, but it does not definitely connect the one with the other; this opens the way to mistakes in linking them together. Then, seeing that one supreme event is desired above all others, is it strange that that event should have been looked for at the earlier dates? Time and time again dates have been singled out that while not bringing the supreme event have brought events of strikingly prophetic significance, events that have heralded the end. We, to-day, are able to profit by the so-called mistakes of those that have gone before, and also by the fact that all the earlier dates have now passed and only one or two final ones remain. As to the harm occasioned by these mistakes, this may have been exaggerated. All students of the subject know its complexity, and, as a rule, dates have only been put forward as possible or probable ones. Disappointments were to be expected, but to those with

real faith in the subject these would only lead to further endeavour and deeper research. What has been regarded as harm has been largely the weeding-out of those who only took a superficial interest in the subject. Seekers have been thus tested. At all events, considering the tremendous importance of the subject, it should be given a fair hearing. No one can gainsay the fact that certain Scriptures seem to point to a revelation of the time to those who truly and earnestly seek it shortly before our Lord returns.

CHAPTER II.

THE TIMES OF THE GENTILES.

It is impossible to go fully or deeply into the subject in this small compass; all that can be done is to epitomize the latest conclusions that have been arrived at, and view the light they reveal.

The main prophetic period that runs to the Second Advent is the Times of the Gentiles or Seven Times. The length of this period is 2,520 years, i.e. seven times or years (sacred) in which each day is a year ($360 \times 7 = 2,520$).^{*} It covers the space of time occupied by the great Gentile dominions of Babylon, Medo-Persia, Greece and Rome from when the throne of David and last Israelitish kingdom, Judah, were subjugated and led into captivity by Nebuchadnezzar, King of Babylon. Now this took place in stages, the three principal being as follows :—

1. The Captivity of Daniel and his companions in 606 B.C. This dates the commencement of the seventy years' captivity.

2. The Captivity of King Jehoiachin in 598 B.C., when all the people of the land save the poorest were led into captivity. It is from this event that the prophet Ezekiel dates the captivity.

3. The Captivity of King Zedekiah and destruction of Jerusalem and the temple in 587 B.C.

^{*} For proofs of the Year-Day principle and of the Seven Times, refer to *When will our Lord Return?* pp. 23-26 and 114-116.

From these prominent stages periods of Seven Times run out in 1915, 1923 and 1934 A.D. respectively. Now on these dates we should look for stages in the downfall of Gentile dominion, the re-possession of the Holy Land by a Christian people as inheritors of the Abrahamic promises, and the re-establishment of the throne of David in the person of our Lord and Saviour Jesus Christ.

Another factor, however, has to be considered, namely, the bearing of the prophecy of Jeremiah xxiv. In this a restoration is promised of those going into captivity with King Jehoiachin (Jeconiah) but not of those going into captivity with King Zedekiah. Apparently the range of this prophecy is beyond the short seventy years' captivity, for we read of those who are restored. "For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart." This cannot apply to those who returned from the seventy years' captivity, for they by no means returned unto God with their whole heart, and in 70 A.D. they were pulled down and plucked up even more completely than before. The restoration referred to can only be the great final one and the captivity the longer "seven times" captivity.

What then is its purport? It appears to be to show that there is to be no return from the seven times captivity dated from the captivity of King Zedekiah, but that the dating is to be from the previous captivity of King Jehoiachin. If this is so, the 1934 date is

entirely ruled out as a restoration date, and we must make our dating from the 1923 date. Much depends on the correct application of this prophecy, for if that put forward is not sound then the 1934 date remains with even possible extensions of thirty and seventy-five years. If the application given is sound, then 1923 should have witnessed at least the commencement of the great final restoration, while the events of the epoch of 1915 to 1923 should have been preparatory to this.

We will run through the main prophetic events of this epoch and year to see how far they bear this out :

1915 was the first full year of the war and witnessed its extension into the East and the entrance of Turkey into it.

1917, which is "seven times" from when Nebuchadnezzar became King in his sole right and also 1,335 lunar years from the Hegira, the commencement of the Mohammedan era, witnessed the Balfour Declaration, the entrance of British Forces into the Holy Land and the taking of Jerusalem.

1918, which is reckoned to be "seven times" from Nebuchadnezzar's dream of the Great Image depicting the history of the Gentile times, witnessed the crushing defeat of Turkey on the field of Megiddo, the taking of Mesopotamia and the Holy Land, the final phase of the war and the Armistice, the last being signed at the eleventh hour of the eleventh day of the eleventh month, eleven days from the signing of the Armistice with Turkey and eleven months from the official entrance into Jerusalem—surely the striking of the eleventh hour.

1919 saw the signing of the Peace of Versailles.

1920, which is reckoned to be "seven times" from when Judah became tributary to Babylon and 2,300 lunar years from the commencement of the Seleucid dynasty and era (Dan. viii.), witnessed the Peace of San Remo, which gave our Government the mandate of the Holy Land and officially recognized it as a national home for the Jews, and also the appointment of Sir Herbert Samuel* as High Commissioner and the recommencement of the return and restoration of the Jews.

1922 saw the Mandate ratified by the League of Nations and proclaimed by Sir Herbert Samuel in the Government House on the Mount of Olives.

1923 witnessed the Treaty of Lausanne, which ended the war epoch, the end of the Turkish Sultanate, which, with the ending of the Caliphate in the following year, appears to mark the end of the Turkish Mohammedan dynasty, the "little horn" of Dan. viii., and further, the putting into force of the British Mandate in the Holy Land by Sir Herbert Samuel.

This last completed the series of events which commenced in 1915 with Turkey's entrance into the war. These events may certainly be preparatory to the great final restoration; as to whether the putting into force of the Mandate is a first stage of this, time will shortly show.

Our Lord, in His prophecy of the end, gave as the event that would signal the fulfilment of the Times of the Gentiles, the ceasing of the treading down of Jerusalem by the Gentiles, and this is the outstanding prophetic feature of this closing epoch. It may be said that the task of freeing Jerusalem was

* May Sir Herbert Samuel prove to be a second Samuel preparing the way for Israel's King.

commenced in 1915, accomplished in 1917 and completed in 1923.

Our Lord gives as the next great event His return with the celestial and terrestrial phenomena that announce and accompany it. The freeing of Jerusalem, therefore, stands as the outstanding sign of the nearness of this.

We have, therefore, a great deal of evidence that points to the likelihood of our view being correct; the epoch of 1915 to 1923 was strikingly prophetic in character and was probably the most momentous epoch in the world's history so far; the year 1923, although it did not bring all that was looked for, may presage much. That this epoch contained the great sign given us by our Lord, the liberation of Jerusalem, should renew our hope and quicken our anticipation.

CHAPTER III.

THE SUPPLEMENT.

ACCORDING to the prophecies of Daniel the return of our Lord and the establishment of His kingdom here are the consummating events of the Gentile Times, but, as we have seen, our Lord gives the freeing of Jerusalem as their fulfilment with His return as the next great event. It therefore appears as if there were a short supplementary period between them. Does prophecy indicate the length of this period? In Daniel xii. the latter half of the "seven times" is extended by two periods, one of thirty and one of forty-five years, but Dr. Grattan Guinness has pointed out that these seventy-five years link the lunar measurement of these times with the solar and as the prophecies preceding are eastern in character this is a probable solution.* The prophecy of Rev. xi. 1-12 affords us a possible further supplement of three and a half years, and this may extend to a full "week" of seven years.

The three and a half years of witness' silencing given here is linked to a period of three and a half times, and this period, besides measuring the second half of the "seven times" period, measures the

* In our *The Supplement to the Times of the Gentiles*, we adopted solar measurements of these extensions as synchronising with the longer dating of human chronology, but this has not stood the test of further investigation.

dominion of the Papal power. Now the rise of the Papal power, the change from a humble Bishop of a persecuted Church to the imperial head of a dominant political and ecclesiastical world-power, took place in stages covering a considerable space of time. The first marked stage was in 254 A.D. when Cyprian, Bishop of Carthage, set forth that the Bishop of Rome is the successor of St. Peter, and that the Church of Rome is entitled to precedence. Three and a half times from this ran out in 1514 A.D. On May 5th of this year at the Lateran Council the Papal orator proclaimed "Now nobody contradicts, no one opposes," and to the Pope, "The whole body of Christendom is now seen to be subjected to its head, that is to thee." The same day an edict of reform and discipline was issued, one object of which was "the perpetual elimination of all heretics from the Church Visible." Former penalties were re-enforced among which was the denial of burial to their bodies. This fitly commenced the three and a half years of witness' silencing which ran out on October 31st, 1517, on which day Martin Luther published his ninety-five theses, and the Reformation was launched.

Now this is undoubtedly the primary fulfilment of the three and a half year-days of Rev. xi. 9, 11; but this being so does not rule out the possibility of further secondary fulfilments in connection with later measurements of the three and a half times.

Dr. Grattan Guinness terms the massacre of St. Bartholomew's Day on August 24th, 1572, a "slaughter of the 'Witnesses.'" This came three and a half times from 312 A.D., the date of the conversion of the Emperor Constantine, and the commencement of the Papal Era of Indication, and of the Imperial

Roman Church. Three and a half years from the massacre of St. Bartholomew's Day in 1576 a peace was proclaimed which gave the Protestants complete freedom of worship in all parts of France and eight new "places of security." There was, therefore, every reason for looking upon this as a further fulfillment of the added three and a half years.

This also probably explains the seeming failure of the year 1867. 1867 marked three and a half times from the notable decree of the Emperor Phocas in 607 A.D., giving to the Pope "The Headship over all the Churches of Christendom," and it was expected to bring a further great blow to Papal power. 1867 brought disappointment* but three and a half years later, in 1870, the blow came in the complete loss of the temporal power of the Papacy.

Does this also explain why the further blow that was looked for in 1923 did not materialize? 1923, besides being a primary termination of the "seven times" was also one of the "three and a half times" as it dated that period from 663 A.D., when Pope Vitalian enjoined the exclusive use of the Latin tongue in the offices of divine worship throughout Christendom, thus finally marking the Papacy as the "*Lateinos*" or Latin Man of prophecy.† This points to the probability of the expected blow to Papal power coming three and a half years later in 1926-7, and affords us a probable supplement to the Times of the Gentiles of three and a half years. We should also

* 1867 witnessed the law prohibiting Protestant worship in Rome enforced.

† "*Lateinos*" has as its numerical value 666 "the number of the Beast." It is the solution put forward by Irenæus in the second century. The year 663 A.D. is actually 666 years from the birth of our Lord.

expect that these three and a half years, from 1923 to 1926-7, would be a time when the witness to true religion and God's Holy Word would be to some extent silenced, while on the other hand the Papacy would put forth renewed efforts to regain its lost position and power. This has all been the case. In 1923 both Modernism and Ritualism appeared to alter their tactics ; abandoning their method of working behind the scenes they came boldly out into the open. Denominational machinery seems to have fallen into the hands of one or the other, so that at the present time there appears to be no effective public witness to true religion or the inviolate character of the Word of God.

Then, on the other hand, on March 12th, 1924, it was announced in the Press* that the dispute between the Papacy and the Italian government, which had existed since 1870, was about to be settled, and that the Pope would no longer consider himself a prisoner of the Vatican. Under the new agreement the Pope will be recognized as an independent sovereign and the Vatican Hill will have the status of an independent country. It is anticipated that during the Papal Jubilee celebration in 1925, the Pope will announce the re-opening of the General Council in 1926 which had to be adjourned in 1870 and that 1,500 Bishops from all parts of the world will attend. This means to some extent the resumption of the temporal power of the Papacy, and the public proclamation appears to be timed for 1926. From the prophetic standpoint it is all intensely ominous, and the more one looks back at the events of 1870 the more so it becomes. May it forebode the final blow to that nefarious and

* London *Daily Express*.

anti-Christian power! There are, therefore, sound reasons for thinking we may be in a further three and a half years period of "witness' silencing" due to end in 1926-7.

A further evidence of the prophetical significance of 1926-7 is that "seven times" are then completed from the events recorded in Jeremiah xxvii. and xxviii. In the former chapter the prophet sets forth that world-dominion has been given to Nebuchadnezzar, King of Babylon, thus setting the divine seal on his position as the head of gold of Gentile dominion, and in the latter we have the narrative culminating in the divine vindication of God's true messenger by the death of the false prophet who had withstood him. May this presage the ending of Gentile dominion and the vindication of God's true messengers by the destruction of the "false prophet" of apostate Papal priesthood, as depicted in Rev. xiii. 11-17 and xix. 20.

The year 1927 is also a decade from the taking of Jerusalem by our forces, twelve hundred and ninety years (Dan. xii. 11) from its capture by the Saracens in 637 A.D., and thirteen hundred and thirty-five lunar years (Dan. xii. 12) from the death of the false prophet Mohammed, in 632 A.D.

Now we should certainly expect that these supplementary three and a half years would be but a half week of a full week of seven years. It may be that the other half precedes them, making the commencement of the week in 1919-20, but more probably the full week is supplementary ending in 1930 but having its consummating events towards the centre. It would then be a contrasting counterpart to the final "week" of the great "seventy weeks"

of the First Advent. Seeing that only the half-week is indicated we shall hope that such will prove to be the case. At all events the central years 1926 and 1927 will be awaited with keen anticipation, but if all our hopes are not then realized we shall continue on the watch-tower, maintaining a keen look-out during the rest of this week of years.

CHAPTER IV.

THE SABBATH MILLENARY AND THE CHURCH PERIOD.

THERE is considerable Scriptural evidence to show that the millennium is to be the seventh or sabbath millenary of human history. This we have given elsewhere.* The question is, how near are we to this seventh millenary? Reliable secular chronology only carries us back a little more than two and a half millenaries, prior to that we are dependent upon the chronology of the Bible. According to this the first two and a half millenaries appear to be strikingly marked, for applying the rule that in Scriptural measures of time parts of a year are reckoned as full years, as is the custom in the east, and taking off an average deduction of half a year from each period, we find that the death of Noah and birth of Abraham came exactly at the end of two millenaries and the Exodus half a millenary later. There appears to be divine plan in this, for it has the appearance of a great divine week of millenaries in which each day is marked off and forms an era. Our first day would be Adam's day, our second Noah's, and the first half of our third would cover the history of Israel's patriarchs and Israel in Egypt.

The next half millenary is the difficult one to determine and splits authorities into two camps. One follows the shorter dating of 1 Kings vi. 1 and the other the longer of Acts xiii. 19-21. The difference appears to be just a century. The longer dating

* *When will our Lord Return?* pp. 84-91.

accords with the periods given in the Book of Judges and some who adopt it explain the 480 years of 1 Kings vi. 1 as the slip of a copyist for 580; such slips occur elsewhere. Those who adopt the shorter dating claim that the Judges' periods overlap and are at times concurrent, but it lacks corroborative evidence.* We shall follow the longer reckoning with the proviso that the remaining dates may be a century short.

According to this dating the half millenary that follows the Exodus appears to end in the fourth ($3\frac{1}{2}$?) year of King Saul's reign, which means that it spans the period of Israel's theocracy, and this also falls in with the appearance of divine plan. This ends the third millenary-day.

The next half millenary carries us on to the captivity and practically covers the period of the Israelitish kingdoms. This period we previously reckoned as four hundred and ninety-nine years,† but we now reckon as approximately four hundred and ninety.

* In our pamphlet, *The Supplement to the Times of the Gentiles*, we were led to adopt the shorter dating because the longer dating makes the fourteen generations between Abraham and David average over seventy years, but too great an importance was attached to this as the shorter reckoning only makes a difference of about seven years in the average and this does not ease the difficulty much. We know as a fact that several of these patriarchs were of a considerable age at the birth of their chosen sons, who were frequently younger sons.

† Our reckoning in *When Will the Lord Return?* was based solely on the dating of the Kings of Judah, and no attempt was made to reconcile this with that of the Kings of Israel. In one instance this necessitated an interregnum of eleven years after the reign of Jeroboam II, of which there is not the least indication, while on the other hand there is evidence of a probable overlapping in the reigns of Azariah and Amaziah (2 Kings xiv. 19-21 and 2 Chron. xxv. 27;—xxvi. 1) which would better account for these eleven years.

A careful comparison of the dating of the Kings of Judah with those of Israel led to this figure, which is confirmed by the statement in 2 Chron. xxxvi. 20, 21, that seventy sabbaths had to be made good, and seventy sabbatical years require four hundred and ninety years ($70 \times 7 = 490$). Four hundred and ninety years is also "seventy weeks" of years which is a probable period for this. This being so the half millenary will end in the fourteenth year after the destruction of Jerusalem, which is reckoned to be the year 574 or 573 B.C. This is when the prophet Ezekiel received the vision of the New Jerusalem, the date of which is so carefully defined (Ezek. xl. 1). This ends the three and a half millenaries and is the central point in human history.

We are now linked to reliable secular chronology and according to this reckoning the sixth millenary will end approximately in 1927 or 1928 A.D.* It is

* The chronological periods comprising these six millenaries with Scriptural references are as follows:

Adam to end of Flood, Gen. v. 3-28 and viii. 13-14, 1657 years less 5 years allowance	..	1652 years.
Flood to Death of Terah, Gen. xi. 10-32, 427 years less 4	423 ..
Death of Terah ¹ to Birth of Isaac, Gen. xii. 4 and xxi. 5 and Acts vii. 4	25 ..
Isaac to Exodus, Gen. xv. 13 and Acts vii. 6	..	400 ..
Exodus to Division of the Land, Num. xxxiii. 3; x. 11-13; xiii. 3-26; xxxii. 8-13 and Joshua xiv. 7-10..	46 ..
Division of Land to Saul's reign, Acts xiii. 19-21	..	450 ..
Kings of Israel and Judah, 2 Chron. xxxvi. 20, 21	..	490 ..
Destruction of Jerusalem to 1 A.D.	..	587 ..
1 A.D. to 1928 A.D.	1927 ..

Total 6000 ..

¹ The Covenant was given five years previous to the death of Terah; these five years were spent at Haran and journeying there, as Gen. xi. 31, 32 and Acts vii. 1-4.

notable that this is about the same time as our "half week" supplement to the Gentile Times runs out. It is only put forward as an approximation and providing the longer dating of the Judges period is correct, but it is of interest as a possible confirmation of the other, and a possible solution of human chronology.

There are, however, some rather striking synchronisms that help to establish this chronology. The birth of our Lord, which comes seventy years from the commencement of the fourth millenary, is just two millenaries from the call of Abraham, and his baptism and anointing which comes a century from the commencement of the fourth millenary, is also just two millenaries from the birth of Isaac, his great type.

CALL OF ABRAHAM — 2,000 YEARS — BIRTH OF CHRIST.
BIRTH OF ISAAC — 2,000 YEARS — BAPTISM OF CHRIST.

Then the double period that was prophesied in Isa. xl. 1, 2, and Zech. ix. 12, as coming upon Israel and Jerusalem would date on the one side from when Israel went down into Egypt to 70 A.D., the destruction of Jerusalem and scattering of the Jews, and on the other side from 70 A.D. to 1923 A.D., the end of the Gentile Times.

ISRAEL GOES TO EGYPT — 1853 YEARS — 70 A.D. — 1853 YEARS — 1923 A.D.

Another double period is also striking; taking the birth of our Lord as the centre, periods of equal length extend back to the marriage of Rebekah to Isaac and forward to 1926-7. The account of this event in Genesis xxiv. is strikingly typical of our Lord taking unto Himself His bride.

ISAAC'S MARRIAGE — 1929-30 YEARS — 4 B.C. — 1929-30 YEARS — 1926-7 A.D.

* * * * *

A further period of prophetic interest which has been previously dealt with* is that of the Church's pregnancy. The figure is the professing Christian Church as a woman, the Church Triumphant as her man-child, and the final time of trouble as her time of travail. The figure in whole or part is frequently used in prophecy and it led to an expectation of the birth of the man-child nine months of year-days from its conception.† This period was previously taken as two hundred and seventy years ($30 \times 9 = 270$) and was dated from 32-4 A.D. to 303 A.D. when the Diocletian persecution commenced. This dating was obviously lacking, for the commencing date should certainly have been Pentecost 29 A.D. and the period being one of *solar* months should have been one of two hundred and seventy-four and a half years, a solar month containing approximately thirty and a half days ($30\frac{1}{2} \times 9 = 274\frac{1}{2}$). From Pentecost 29 A.D. to 303 A.D. confirms this.

This expectation, though it had a fulfilment, brought disappointment for the "man-child," whose birth consummated this time of travail, "was caught up unto God and unto His throne. And the woman fled into the wilderness" (Rev. xii. 5, 6). This proved that the year-day scale was not the one that applied to the true birth; we therefore applied the scale of a sabbatic year-day, a day of seven years. On the reckoning of nine months of thirty days the period was one of 1,890 years ($30 \times 9 \times 7 = 1,890$), but if the months are taken as solar months of thirty

* *When will our Lord Return?* pp. 73-83.

† See the Talmudic comment on Micah v. 3 quoted by the Rev. E. B. Elliott in his *Horæ Apocalyptice*, Part 4, chap. ix, § 1.

and a half days it is lengthened to one of $1,921\frac{1}{2}$ years. This period dated from Pentecost 29 A.D. runs out in 1950 A.D.

There are several indications however that the time of travail is to be shortened. The centre of the ninth month came in 1844 when the Sultan of Turkey was compelled to issue an edict abolishing capital punishment for apostasy, a notable ending of both the 2,300 and 1,260 years periods. The twenty-sixth day of this month ran from 1912 to 1919, i.e. from the commencement of the Balkan War to the Peace of Versailles, an epoch which surely covered the first great birth pangs. The twenty-seventh day ($3 \times 3 \times 3$) runs from 1919 to 1926 and the twenty-eighth day (7×4) from 1926 to 1933. May the last great birth-pang if sharp be also short!

CHAPTER V.

THE FEASTS OF JEHOVAH AND THE FEAST OF TRUMPETS.

THE seven great feasts of Jehovah as presented in Lev. xxiii. throw considerable light on the time of the year and the sequence of events of the Second Advent.

These feasts are in two groups, the early and the later feasts, divided by the time of harvest. The early feasts had their antitypical fulfilments during our Lord's first presence here, which leaves the later feasts to be fulfilled at His second presence. Those fulfilled had their fulfilments at the same season of the year, in the same month and on the same day of the month as their types. Analogy therefore demands that it shall be the same with those to be fulfilled.

The early group, with their fulfilments, is as follows :—

1. The Passover, Nisan 14th at even. The Crucifixion.

2. The Feast of Unleavened Bread, Nisan 15th for seven days.* The period following during which we continue to appropriate our Lord's completed sacrificial work, as 1 Cor. v. 7, 8.

3. The Feast of the Sheaf of the Firstfruits, "on the morrow after the sabbath." The Resurrection of our Lord, as 1 Cor. xv. 20 and Col. i. 18.

* The continuance of a feast for seven days indicates the continuance of its antitype for a divinely appointed period.

4. Pentecost or the Feast of Weeks, forty-nine days or a week of weeks later. The descent of the Holy Spirit, Acts ii. 1.

The long harvest time that followed was undated and has its counterpart in the time of harvesting of souls between Pentecost and the Second Advent.

The later group of feasts and their dates are:

5. The Feast of Trumpets, the first day of the seventh month.

6. The Day of Atonement, the tenth day of the seventh month, but commencing at even on the ninth day.

7. The Feast of Tabernacles, the fifteenth day of the seventh month for seven days followed by a special eighth day termed "the great day of the feast."

We will now deal briefly with these later feasts and what appeals to us as their probable antitypical fulfilments.

The Feast of Trumpets was Israel's New Year's Day. It dated the commencement of a new civil year, which is probably a world's year, for the Sacred Year was a special alteration made at the Exodus. It was the announcing or preparatory feast of the later group.

Previously we connected this feast antitypically with the First Resurrection on account of the seeming connection between its "blowing of trumpets" and the trumpet blast of the resurrection. This we now believe to be incorrect, because there is no indication of trumpets in the Hebrew word which is translated "blowing of trumpets," and the loud trumpet of the resurrection has a more apt typical counterpart as will be seen later.

The correct translation of a Scriptural word is fixed by its general use in the Scriptures. The word trans-

lated "blowing of trumpets" here is "*teruah*" and it is not so translated elsewhere. It is translated "shout" ten times, "shouting" eight times, "alarm" six times, "joy" twice, and once as "joyful sound," "jubilee," "loud noise," "rejoicing," "high sounding" and "to blow." A proper translation here would therefore be "shouting" or "alarm," and the feast would then be termed "the Feast of Shouting" or "the Feast of Alarm." All feasts were heralded by a blowing of trumpets, so such was no distinctive feature of this feast. Again it was trumpets, several, that were blown at such times and not, as with the resurrection, a special trumpet, always referred to in the singular. There is nothing therefore to connect this feast with the First Resurrection, the one and only connecting-link being non-existent.

The feast of shouting or alarm as the opening, or announcing feast of the later group should have as its antitype an outstanding event that will stand as the opening event of the era of the Second Advent, probably one that will act as a warning, alarm or announcement of that event. Now that there is to be such an outstanding event we are shown in the parable of the ten virgins. "But at midnight there is a cry, Behold the bridegroom! Come ye forth to meet him." What caused this sudden cry or shout we are not told, but it awoke all the virgins from their slumbers to the knowledge of the nearness of the Bridegroom. This is, therefore, a clear intimation of a warning or announcing shout. What produced the shout in our type was the appearance of the new moon in the sky. Our Lord's first advent was preceded and announced by the appearance of an unusual star in the heavens, which was understood by the wise

men and guided them to Him. In connection with the Second Advent there are to be signs in the heavens. It may be such a sign which gives rise to the shout. A reliable authority claims that the punctuation in 2 Peter i. 19 is incorrect and that it should read "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise: in your hearts knowing, etc." If so, it appears that the dawning of the day is announced by the appearance of the day-star. Prophecy is the lamp that guides us in the dark place that precedes the Second Advent until such time as the day-star shines forth and announces the dawning of the day. Is this the meaning, or is the day-star our Lord Himself, as Rev. xxi. 16? If there is to be an announcing star it may be in the nature of a comet encircling the heavens so as to be visible to all parts of the earth. The *wise* men understood the meaning of the First Advent day-star, and it is again the *wise* that are to know of the approach of the Second Advent. There may also be a heavenly shout, for such occurred at the first advent and twice during our Lord's sojourn here, but whatever it is that raises the "midnight cry," it will be sufficient to alarm and warn God's people, though the world around will no doubt put it down to natural causes.

Turning now to the time of this feast of shouting, it took place at the first appearance of the New Moon that marked the seventh month, which is equivalent to our September but a little later in commencing. Our New Moon is scientifically fixed and dates a day or two earlier. The Jewish official dates for this

feast from 1926 to 1931 are, September 9th in 1926, September 27th in 1927, September 15th in 1928, September 5th in 1929, September 23rd in 1930 and September 12th in 1931, but they may be a day early.

Whenever this warning should come may we be found among the wise virgins with lamps brightly burning and vessels full of oil (the Holy Spirit).

CHAPTER VI.

THE DAY OF ATONEMENT AND THE JUBILEE.

THE great Day of Atonement was the most important of all the feast days. Actually it was a fast, the only fast appointed by the law, and it lasted for twenty-four hours, from six o'clock on the evening of the ninth of the seventh month to the same time on the tenth. At this time every forty-ninth year* the sounding of the loud trumpet throughout the land announced the Jubilee, and as this is so closely connected with the Day of Atonement we shall take them together.

The Day of Atonement was commonly termed "the day," "the great day" or "the fast," and Jews of to-day term it "the black fast." It was to be a night and a day of solemn rest and affliction. Anyone doing work or not afflicting himself was to be destroyed from among his people. On this day there was a representative separation and judgment. Two goats were taken and the sins of the people figuratively laid upon them, one was then slain and the other set at liberty never to be taken captive again.

* According to Hebrew reckoning the Jubilee is the fiftieth year, for they included the previous one in their way of reckoning. That it actually was the forty-ninth, a sabbath of sabbaths, is stated in Lev. xxv. 8. Similar inclusive reckoning is found in connection with Pentecost in Lev. xxiii. 15, 16. If it were not the forty-ninth two sabbatical rest years would have come together.

It was on this day that the High Priest having made atonement for himself and the people, entered alone into the Holy of Holies to burn incense and sprinkle everything with the atoning blood, his return being awaited by the assembled people.

The long fast of sorrow and mourning was turned into a time of rejoicing at his reappearance signifying full atonement accomplished, and especially was this the case when the loud trumpet of Jubilee sounded forth proclaiming the year of liberty, redemption and rest.

All these observances speak very strongly of what is to be looked for on the great antitypical Day of Atonement.

Hebrews ix. deals antitypically with one phase of this day and shows us that the High Priest who makes atonement stands for our Lord and Saviour, and that the reappearance of the High Priest at the close of the feast points to the return of our Lord from heaven to His waiting people.

Old Testament prophecy connects the Jubilee Year with the reign of the Messiah, the latter being termed "the year of liberty" (Ezek. xlvi. 17), and "the year of my redeemed" (Isa. lxiii. 4). The connection between them is most striking. The Jubilee was the great year of liberty, redemption and rest when all slaves, captives and prisoners were set free, all debts and loans annulled and the land given complete rest.

Another connecting link is that whereas the Jubilee Year was a sabbath of sabbatical years, seven sevens of years, the forty-ninth year, so the millennial reign of our Lord has been shown to be a sabbath of sabbatical millenaries, seven sevens of millenaries, the forty-ninth millenary of the world from the

commencement of the great divine creative week.* There can therefore be no question that the millennial age is the great antitypical jubilee.

Now the Jubilee was announced by the blowing of the loud trumpet or "*shophar*," in fact its name "*jubilee*" is derived from this as it is simply the Hebrew for *ram's horn*. It is the sounding forth of the ram's horn. The "*shophar*," horn, or cornet was distinct from the "*chartsotserah*," the straight silver trumpet of the priests. It was to be a great "*shophar*" that was to be blown to re-gather God's people, as stated in Isa. xxvii. 13. Now the term used for the blowing of the "loud trumpet" of the jubilee in Lev. xxv. 9 is identical with that used for the "great sound of a trumpet" in Matt. xxiv. 31 of the resurrection trumpet. Those who compiled the references in our Bibles recognized this and referred one to the other. The jubilee trumpet was the last trumpet of the Day of Atonement, other trumpets announced the day and each sacrifice that took place during it, but this was the last great trump, as is also the resurrection trumpet (1 Cor. xv. 52).

It is therefore evident that the loud trumpet that announced the Jubilee, the last trump, at the close of the Day of Atonement is typical of the great trumpet, the last trump, the resurrection trumpet that announces the antitypical Jubilee, the millennial reign of our Lord, and that it sounds at the same time, the close of the great antitypical Day of Atonement, at the reappearance of the antitypical High Priest, our Lord and Saviour, Jesus Christ.

We have had to start at the end of this day, for such was necessary to establish a solid groundwork

* *When will our Lord Return?* pp. 84-91.

for our identification, but now this foundation has been laid the whole edifice of the great antitypical Day of Atonement can be built up.

The return of our Lord is to be immediately preceded by terrifying celestial and terrestrial phenomena bringing about a state of consternation and mourning among the peoples of the earth. Our Lord's statement of this was "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn" (Matt. xxiv. 29, 30). Luke's version is, "And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken" (Luke xxi. 25, 26).

We find numerous references in the Old Testament that, while having as their near perspective the destruction of Jerusalem or Samaria of old, have also as their distant goal this last awful time of woe, as for example, Isa. ii. 10-21 and xiii. 9-13; Joel ii. 1-17, 30-32 and iii. 12-16 and Haggai ii. 6, 7. Now the purpose of these terrifying cataclysms is to bring about a state of consternation, fear, heart-searching, repentance and mourning so as to bring humanity into a fit state to meet their Lord and Saviour, and it will have this effect. No doubt the prophet Zechariah speaks of this when he states, "and I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look unto me whom they have pierced:

and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn every family apart . . . " (Zech. xii. 10-14). The prophet of Israel only sees this mourning among his own people but our Lord tells us that it will extend to "all the tribes of the earth." This mourning is the counterpart of the soul-infliction of the typical Day of Atonement and as with that day those who did not afflict themselves were to be destroyed from among his people so again those who are so hardened in sin as to be incapable of repentance are to be thus punished.

This brings us to the subject of the two separations that are to occur on this day and their time. We have seen that the separation and resurrection of the elect are to take place at the close of the day at the blowing of the loud antitypical jubilee trumpet, but there is another separation, that of the impenitent wicked. Our Lord's words for this are, "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth" (Matt. xiii. 41, 42).

This event is invariably placed after the translation of the saints in men's writings on the subject, but, strange to say, it is always placed before in God's Holy Word; in fact, a special point is made of it being previous. The quotation above is followed by "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. xiii. 43). But to place the

matter beyond all doubt in the parable itself the wording is : " Let them both grow together until the harvest : and in the time of the harvest I will say to the reapers, Gather up *first the tares*, and bind them in bundles to burn them : but gather the wheat into my barn " (Matt. xiii. 30). Why does our Lord so definitely state " first the tares ? " Is our protest, " Not so, Lord, but first the wheat ? " Can we take it upon ourselves to alter His divine order ? Again, in our Lord's explanation of the parable of the net He states, " So shall it be at the end of the world (age) : the angels shall come forth, and *sever the wicked from among the righteous*, and shall cast them into the furnace of fire " (Matt. xiii. 49, 50). Surely our Lord could not state it more definitely. How can it be said that the righteous are to be taken first when the wicked are to be severed from among them ? The Apostle Paul's order is the same, he pictures God recompensing affliction to them that afflict His people " at the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus : who shall suffer punishment, even eternal destruction from the face of the Lord and the glory of His might, when He shall come to be glorified in His saints and to be marvelled in all them that believed . . . in that day " (2 Thess. i. 6-10). Both separations are to be " in that day " and the divine vengeance on the ungodly is placed first. So far as to the order, but as to whether the one is to immediately precede the other or whether the gathering out of the wicked is at the commencement of or during the night with which this day opens we cannot say. The revelation of our Lord appears to

be firstly "sitting at the right hand of power" and secondly "coming on the clouds of heaven." That is the order in which He Himself placed it; "Henceforth ye shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven" (Matt. xxvi. 64). So there may be a revelation of our Lord from heaven for judgment prior to His coming in the clouds for salvation at the close of the day. The sign or miracle of the Son of Man in the heavens of Matt. xxiv. 30 may refer to this prior revelation, and this revelation may be a further means of bringing the world to repentance. The mourning of Zech. xii. appears to be due to remorse through looking upon Him Whom they have pierced. The repeated admonition that our Lord will come as a thief or snare to those not on the watch would seem to point to an early gathering away of the wicked without any previous heeded warning.

Then this last plague on the ungodly seems to duplicate the last plague* on Egypt, the slaying of the first-born by the destroying angels, and this took place during the night and prior to the departure of God's chosen people.

It may even be that our Lord's words "I say unto you, *In that night* there shall be two men in one bed; and one shall be taken and the other shall be left" has reference to the gathering away of the wicked. If we read the context in Luke xvii. 26-33 and Matt. xxiv. 37-39, we find it is that of judgment on the wicked. One phrase is "they knew not until the flood came and *took them all away.*" Then again

* The symbolism of the two woes and seven last plagues of the third woe of Revelation has much in common with the plagues on Egypt, and this would thus make a tenth.

our Lord's answer to the question, "Where, Lord?" is very striking. It is "Where the body is, thither will the eagles also be gathered together." What does our Lord mean by this? Eagles or vultures prey on and carry away carrion flesh. Is then our Lord's symbolism that as these birds of prey fly to a dead body and carry away the decaying flesh to consume it, so His angels of judgment will come upon and carry away for destruction those who constitute the dead body of unrepentant humanity? Whether this is the true meaning or not, our Lord's is a most strange answer if it has reference to the translation of the saints.

Matthew places this question after the manifestation of our Lord's coming or presence as lightning encircling the earth and before the great celestial and terrestrial signs that precede His coming on the clouds. It may therefore be that the revelation of our Lord from heaven with the angels of His power in flaming fire rendering vengeance on the wicked is at the commencement of or during the night which opens this antitypical day of atonement. In those parts of the world where it will not be night it would be rendered so by the darkening of the sun and moon.

The time of mourning continues right up to the time when our Lord is manifested to a repentant and waiting world, descending on the clouds of heaven, at the close of the day, and then it is that at the sound of the loud jubilee trumpet sleeping and living saints are caught up to meet Him in the air. Our Lord's description of this is, "And they shall see the Son of Man coming on the clouds of heaven with power and great glory. And He shall send forth His angels with a great sound of a trumpet, and they shall gather

together His elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 30, 31).

The apostle Paul's description of this is, "For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air" (1 Thess. iv. 16, 17). The word here used for "to meet" has the meaning of meeting one on the way who is coming. It is as our Lord comes His saints meet Him in the air. It is in keeping that those who are to share His rule and constitute His assembly (church) or governing body should be the first to meet and greet Him as he comes to take possession of His kingdom.

It has been depicted our Lord coming with His saints and angels to fight a material pitched battle with His enemies and defeating them. This has been based on the description given in Rev. xix. 11-21, but the language here is symbolical. To fight against our Lord is to fight against His principles, and His enemies are slain with the sharp sword which came forth out of the mouth of the One Whose name is the Word of God. In 2 Thess. ii. 8 it is the same; "the lawless one" is slain with the spirit* of His mouth and brought to naught by the manifestation of His presence or coming. It is the sword of the Spirit that effects these conquests and they precede our Lord's descent from heaven. If there is one Scripture that is accentuated more than any other in relation to the Second Advent it is that our Lord is to remain

* The word translated "breath" here is always translated "spirit" elsewhere, so this is the proper rendering.

seated at the Father's right hand until His enemies are made the footstool of His feet. The Father has undertaken this work and it is performed through the instrumentality of the Holy Spirit. Our Lord comes to a subdued and obedient world, ready and willing to receive Him and to make Him their Lord and King.

We cannot know just how these stupendous scenes will be ordered, but it seems clear that there is to be a time of great celestial and terrestrial phenomena and upheaval leading to general consternation and mourning and lasting probably for twenty-four hours, that during this there is to be a fiery revelation of our Lord from heaven, sending forth His angels to gather away the impenitent for destruction, and that this time ends with our Lord's descent from heaven in the clouds and the despatch of His angels at the sound of the loud trumpet to gather to Him His resurrected and translated saints. This is the order of events as narrated by our Lord and confirmed by the Apostle Paul. The reason why this order has been altered has been to fit the events in with certain views that did not allow of the Scriptural order.

One view, that we previously held, was that the elect were to be translated before the final time of trouble and it was founded on the statements found in Luke xxi. 36 and Rev. iii. 10, as to certain ones being privileged to escape or to be kept from this; but to escape or to be kept from a time of trouble does not necessarily mean bodily absence from it, in fact if we carefully read the whole passage in Luke xxi. 34 to 36, the meaning appears to be that what we may escape is our hearts being overcharged with surfeiting and that day coming upon us

suddenly as a snare. It is apparently a spiritual, not a bodily escape. The ark which God's people are to be shut within before the floods of woe envelop the earth is the ark "Christ Jesus." Our aim is to be found "in Him," in those secret chambers of His love. He is "the mountains" to Whom we escape as Lot did from Sodom, or as the Christians did from Jerusalem in 70 A.D., so that not one perished, as the Jewish historian Josephus tells us.

Following a striking foreshadowing of the events of this last great day, the prophet Joel concludes with "but the Lord will be a refuge unto His people and a stronghold to the children of Israel" (Joel iii. 14-16). Nahum also apparently foreshadows this time in Nahum i. 2-10, and adds "The Lord is good, a stronghold in the day of trouble, and He knoweth them that put their trust in Him," and when the prophet Isaiah speaks of the time when "the Lord cometh forth out of His place to punish the inhabitants of the earth for their iniquity," he warns God's people, "Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast" (Isa. xxvi. 20, 21).

The prophet Zephaniah speaks in similar terms: "Seek ye the Lord, all ye meek of the earth . . . it may be ye shall be hid in the day of the Lord's anger" (Zeph. ii. 3). These secret chambers, where God's people are hid, are not heaven but the peace and love of God. God is their refuge, their rock of defence. While the world around is in terror and consternation, their hearts failing for fear, God's own people are kept in perfect peace knowing what these things mean and lead to. God knows how to keep His own in the

most troubled surroundings. He delivered Shadrach, Meshach and Abed-nego from the burning fiery furnace. But how? Not from going into it and passing through it, but by the presence with them in it of one "like unto a son of the Gods." Not even the smell of fire passed on them. May we be so kept that not even "the smell of fire" may pass on us: that we "may be found in peace, without spot and blameless in His sight."

Seeing there is an interpretation of these passages that does not interfere with the Scriptural order of these events and one that is more in keeping with their context and with other Scriptures, should it not be accepted?

The understanding of what is taking place and the faith and hope displayed by the saints during this time of world-testing should be of inestimable value to the penitent mourning world and it should be an honour and joy to render such service. The wish to be away from it enjoying oneself in heaven, is no credit.

One point more: it is that this door, that is to be shut upon God's people before the floods of divine judgment burst upon the world, is apparently the door of *election*. Those shut within are those who are to reign in the millennial kingdom, while those who afterwards repent will be but subjects. The call to God's people is to *separate themselves wholly* from the world to Christ so that He may shut them safely in. Those who will not do so will be left outside.

We now turn to the subject of the time of our Lord's descent from heaven and the translation of the saints. According to time in the Holy Land it would be seem-

ingly about six in the evening on the ninth day after the warning cry. The warning cry comes on the first and this on the tenth of the seventh month. This wait of nearly ten days is similar in length to the wait between our Lord's ascension and the advent of the Holy Spirit. The official dates for the Day of Atonement from 1926 to 1931 are: 1926, September 18th; 1927, October 6th; 1928, September 24th; 1929, September 14th; 1930, October 2nd; and 1931, September 21st; but they may be a day early.

CHAPTER VII.

THE FEAST OF TABERNACLES.

THE Feast of Tabernacles, or Great Hosanna as it was popularly termed, was the last and most joyous of all the feasts; it commenced five days after the Day of Atonement and continued for seven days, with a final eighth day termed the Great Day of the Feast. It commemorated the deliverance from Egyptian bondage and celebrated the full ingathering of the harvest. It was a time of national rest and rejoicing, being the great yearly holiday. Fruit and boughs were taken from the trees and branches of palm and willow of which to make booths to dwell under.

The great antitype of this feast we take to be the millennial kingdom of our Lord, while the eighth great day of the feast points on to the eternal age that follows. The millennium being humanity's seventh millenary, the age that follows is, at its commencement, an eighth.

The five days between the Day of Atonement and this feast may in their antitypical fulfilment be occupied by the judging of the saints and apportioning their positions in the kingdom. Whether this takes place in the air or on the Mount of Olives to which our Lord descends we are not told.

We should expect that this feast will open with our Lord's triumphal re-entrance into Jerusalem and coronation. He said "Ye shall not see me henceforth,

until ye shall say, Blessed is He that cometh in the name of the Lord," and this will no doubt be fulfilled then. The city will receive Him gladly and the loud Hosannas that will then go up and the fruit and branches of trees, willow and palm, that will decorate the way, will all make a contrasting counterpart of His previous entrance into that city riding on the ass. This time it will not only be the children, but the whole city will unite in welcoming their Saviour and King. To attempt to picture this event may seem petty, but surely such a scene must be. Not only must His entrance into the city have its contrasting counterpart but also His mock coronation.

One of the earliest scenes of this antitypical feast will no doubt be the great event termed "the marriage supper of the Lamb." Our Lord stated that He would not drink of the fruit of the vine until He drank it new with His own in the kingdom of His Father. What a joyous event this will be to those privileged to share in it. It is what His people have looked forward to all through this dispensation, and especially when they have gathered round the memorial table of our Lord and taken His supper. They have then looked back to His death and forward "till He come." It will be a glorious reunion feast! It is not however our purpose to describe the events of this grand millennial reign: this time of rest and rejoicing, of peace and plenty, of universal knowledge of the Lord, when righteousness will be supreme, and our Lord will reign as "King of kings and Lord of lords" of the whole world. The seven days of the typical feast stand for a perfect divinely-fixed period, and in this case it is to be a thousand years. They are followed by an eighth day, "the great day of the

feast," and the millennium is to be followed by the great eternal age, when after the final apostasy and rebellion has been crushed, the final judgment of all the rest of the dead has taken place, and the last enemy, Death, has been destroyed, that glorious day dawns when God becomes "all in all" for all eternity.

The Feast of Tabernacles completed both the era of the later feasts and the sacred year, which was a year of seven months. Each of these feasts of Jehovah have therefore been seen to have its perfect counterpart and all in perfect chronological order. All speak of the "Wonderful Numberer" Who planned them and Who through them works out His plan of human redemption.

CHAPTER VIII.

CONCLUSION.

WHAT then is the further light that has been shed on the time and manner of our Lord's return? In the first place the conclusion has been come to that while the time of this greatest of all future events is to be hidden from the world generally, it is to be made known at "the time of the end" to those on the watch who are termed "the wise."

Then further light has been shed on that great prophetic period which runs to the Second Advent, the Times of the Gentiles or Seven Times. This has been reckoned to close between 1915 and 1934 with possible supplements of thirty and forty-five years, but, if the interpretation given here of Jer. xxiv. is correct, its closing epoch is from 1915 to 1923, with a probable supplement of three and a half or seven years.

In keeping with this it is found, that if the longer dating of the Judges' period is correct, the seventh or sabbath millenary of human history is probably due to commence about 1927 or 1928.

The epoch of 1915 to 1923 was shown to contain events that appear preparatory to the Great Restoration and notably the freeing of Jerusalem from Gentile treading down, which is the event our Lord gave as fulfilling the Times of the Gentiles. The year 1923 also brought the end of the war epoch and the Turkish Sultanate and the putting into force of the British

mandate over the Holy Land. The termination of the three and a half years supplement in 1926-7 appears to be marked for a further or final blow to Papal power, and there is evidence that the destruction of the "Great Whore" of prophecy is to be closely followed by the marriage of the true "bride."

The question may be asked as to whether our interpretation of Jer. xxiv. makes it certain that the advent will be prior to 1934. The answer is, that it is possible that the Great Restoration indicated may be a spiritual restoration of God's people without the personal presence of the Great Restorer. If this is so the 1934 date* would still be ruled out and the next outstanding prophetic year would be 1957, which stands as the termination of 1,335 solar years (Dan. xii. 12) from the Hegira,† the longest measure of the period which Dr. Grattan Guinness terms "the *ne plus ultra* of prophetic chronology," and forty years from the liberation of Jerusalem in 1917, which was 1,335 lunar years from the Hegira. Such an alternative appears unlikely. It is for us to carefully watch the signs.

* The year 1933 has been put forward for the advent as the completion of one hour (15 years), on the scale of a day of 360 years, from the striking of the eleventh hour on Armistice Day, November 11th, 1918; but if a definite time measure was then intended there is the scale of a millenary day to be considered which gives an hour of about forty-one years, such an "hour" as ran from the Crucifixion to the fall of Jerusalem, and this would carry us on to 1959 or 1960. In dealing with such time measures we also need to bear in mind the promised shortening.

† Periods of 1,260 and 1,290 solar years from the Hegira ran out respectively in 1882 and 1912, both of which dates mark notable stages in the downfall of Turkish power, the former the rebellion of Arabi Pasha which led to the British occupation of Egypt, and the latter the Balkan War, which brought about the defeat and dismemberment of Turkey and was the prelude to the Great War.

A great deal of further light has been shed on both the time of the year and the sequence of events of the Second Advent by our closer consideration of the antitypical character of the great feasts of Jehovah. There can be little doubt that as those of the earlier group were fulfilled in outstanding events of the First Advent, so those of the later group will be fulfilled in outstanding events of the Second Advent, and that as the former were fulfilled at the same time and on the same days as their types so again it will be with the latter.

We conclude that the Feast of Trumpets, which should be termed the Feast of Shouting or Alarm, will be fulfilled by a supernatural warning sign, probably in the sky, that will lead to a shout of alarm and anticipation (the midnight cry).

The antitypical Great Day of Atonement, which comes nine days later, commencing on the previous evening, will bring a night and a day of celestial and terrestrial signs and great consternation and mourning. During this time our Lord will be revealed from Heaven in power, and will send His angels to gather out the impenitent wicked for destruction. At its close our Lord will descend from heaven in clouds, the loud antitypical jubilee trumpet will sound and His angels will gather the resurrected and translated saints to meet Him in the air.

Five days later, on the antitypical Feast of Tabernacles, or Great Hosanna, our Lord will triumphantly assume His regal rights and will establish His millennial kingdom here.

These are briefly the conclusions come to and they should lead to renewed watchfulness and preparation.

It is possible the events in the early part of the year

may indicate the likelihood of the consummation at the time of the later feasts. Those who have this knowledge will know the full meaning of the warning sign and cry, which besides being a great comfort and inspiration, will enable them to warn and help others around; especially will they be of service during that last great night and day of woe. Instead of sharing the general consternation and perplexity they will be able to act on our Lord's advice, "when these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh," and will thus escape these things and have the privilege of standing before the Son of Man. May it be ours!

"The Judge standeth before the doors." There are some who will not believe He is coming, and will scoff at and despise those who do, and will join with the worldly in their pleasures, becoming immersed in or drunken with them and dead to spiritual things. Our Lord's warning to such an one is "He shall come in a day when he expecteth not and in an hour when he knoweth not and shall cut him asunder and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth." May we escape this!

THE LORD COMETH!