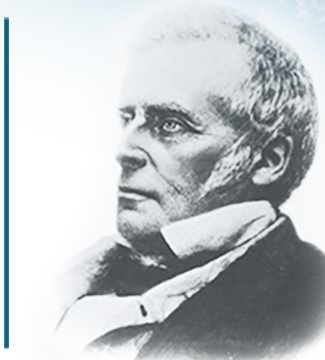


After These Things

Summaries of
John Nelson Darby's
Papers on Prophecy
and More

Compiled by Daniel Roberts



AFTER THESE THINGS

'The things the which shall be hereafter'
(Revelation 1:19)

*SUMMARIES OF
JOHN NELSON DARBY'S
PAPERS ON PROPHECY
AND MORE*

for

*CHRISTIANS WAITING TO SEE THE
LORD OF GLORY WHEN HE
RAPTURES HIS CHURCH*

Compiled by
DANIEL ROBERTS

After These Things

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Foreword

Thank you for purchasing 'After These Things'. Doubtless you and I share a common salvation through the blood of our Lord Jesus Christ, and a common certain hope of hearing His voice, and being with Him when He comes with His Church to reign.

So that we can enjoy sharing something very precious, please drop me an email today. I will answer you personally, and occasionally send 'A Day of Small Things' emails.

daniel@adayofsmallthings.com

The following words come right at the end of the Bible:

'And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely... . He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus' (Revelation 22:17-20).

Jesus continues to say, *'I come quickly'*. This book is for His lovers who respond to Him with

the words, '*Come Lord Jesus*' – hearts which are looking for Him to come NOW.

In the mid 1800's John Nelson Darby reawakened thousands of Christians as to the Rapture, described clearly in 1 Thessalonians 4 and 1 Corinthians 15. This gave them a burning desire to hear His call, and to be amongst '*we the living*' when our Lord Jesus calls His saints on earth to meet Him in the air. Along with these, there will be millions of sleeping saints whose bodies will be raised and changed.¹ What a joy it will be to be with Him, forming His Bride, the Church, married to Him in heaven.

So, for a brief summary of what is to come:

It will be an awful time of Satanic deception on earth. The world will be dominated by the Beast, the Antichrist and the False Prophet. There will be pestilence and wars - the 'great tribulation'

There will be a faithful 'Jewish Remnant', persons from the twelve tribes of Israel, enduring tribulation while standing for, Christ their Messiah, during the period from the 'Rapture' to the 'Appearing'. After the Antichrist breaks his

¹ Including Paul, all the Thessalonians, and many before and since.

covenant with the Jews, they will suffer extreme persecution.

World powers will engage in battle, but Christ will return. All alive and will be judged; Satan will be bound, introducing the 1000-year benevolent reign of Christ. After the Millennium Satan will be briefly released, gathering the world's armies to the final war. The Devil, who was really defeated at the Cross, will be consigned eternally to the lake of fire along with his agents and those not in the 'Book of Life'. For the saints, there's a new heaven and new earth wherein dwells righteousness – the tabernacle of God with men.

That is the future and the theme of this book in a nutshell.

It is not a book on John Nelson Darby's eschatology. Darby did not want to create theologians² – he wanted us to love Jesus more.

This book is in six sections:

² Darby wrote 'We must here notice a striking part. The moment one searches the word, it comes out that theology and theologians are worth nothing at all ... It is impossible to read the word and to follow, even one moment, the established theological system. Poor theologians!' (Collected Writings Vol 3 Doctrinal 1 p243).

Section 1: A Prophetic Timeline – from the Rapture to the New Heaven and New Earth

Section 2: A summary of Darby’s prophetic thought, the dispensations, and the differences as to what applies to the Church, to Israel and the ‘Nations’, the distinction between the Rapture and the Appearing, the Resurrection of the Living and the Resurrection of the Dead, what proceeds in heaven and what on earth, the judgement seat of Christ and the Great White Throne and the thousand-year Millennium and the eternal state.

Section 3: John Nelson Darby – the man and his ministry

Section 4: Summaries of eleven lectures on the ‘Present Hope of the Church of God’. J N Darby, Geneva 1840.

Section 5 - Summaries of other papers on prophecy by J N Darby, including his Prophetic Map.

Section 6 - Glossary of prophetic terms, bibliography, and other references.

These summaries have been produced from the notes of lectures or addresses as we would call them now. JND would typically end these with an appeal to the conscience or heart. These are often reproduced verbatim. After all, Darby

wanted us stimulated spiritually, not intellectually. Indeed, *'the testimony of Jesus is the spirit of prophecy'* (Revelation 19:10) – it is to enhance His glory, not to satisfy our curiosity.

Most of these summaries were initially posted on my website *www adayofsmallthings.com*. If you have comments on this book, or on my site, email me at *daniel@adayofsmallthings.com*, or use the comments form on my website.

Scripture quotations are from the 1611 King James Version of the Bible. Despite its age and often archaic language, it remains the only universally accepted version. Sometimes, for accuracy, I have used Darby's translation, (1890 edition), shown as Darby after the reference. Very occasionally I use the English Standard Version (ESV), a modern language version. Most of my personal comments are footnotes.

This work, dear reader, is committed to God. May I be given diligence, understanding and in humility, serve His Son, under the guidance of the Holy Spirit.

Your brother in Christ
Daniel Roberts
November 2020

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SECTION 1 – A PROPHETIC TIME-LINE

1.1 Introduction to the Timeline

The present is now; the future starts at the Rapture.

All we can say is that the church is not yet complete – the last soul to be saved has not yet been saved. Other than this, no further events need to happen before the Rapture. A brother who helped us much in our area often said, ‘The prophetic clock has stopped’. He also said that we are not told about the future to satisfy our curiosity, but only things that have a present moral bearing. Please, dear reader, bear this in mind when reading this book.

Corinthians says ‘Now’: *‘For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation’* (2 Corinthians 6:2) quoting from Isaiah 49:8

Hebrews says ‘Today’: *‘To day if ye will hear his voice, harden not your hearts’* (Hebrews 3:15) quoting from Psalm 95:7

With that in mind, we begin our timeline from the Rapture.

The period from the Rapture to the Appearing

We anticipate two great events

1. Christ's coming 'to the air' to take the living believers on Him to be with Him, and to raise the bodies of those who have 'fallen asleep'. This is known as '**The Rapture**'. It could happen today.
2. To come with His saints to reign over the earth for 1000 years. This is known as '**The Appearing**'. It follows the Great Tribulation and precedes the Millennium.

Chapter 2.3 contrasts the two.

1.2 Chart of the Ages

We all like charts, especially prophetic charts. So this book has two!

1. A well-known, public domain chart, often seen as a display in meeting halls published by Gospel Hall Publications. This covers the period from the captivity of Israel to the new heavens and new earth.
2. The Chart of the ages – a simpler one by my friend Bill Chellberg, and covering eternity to eternity.

Graphics from the latter have also been used to illustrate chapters.

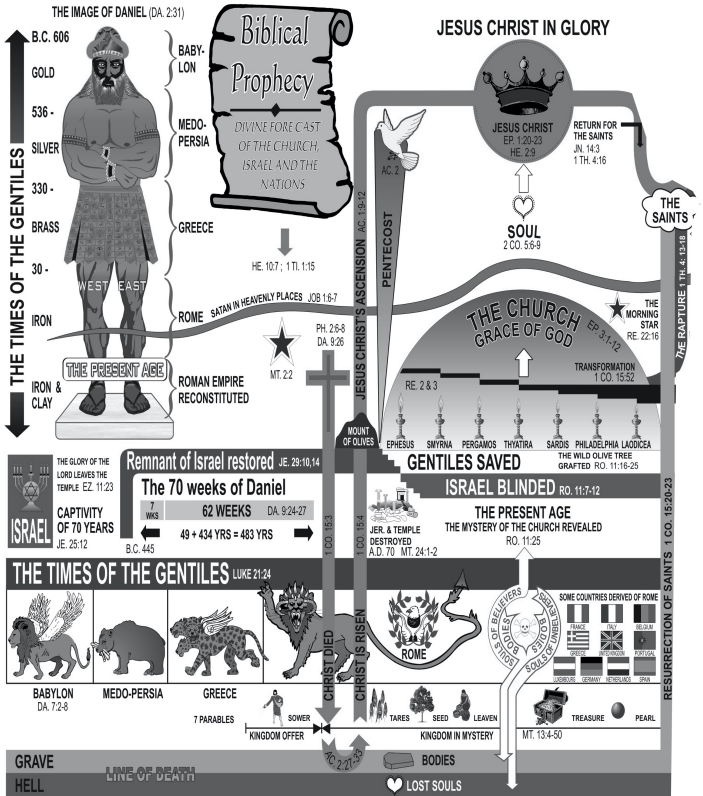
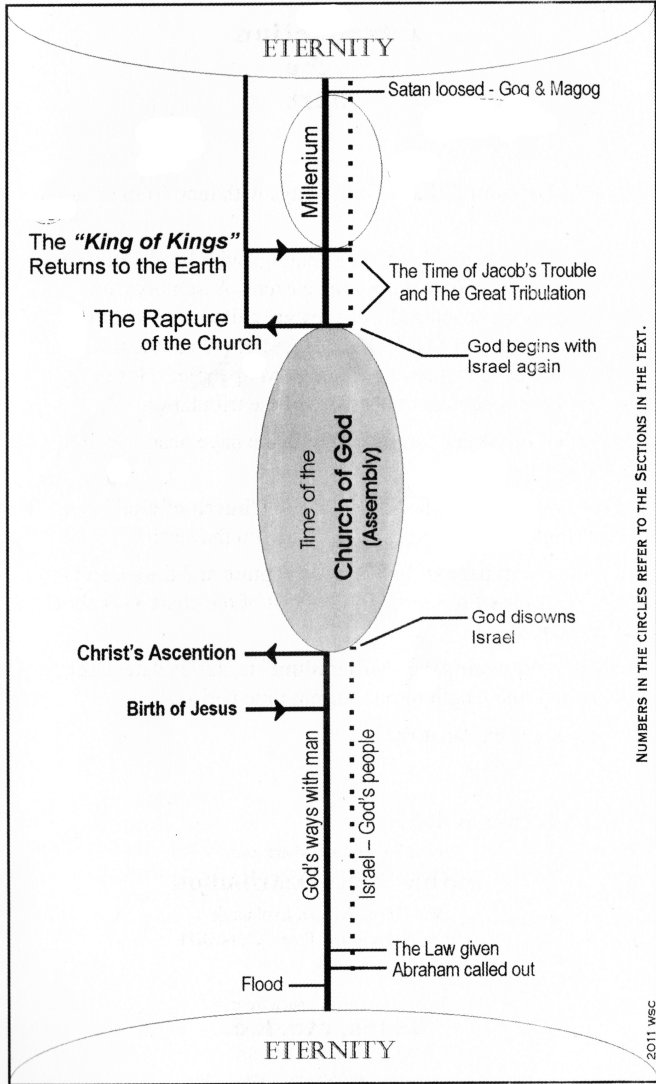
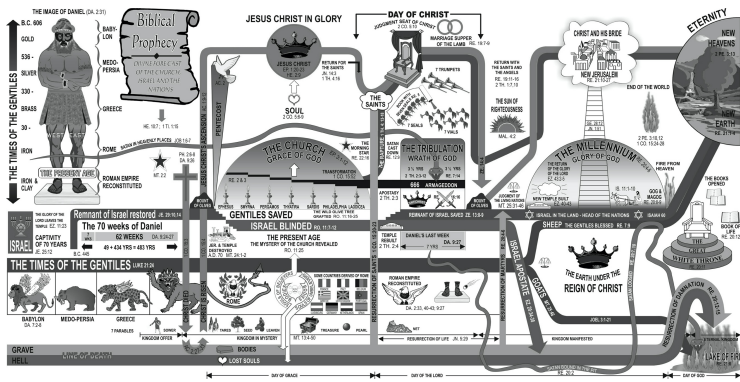


CHART OF THE AGES



1.3 The Timeline



<i>Events in Heaven</i>	<i>Events on Earth</i>
<i>End of Church Period (now happening)³</i>	
Prophecy paused since AD29. <i>Daniel 9:24-26, 12:9</i>	Prophecy paused since AD70 <i>Matthew 24:2, 36, Acts 1:7</i>
	Jews returning to Israel in unbelief form a state with political existence.
	Difficult times shall be there – list in <i>2 Timothy 3:1-7</i>

³ Whilst these events have been happening during the last 100 or so years, especially since the establishment of the state of Israel in 1948, they are not preconditions to the Rapture.

Events in Heaven	Events on Earth
	The love of the many grows cold <i>Matthew 24:12</i>
	Technology and travel - Many shall run to and fro, and knowledge shall be increased. <i>Daniel 12:4</i>
<i>The Lord's Coming to Rapture His Saints</i>	
Saints taken to where we belong. <i>Philippians 3:20-21</i>	The Rapture - saints (OT and Church) caught up to meet the Lord in the air, dead raised, bodies changed - <i>1 Thessalonians 4:13-18, 1 Corinthians 15:51-52, John 14:3, Philippians 3:30,</i>
Saints of the church with Christ in heaven <i>John 14:3</i>	Those left will believe a strong delusion <i>2 Thessalonians 2:17</i>
<i>First 3 ½ Years (1260 days)</i>	
	Twelve tribes brought together - a nation born in a day <i>Isaiah 66:7-8, Ezekiel 36:22-27</i>
The Lamb on the Throne Revelation 4	Saints on earth warned against being led astray <i>Matthew 24:4-5, Mark 13:5-6, Luke 21:8, 2 Timothy 3:13</i>
The book to be opened Revelation 5	The apostasy comes and the Man of Sin (the Anti-christ) revealed

<i>Events in Heaven</i>	<i>Events on Earth</i>
	<i>2 Thessalonians 2:3-10, 1 John 4:3 (anticipatively)</i>
	Antichrist makes a seven-year pact with the Jews (broken after 3½ years) <i>Daniel 9:27</i>
	The woman rides the beast. The great harlot, Babylon representing the combined apostate religious system of the West (under Rome) controls the revived federal Roman Empire - <i>Revelation 17:1-9.</i>
Seal 1 - White horse	The revived Roman Empire dominates the western world <i>Revelation 6:1-2, Daniel 7:19-25</i>
Seal 2 - Red horse	Wars, bloodshed, rumours of wars, nation against nation <i>Matthew 24:6-7, Mark 13:7-8, Luke 21:9-10, Revelation 6:3-4, 1 Thessalonians 5:1-3, Haggai 2:22, Jeremiah 25:30-32</i>
Seal 3 - Black horse	Earthquake and famine - <i>Matthew 24:7, Mark 13:8, Luke 21:11, Revelation 6:5-6</i>
Seal 4 - Pale horse	Pestilence and death - <i>Matthew 24:7, Revelation 6:7-8</i>

<i>Events in Heaven</i>	<i>Events on Earth</i>
Seal 5 – Souls of martyrs under the altar cry <i>Revelation 6:9-11</i>	Saints delivered up, persecuted and martyred in a scene of lawlessness <i>Matthew 10:21-22, 24:10-13, Mark 13:9-13, Luke 21:16-20, John 16:2</i>
	False prophets lead many astray <i>Matthew 24:11, Mark 13:6</i>
Seal 6 – Heaven removed as a book rolled up	World trembles – Physical changes. People hide themselves <i>Revelation 6:12-17</i>
	Glad tidings of the kingdom preached in all the world as a testimony to all nations <i>Matthew 24:14</i>
	144,000 sealed (12,000 from each tribe) <i>Revelation 7:1-8</i>
Seal 7 - Silence in heaven – Golden censer <i>Revelation 8:1-5</i>	More thunders and earthquakes
Trumpet 1	Hail and fire mixed with blood <i>Revelation 8:7</i>
<i>Trumpet 2</i>	Burning mountain thrown into the sea <i>Revelation 8:8-9</i>
Trumpet 3	Star falling called wormwood turning waters bitter <i>Revelation 8:10-11</i>
Trumpet 4	Third or Sun, Moon, stars struck <i>Revelation 8:12</i>

<i>Events in Heaven</i>	<i>Events on Earth</i>
Trumpet 5	Star thrown into the abyss, Plague of locusts like scorpions tormenting men <i>Revelation 9:1-11</i>
Trumpet 6	Release of four angels at River Euphrates, 200,000,000-strong cavalry, a plague of horses <i>Revelation 9:13-21</i>
The angel and the little book <i>Revelation 10</i>	Measurement of the temple. Two witnesses are slain and resurrected <i>Revelation 11:1-11</i>
	Earthquake - 10% of the city fell killing 7000, remnant give God glory <i>Revelation 11:13</i>
Trumpet 7 Worship in heaven - temple opened, and the ark of covenant seen <i>Revelation 11:15-19</i>	People are commanded to do homage to the image of the beast <i>Revelation 13:15</i>
	The ten horns shall hate the harlot - The federated Roman Empire turns against the religious system. (<i>Revelation 17:16-17</i>)
The woman clothed with the sun in pain to bring forth <i>Revelation 12:1-2</i>	She brings forth a male son - they flee to the wilderness for protection <i>Revelation 12:5-6</i>

Events in Heaven	Events on Earth
War in heaven – Satan (the dragon) cast out <i>Revelation 12:7-9</i>	Satan comes to the earth and persecutes woman and male child <i>Revelation 12:3-4, 12-17</i>
Second 3 ½ Years (1260 - 1335 days)	
	Beast from the sea (The Roman Empire) <i>Revelation 13:1-8</i>
	Beast from the earth (The Antichrist) <i>Revelation 13:9-18</i>
	Beast breaks his covenant with the Jews <i>Daniel 9:27</i>
	Woe on earth, son of desolation <i>Matthew 24:15, Mark 13:14, Luke 21:20, Revelation 13, 14:9-10, Daniel 8:11, 11:36-37</i>
	<i>Flight</i> from Jerusalem, the time of Jacob's trouble. <i>Matthew 24:16-22, Mark 13:14-20, Luke 21:21-24, Revelation 8:13, 11:16, Jeremiah 30:7</i>
	People saying 'Lo here, Lo there' <i>Matthew 24:23-26, Mark 13:21-28</i>
Angel with everlasting gospel <i>Revelation 14:6-7</i>	Proclamation of the everlasting glad tidings - testimony to Christ's power <i>Matthew 24:14, Mark</i>

Events in Heaven	Events on Earth
	13:10, Revelation 7:1-12, 14:6-7 Romans 10:14-18, Psalm 96:1-13, 98:2, Isaiah 40:9-10
A voice from heaven, harpers and a new song <i>Revelation 14:1-5</i>	The Lamb and the 144,000 (Jews and Gentiles) on Mt Sion <i>Revelation 14:1-5</i>
Angel announces that Babylon (idolatrous system) had fallen <i>Revelation 14:8</i>	
Angel announces judgment on those with the mark of the beast <i>Revelation 14:9-12</i>	
Angel with the sharp sickle <i>Revelation 14:14-16</i>	1600 stadia (185/296km miles) of bloodshed <i>Revelation 14:17-20</i>
The song of Moses and the tabernacle of witness opened <i>Revelation 15:1-8</i>	
<i>Vial 1</i>	Ugly and painful sores on those with the mark of the beast <i>Revelation 16:2</i>
<i>Vial 2</i>	The sea turns to blood – everything in the sea dies <i>Revelation 16:3</i>
<i>Vial 3</i>	Fountains of waters become blood, which people drink <i>Revelation 16:4-7</i>
<i>Vial 4</i>	Sun scorches people with fire <i>Revelation 16:8-9</i>

<i>Events in Heaven</i>	<i>Events on Earth</i>
<i>Vial 5</i> (See also Trumpet 4)	Sun fails to give light: darkness <i>Matthew 24:29,</i> <i>Mark 13:24-25, Revelation</i> <i>6:12, 8:12-13, 16:10-11, Joel</i> <i>2:10-11, 30-31, Isaiah 24:23,</i> <i>Amos 8:9</i>
<i>Vial 6</i>	The Euphrates dried up – <i>Spirits of devils gather</i> <i>men gathered for battle at</i> <i>Armageddon Revelation</i> <i>16:12-16</i>
<i>Vial 7</i>	Earthquake flattens mountains and islands disappear (sea level rises?) – the city divided – hail of one talent (75lb/34kg – 16 ins/40cm in diameter) <i>Revelation</i> <i>16:17-19</i>
Rejoicing over judgment on the world <i>Revelation</i> <i>18:20</i>	
Acclamation of glory to the Lord God omnipotent <i>Revelation 19:1-6</i>	People ready to die due to expectations <i>Luke</i> <i>21:25-36</i>
Marriage supper of the Lamb. <i>Revelation 19:6-10</i>	
Call to the great supper of God <i>Revelation 19:17-18</i>	End of the false religion of Babylon <i>Revelation</i> <i>17:16 -18:3</i>
	The collapse of the world market <i>Revelation 18:4-19</i>

Events in Heaven	Events on Earth
	Battle of Armageddon (More a campaign of battles from Megiddo to Bozrah – also about 1600 stadia – see above) <i>Revelation 16:16, 19:19-21</i>
	Satan bound for 1000 years <i>Revelation 19:20, 20:1-3</i>
<i>The Approach of the King of Kings</i>	
Jesus comes with the church <i>Matthew 24:27, Jude 1:14, Zechariah 14:4, Colossians 3:4, 1 Timothy 6:14, Titus 2:13</i>	His feet touch the Mount of Olives – ‘coming with great glory’. <i>Matthew 24:27-30 Mark 13:26, 14:62, Luke 17:24, 21:27, Acts 1:11, Psalm 50:3, Daniel 7:13-14, Zechariah,14:4, Colossians 3:4, Revelation 19:11-16</i>
	Gathering of the elect from the four winds – Judah and Israel/ Ephraim joined <i>Matthew 24:31, Mark 13:27, Deuteronomy 30:3, Isaiah 11:36, Ezekiel 34:11-16, 37:14-28 39:25-29</i>
	Christ judges nations (or the judgment of the living) <i>Matthew 25:31-46, Acts 17:31, Psalm 50:4, 96:13, Joel 3:14, Zephaniah 3:8,</i>

Events in Heaven	Events on Earth
	Jews look on 'Him who they have pierced' <i>Zechariah 12:10, John 19:37, Revelation 1:7</i>
	The new covenant with Israel <i>Jeremiah 31:28-40</i>
	The Millennium <i>Revelation 20:5-6, 21:9-27, 22:22:1-5, Isaiah 2:4, , 11:6-9, 32:1, Micah 4:7, Habakkuk 2:14, Zechariah 14:9, Psalm 45:3-9, Jeremiah 23:5-8, Romans 11:26</i>
	The Prince and the Temple <i>Ezekiel 40-48 Zechariah 6:11-13,</i>
	Satan loosed for a short time <i>Revelation 20:3</i>
	Satan defeated <i>Revelation 20:8-10</i>
The End	
	Great White Throne <i>Revelation 20:11-15, 21:8</i>
New heaven and new earth <i>Revelation 21:1-8, 2 Peter 3:13 - The Day of God</i>	
<i>Christ delivers up the kingdom that God may be all in all 1 Corinthians 15:23-28</i>	

SECTION 2 – J N DARBY’S PROPHETIC TEACHING

2.1 Introduction

This part, entirely written by the author, is consistent with the teaching of J N Darby as to the events to come, but are designed to give

1. An overview of prophetic events
2. An explanation of happenings of similar character (comings, judgments etc) which Christians often confuse.

We look at the dispensations, how God has dealt with men at various times. Darby’s dispensational teaching had a profound effect, especially in evangelical circles

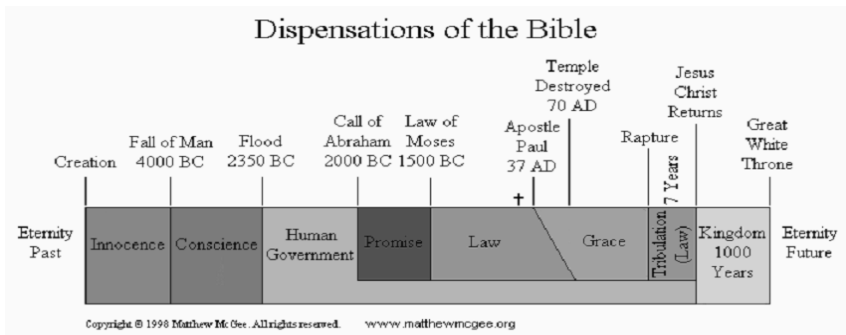
Next we have the difference between the Rapture – the event immediately before us, which I trust every reader of this book eagerly awaits, and the appearing when He comes with His saints to reign in His millennial kingdom.

We now look at three judgments – a frequent cause of difficulty:

1. ***The judgment seat of Christ*** – when we get the Lord’s view of our lives (I hope we can all include ourselves in this).
2. ***The judgment of the nations*** (or the judgment of the living) – those people on the earth when He comes to reign.
3. ***The final judgment of evil*** – and all who have rejected Jesus – the Great White Throne.

Finally, we look at what applies to Israel and what applies to the Church.

2.2 The Dispensations



Biblical history is divided by God into dispensations, defined periods or ages to which God has allotted distinctive administrative principles.

J N Darby is sometimes referred to as the ‘father of dispensational theology’. Although the thought was not new, and it is clear from scripture, there was in his time (and still is) a lot of muddled thinking amongst believers. Many teach that we are part of a steady continuum, with, for example, the church replacing Israel, that Christ’s kingdom is present and that the interpretation of periods is purely spiritual or figurative – sometimes called ‘covenant theology’.

J N Darby’s teaching, and also that of many servants of the Lord, has been based on the

understanding that Biblical history is divided by God into dispensations, defined periods or ages to which God has allotted distinctive administrative principles. Dispensationalists' view of history has the glory of God at its centre, whereas traditional teaching focuses on humanity and man's physical and spiritual needs⁴.

The Word 'Dispensation'

The word, οἰκονομία /oikonomia /Strong 3622 — (Ephesians 1:10), translated 'dispensation' there — is a compound word 'house' and 'law – the rules or administration, of a household, as in our word 'economy'. In the phrase, 'dispensational truth,' it looks at the world as a great household, in which God is dispensing, or administering, according to the rule of His own establishing, and in whose order, He has from time to time introduced changes, the understanding of which is consequently needful, both

List of Dispensations - Schofield

There are several lists of dispensations, and to my knowledge, Darby did not produce a formal list, but the classic view lists the following, each

⁴ See 'Elements of Dispensational Truth Volume 1 by R. A. Huebner, page 3'

associated with a covenant between God and man.

Generally, the list of dispensations is taken from the explanatory notes in the New Schofield Reference Bible. Dr Cyrus I Schofield defined a dispensation as ‘a period of time during which man is tested in respect to his obedience to some specific revelation of the will of God⁵’

Schofield listed the dispensations as follows:

1. ***Innocence***– Adam is under probation before the Fall. This dispensation ends with his expulsion from the Garden of Eden. This is designated by the Edenic Covenant (Gen 1:28)
2. ***Conscience***– From the Fall to the Great Flood. It ended with the worldwide deluge when only eight were saved. (Gen 3:7) – The Adamic covenant – conditions in the life of fallen man.
3. ***Human Government***– After the Great Flood, men were to execute the death penalty for murder. This dispensation ends with the dispersion at the Tower of

⁵ Note 3 to Genesis 1:28. New Schofield Reference Bible page 3. Bible published by Oxford University Press 1970 edition.

- Babel. Some use the term Noahide law about this period. (Gen 8:15)
4. **Promise** – From Abraham to Moses. Ends with the refusal to enter Canaan and the 40 years of unbelief in the wilderness. Some use the terms Abrahamic law or Abrahamic covenant about this period. (Gen 12:1)
 5. **Law**– From Moses to the crucifixion of Jesus Christ. Ends with the scattering of Israel in AD70. Some use the term Mosaic law about this period. (Ex 19:1)
 6. **Grace**– lasts from the cross to the Rapture of the church. The Rapture is followed by the wrath of God comprising the Great Tribulation. Some use the term Age of Grace or the Church Age for this dispensation. (Acts 2:1)
 7. **Millennial Kingdom (or Fullness of Times)**– The 1000-year reign of Christ on earth centred in Jerusalem. It ends with God’s judgment on the final rebellion, Satan having been released ‘*for a short time*’. (Revelation 20:4)

List of Dispensations – Savage

John Ashton Savage (1818-1900) wrote a very useful book, ‘The Scroll of Time, or Epochs and Dispensations of Scripture’⁶. It lays out the

⁶ Available from Kingston Bible Trust, Lancing, Sussex

events systematically and chronologically. There is no doubt that Savage was greatly influenced by Darby and indeed referred to him extensively.

He lists dispensations and epochs as follows (mainly chapter titles)

Dispensation/Epoch	Period/Event
Epoch 1	Creation of the World
Dispensation A	Creation to the Deluge
Epoch 2	The Deluge
Dispensation B	The Deluge to the Call of Abraham
Epoch 3	The Call of Abraham
Dispensation C	The Call of Abraham to the Exodus
Epoch 4	The Exodus
Dispensation D	The Exodus to the Captivity of the Jews
Epoch 5	The Captivity of the Jews
Dispensation E	The Captivity of the Jews to the Birth of Christ
Epoch 6	The Birth of Christ
	Ministry of John the Baptist
	Life and Ministry of Christ
	The Crucifixion and Death of Christ
Dispensation F	The Christian and Church Period
	The Coming of the Lord for His Saints (First Stage)
Epoch 7	The Rapture and First Resurrection
Dispensation G	The Day of Tribulation

Epoch 8	The Coming of the Lord for His Saints (Second Stage) and Judgment of the Nations
Dispensation H	The Day of Millennium
Dispensation I	Satan released for a little Time
Epoch 9	The last Rebellion and final Battle
Epoch 10	Judgment at the Great White Throne
Dispensation K	The new Heaven and new Earth

The Millennium is often described as '*The Day of the Lord*' (Joel 1:15, Amos 5:8, Zephaniah 1:7,14, 1 Corinthians 1:8, 1 Thessalonians 5:2).

The Eternal State with the New Heavens and Earth is often described as '*The Day of God*' (2 Peter 3:12, Revelation 16:14).

2.3 The Rapture and the Appearing

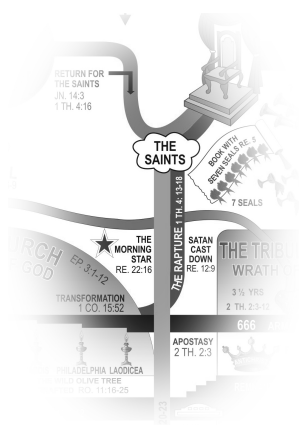
The following couple of chapters take similar, often confused, subjects and make the differences clear.

The first concerns the return of the Lord Jesus. He returns:

1. 'To the air' to take the living believers on Him to be with Him, and to raise the bodies of those who have 'fallen asleep'. This is known as 'The Rapture'. It could happen today.
2. To come with His saints to reign over the earth for 1000 years. This is known as 'The Appearing'. It follows the Great Tribulation and precedes the Millennium.

The Rapture

The next event for us is the Rapture. It could be at any time – today even – and applies only to the church. Because of that, there is no reference to it in the Old Testament. Indeed, the word does not appear in scripture, the nearest being 'caught up' in Greek ἀρπαγησόμεθα /harpagēsometha /Strong-726 in 1 Thessalonians 4:17.



Why is the Rapture so little understood, or even accepted? This scripture in 1 Thessalonians 14:13-18 is unambiguous: *‘But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so*

them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them⁷ which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words’. Look at a few phrases *‘the dead in Christ shall rise first’* – that encompasses all those who have been ransomed by His blood from creation onwards. Whether we who are alive now will be taken before this, none of us

⁷ The Darby version reads *‘in no way to anticipate those who have fallen asleep’*

knows. Paul referred to '*we, the living*', as if he thought it would be within his lifetime. Of course, we know it was not, but we should be looking forward to the Lord's coming - just as Paul was.

Paul also says, '*we shall ever be with the Lord*' (v.17), and '*them also which sleep in Jesus will God bring with him*'.

1 Corinthians 15:51-52 is another scripture which describes the resurrection of the saints and their being changed, which of course takes place at the Rapture: '*We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed*'. From this we can deduce that there will be a rallying trumpet, the whole event will be very rapid, and our bodies will be changed. The latter is also referred to in Romans 8:23 '*waiting for the adoption, to wit, the redemption of our body*'.

When the Lord was discoursing with his disciples immediately before the crucifixion, He tells them that a place was being prepared. 'And if I go and prepare a place for you, I will come again, and receive you unto myself; that *where I am, there ye may be also*' (John 14::3)

Therefore:

1. The Rapture will be sudden
2. No one knows when the Rapture will be
3. The Rapture will be private
4. At the Rapture, there will be a voice (or trumpet sound) which only Christians will hear
5. The Rapture the Lord will not come quite to earth – just to the air
6. The Rapture will affect people, whether taken or left: it does not change the world.
7. At the Rapture, our bodies will be changed.

The question often arises as to what the effect of the departure of the saints will be. Suddenly millions of people will just vanish! Hal Lindsey who awakened many Christians to the Rapture in the 1970's in a popular book 'The Late Great Planet Earth⁸' said there would be confusion. I doubt it. Christians who are 'not of the world' will not affect it, so they will not be missed. Paul writes in an update to his previous letter, '*God shall send them strong delusion, that they should believe a lie*' (2 Thessalonians 2:11). The Antichrist will conjure up a satisfactory credible explanation.

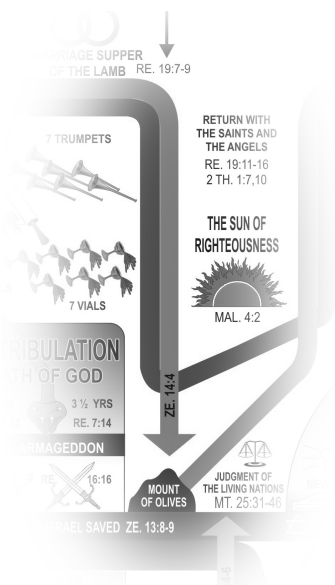
⁸ Published by Zondervan, 1970 – Available from Amazon and others

The Appearing

Now when Jesus comes (the public second coming, ‘the Appearing’, often referred to in scripture, e.g. Titus 2:15 Darby, NIV, ESV etc.) – ‘awaiting the blessed hope and Appearing of the glory of our great God and Saviour Jesus Christ’. The dead in Christ will be with Him – and so will be those lovers of the Lord who were alive at the Rapture, and, ‘*When Christ who is our life*

shall appear, then shall ye also appear with him in glory’ (Col 3:4). The church’s hope and glory is Christ Himself. Of course, we could not come with Him if we were still on the earth.

The church is heavenly in its calling and belongs to Christ in heaven. It forms no part of the course of events of the earth. This makes its Rapture so simple and clear as we see from Col 3:4), ‘*When Christ who is our life shall appear, then shall ye also appear with him in glory.*’ The church’s hope and glory is Christ Himself.



We must not confuse the second coming with the Rapture. At the Rapture, the Lord comes to the atmosphere immediately above the earth. At the Appearing, He comes to the earth itself.

The Rapture and the Appearing Compared

Here are some differences between the Rapture and the Appearing.

<i>Rapture</i>	<i>Appearing</i>
No one knows when it will be. 2 Thessalonians 2:3	It will be seven years (arguably 3½) after the Rapture - Matthew 24:36, Daniel 9:27
It will be private	It will be very public, Matthew 24:27

<i>Rapture</i>	<i>Appearing</i>
The Lord comes to the air.- 1 Thessalonians 4:17	The Lord comes to the earth - Zechariah 14:4
He comes FOR His saints -1 Thessalonians 4:17	He comes WITH His saints - Colossians 3:4
It is followed by the great tribulation - Revelation 3:10	It is followed by the Millennium - Revelation 20:6
He is the Bridegroom - Revelation 19:7	He is the King - Revelation 19:6
He is the Morning Star - 2 Peter 1:19	He is the Sun of Righteousness - Malachai 4:2
It is for the Church - 1 Thessalonians 4:15-16	It is for His earthly kingdom - Revelation 11:15
There is little in prophecy - 1 Thessalonians 4, 1 Corinthians 15 etc	There is much in prophecy - OT Prophets, Matthew, Mark, Revelation etc

<i>Rapture</i>	<i>Appearing</i>
The world will carry on - Matthew 24:37	Christ will reign - Isaiah 32:1
The man of sin will be revealed - 2 Thessaloni- ans 2:3	Satan will be bound - Reve- lation 20:2
There will be the judg- ment seat of Christ -2 Corinthians 5:10	The world will be judged - Revelation 18:10
People will be translated - 1 Corinthians 15:51	People will not be changed - understood]
People will believe a lie - 2 Thessalonians 2:11	The truth will be acknowl- edged - Zechariah 12:10

After the Rapture, there will be intense persecution of believers on the earth. The Antichrist will rule, initially benevolently with a pact with the Jews. Then after 3½ years, he will break the pact. Meanwhile, the church will be enjoying the most beautiful joy – the marriage of the Lamb.

Satan is the author of this confusion. He does not want Christians to have the anticipation of the Lord's coming. And he certainly does not want us to be near Him saying 'Come Lord Jesus'.

3 ½ or 7 Years?

There is some disagreement amongst students of prophecy as to the length of time between the Rapture and the Appearing. Most regard the period as seven years, divided into two sub-periods of 3½ years. A few say that the first 3½ weeks were covered by the Lord's public ministry, so the two events are 3½ years apart. This book accepts the first position.

The key to this reasoning is in Daniel 9:24-27: *'Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince*

that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.'

Given that a week is 'a week of years', that is seven years we have:

- The whole period is $4 \times 70 = 490$ years
- This is divided into three periods
 - 7 weeks (1-7) Command to Nehemiah to completion of the temple
 - 62 weeks (8-69) Temple to Messiah cut off – the death of Christ (AD29)
 - Destruction of temple (AD70)
 - Church Period (not in the scope of prophecy)
 - 1 Week (70) From covenant made by the Roman Prince till Millennium (Covenant broken in the midst of the week)

The covenant made with the Roman Prince must be after the manifestation of the Anti-christ which must be after the Rapture – but it can be a very short time. From this, it is clear that the period from the Rapture to the appearing must be seven years.

To begin with, J N Darby supported this view. However later he began to question it. In a letter to the Bible Treasury, he says he has an open mind as to which of the two positions above was correct. (See *Are there Two Half Weeks in the Apocalypse?* - Collected Writings Vol 11 (Prophetic 4) page 168). The fact is that most of those who looked up to Darby never accepted this view. Darby was not infallible!

Following Daniel's chronology, we have:

<i>Edict to build temple</i> 12 th year of Xerxes ⁹	455BC
Seven weeks. $7 \times 7 = 49$	406BC
62 weeks. $62 \times 7 = 434 - 406 + 434 + 1$	29AD
The Lord's crucifixion was	29AD
The Rapture	X AD
The Lord's Second Coming	X+7 AD

The one year added was because there was no year zero.

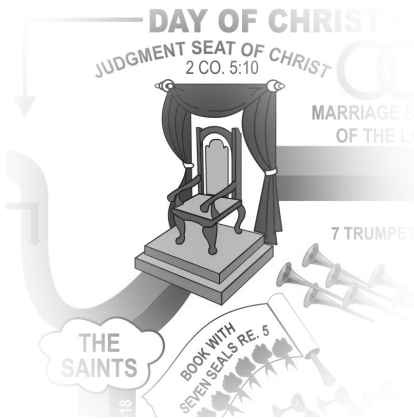
⁹ The date commonly given for this is B.C. 445 (20th year of Artaxerxes); but Usher (presumably James Ussher – 1650) gave 455, and Hengstenberg and others contend that this is the true date. Hengstenberg shows in his 'Christology' how the mistake arose. Vitranga rectified the date, and Krüger, by an independent enquiry, also proved that the old date was wrong. – Morrish Bible Dictionary '*Seventy Weeks of Daniel*' - https://www.stempublishing.com/dictionary/706_730.html#a4121

2.4 Three Judgments

There are three distinct occasions of judgment. They are at different times, for different subjects with different outcomes. Christians often confuse these. One thing is common to all – the Judge is Christ.

1. The judgment seat of Christ.
2. The judgment of the nations.
3. The Great White Throne.

The Judgment Seat of Christ



All those who will have been Raptured or raised when the Lord comes to take His own will experience this. Hopefully, this includes you, dear reader.

Though scripture is not specific as to timing, the judgment seat of Christ will doubtless be the first thing that the believer in Jesus will experience following the Rapture. It must be between the Rapture and the marriage of the lamb.– maybe as we are changed into our bodies of glory *'In a moment, in the twinkling of an*

eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed' (1 Corinthians 15:52).

It is a great blessing that we shall be with Jesus and have exactly His view on everything in our lifetime. 2 Corinthians 5 tells us, *'For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad'* (v.10). The word 'appear' in Greek is φανερόω/phaneroó/Strong-5319, meaning, 'make clear or manifest'. So it is not like appearing before a court with prosecution and defence. It is more, seeing everything in our lives, good and bad, just as Jesus saw it. The thought of a judgment-seat comes from the Greek tradition. The word used is βῆμα/bēma – a step or foot (up). A judge or umpire would sit on a raised platform and would adjudicate. It is like the umpire in a tennis match.

The important thing for us is that the Judge is also our Saviour, and what abounds is mercy. Our time of responsibility will have finished. There will be no guilt and no penalty. Any idea of a period of purgatory is foreign. Look at it from the Lord's point of view. He has finished the work, His church is complete, His bride is ready, He wants the marriage to take place immediately - *'The marriage of the Lamb is come, and his wife hath made herself ready'*

(Revelation 19:7). We will be able to enjoy the Lord's presence eternally, and the Lord will enjoy His bride in her perfection.

The only other direct reference to the judgment seat of Christ is in Rom 14:10 *'But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ'*. Here it is a question of judging our brother (or sister). The message here is that we should have good relationships with the Lord and with our brethren now, so that no adjustment will be necessary at the judgement seat.

The following hymn brings the positive aspects of the judgment seat of Christ:

1. What will it be with God to dwell,
And there to gaze on Jesus' face!
To meet the One, we've known so well
As Priest and Saviour - in that place!

2. Before Christ's judgment seat to stand,
With Him look back on all the way;
To learn the meaning, at His hand,
Of every deed in every day!

3. Clearer than ever shall we see
The grace which God our Saviour showed,
The love that led so faithfully
Along the pathless desert road.

4. How blessed when this time is o'er,
To find that love had all-sufficed,
As there upon the heav'nly shore
We reach the day of Jesus Christ.

Maria Carlsson-Carrèn (circa 1865-1955)

Little Flock Hymn Book No 299

The Judgment of the Nations

The judgment of the nations (or judgment of the living) is an event that will occur seven years after the Rapture, immediately following Armageddon and the Second Coming of Christ to the earth. As the Lord sets up His earthly kingdom, His first order of business is to judge the nations and eliminate the unsaved from entering the Millennium.

These scriptures are often incorrectly applied to the gospel. For example, the scripture quoted above in Matthew 25 ref [Zephaniah 3:17](#)ers directly to the judgment of those living on the earth – not to the Great White Throne. The same applies to the scripture in Joel, *‘Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision (Joel 3:14)*. Sometimes it is misapplied to our making a decision; sometimes to the Lord judging those who are saved and those who are not. If we are alive at the Rapture, this judgment does not apply: either we are saved and will be Raptured and have the judgment seat, or we are lost are not raised until after the Millennium and condemned to hell as unbelievers.



At the judgment of the nations (which also includes the Jews), there are four parties:

- 1 The sheep – the saved or righteous believers
- 2 The goats - the lost wicked unbelievers
- 3 The brethren – believing disciples – messengers of the glad tidings
- 4 The Judge – Christ Himself

People are judged according to how they had received these messengers, whether well or ill, as though it had been done to Himself – see the full passage in Matthew 25:31-46. They had been predestined but were seen as righteous by God. Those who despised the testimony and those that bore it had despised the King who sent them; they should go away into everlasting punishment. The sheep will love and help the brethren because they appreciate the message of the gospel brought to them by the ‘brethren’. The goats, who reject God’s timely message, will show indifference and hatred toward the ‘brethren’.

But for the saved the judgment of the nations will be a wonderful day. Zephaniah 3:17 says, *‘The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in love, he will joy over thee with singing.’*

In Matthew 25:41,46, we have the awful condemnation of the unsaved. *‘Then shall he say also unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels:’* and *‘...these shall go away into everlasting punishment: but the righteous into life eternal.’* Likewise, in Zephaniah, God intends to assemble the nations, and pour upon them His indignation – a terrible judgment. *‘Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for*

my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation' (Zephaniah 3:8).

The Great White Throne

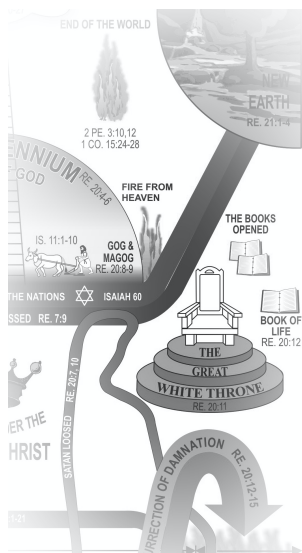
This event is the solemn final judgment. It will take place after the Millennium. Satan will have been released '*for a little season*', during which time he will have deceived and gathered the nations against the camp of the saints, only to be devoured by fire from heaven.

Then:

1. Satan will be cast into the Lake of Fire.
2. The dead will be judged and condemned,

'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which

were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire' (Revelation 20:10-15).



'But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death'. (Revelation 21:8).

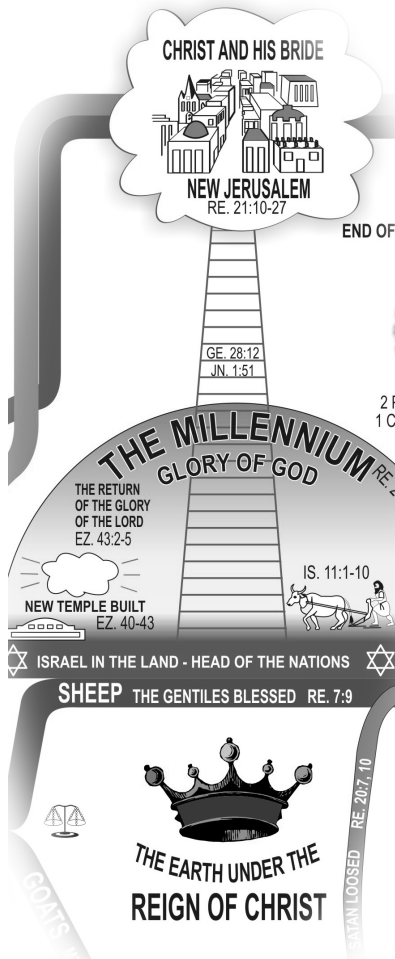
Earth and heaven flee – the dead have no escape. They have refused the gospel of the grace of God and are judged in their sins.

Their works, however good cannot save them. Moreover, they must *'confess that Jesus Christ is Lord, to the glory of God the Father'* (Phil 2:11).

Need I say more? May this not be the portion of any reader of this book! *'Believe on the Lord Jesus Christ, and thou shalt be saved'* (Acts 16:31)

2.5 Israel and the Church – Christ’s Heavenly and Earthly Brides

Two brides are presented in scripture:



1. **Christ’s Heavenly Bride** - This is the church (or assembly) comprising all saints of the present dispensation. She is ‘of Him, like Him and for Him’. There will be a marriage in heaven described in Revelation 19:6-10 below.

2. **Christ’s Earthly Bride** - Israel in a future day. There is no marriage of this bride presented though it is implied in a ‘a certain king, which made a marriage for his son’ (Matthew 22:2).

King James Version	Darby Version
<p><i>And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.</i></p> <p>Revelation 19:6-10 (KJV)</p>	<p><i>And I heard as a voice of a great crowd, and as a voice of many waters, and as a voice of strong thunders, saying, Hallelujah, for the Lord our God the Almighty has taken to himself kingly power. Let us rejoice and exult, and give him glory; for the marriage of the Lamb is come, and his wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and pure; for the fine linen is the righteousnesses of the saints. And he says to me, Write, Blessed are they who are called to the supper of the marriage of the Lamb. And he says to me, These are the true words of God.</i></p> <p>Revelation 19:6-10 (Darby)</p>

This passage describes the marriage.

The Current Relationship between Christ and His Church

The church came into existence when the Holy Spirit filled the 120 or so persons who were gathered in the upper room in Acts 2:2. The number soon grew to 5000. From the start, she was united to Christ, and even at this early date fully capable of fulfilling her function as the wife of Christ.

The epistles often refer to the church as Christ's body. The body comprises only those who are alive now, not to all who will form the bride. Nevertheless, the relationship between Christ and His assembly is clear: *'For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church'* (Ephesians 5:31-32).

It is not until Revelation that we have the Church described as a bride. His wife had made herself ready, so she was a wife before she was a bride. The church is now the wife looking after her Husband's affairs in His absence. She is His trustworthy confidante. Although the marriage ceremony has not yet taken place, the relationship already exists. There is perfect

unity between Christ and His church. Christendom publicly is something else.

When is The Marriage of the Lamb?

Before the marriage celebration of the Lamb, Babylon – the rival – will have been overthrown and judged. It says, *‘the Lord our God the Almighty has taken to himself kingly power’* (Revelation 19:6 Darby). He had taken the power, and was about to reign, but He was not actually reigning. Hence, we can say that this event would take place between the great tribulation and the Millennium

The judgment seat of Christ must precede the marriage. No doubt *‘his wife hath made herself ready’* (v. 7) would refer in part to that. What remains is the bride’s bright clothing – *the righteousnesses of the saints* (v. 8 Darby). – things that they had done which had met with God’s approval. (Note KJV appears wrong again here – most modern translations (e.g. NIV and ESV) say ‘righteous deeds or acts’, which is correct – Greek *δικαιώματα/dikaiōmata/Strong-1345*). What qualifications the bride has!

The Marriage Celebration

When a couple gets married, the persons will not have been united beforehand (at least if they have been conducting themselves according to God’s explicit ordering). Traditions might

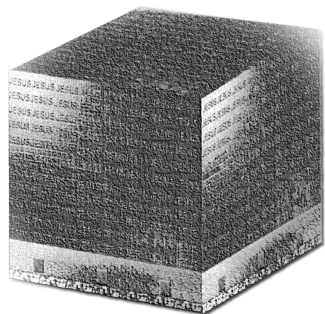
vary, but in any marriage, there is generally a legal act and a celebration. The bride is the centre of attention, beautifully dressed (hopefully in a comely manner), and looking her best. A new household is established, the man and the woman having both left their parental homes (see Genesis 2:24). The fact that the Holy Spirit introduced this concept so early in Genesis shows that the marriage relationship was always in God's mind and purpose.

From what we have seen, this will be no ordinary marriage. We might say that the legal side has already taken place. Now it is time for a celebration of an existing relationship. Until Satan had been overcome publicly, it was not yet the time for her to be seen publicly in her beautiful radiance

It says, '*Blessed are they which are called unto the marriage supper of the Lamb.*' (Revelation 19:9). It has been suggested that Abraham and other Old Testament saints will be there as guests. They are children of the bridechamber, but they are not united to Christ as the church is.¹⁰

¹⁰ See Ministry of James Butler Stoney vol 6 page 116

The Heavenly Jerusalem as the Bride



The Bride is described as a city ‘*Come hither, I will shew thee the bride, the Lamb’s wife. And he [the angel] carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God...*’ (Revelation 21:9-11). However, this will be seen in the Millennium – the bride (or wife) of Christ, already married.

Christ’s Earthly Bride

The holy City Jerusalem is, of course, totally different from the millennial Jerusalem on earth, described in Ezekiel 40-44 and many other scriptures. The city we are referring to will not be physically on the earth – indeed its foundations will be visible. Revelation 21:6 describes the city as a cube 12,000 cubits (approx. 1380 miles or 2200km) in each dimension.

If there is a scripture which brings out the features, beauty and glory of the earthly bride it must be Psalm 45 – ‘*Hearken, O daughter, and consider, and incline thine ear; forget also thine*

own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him... Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever' (Psalm 45:10-11 and 16-17). A clue must be in verse 16 – 'princes in all the earth' – not heaven. This is what the Lord enjoys here in the Millennium.

What is the difference between Christ's heavenly and earthly bride?

The following table shows the difference between the two:

	<i>The Heavenly Bride</i>	<i>The Earthly Bride</i>
What	The Church or Assembly	Israel
Key Scriptures	Revelation 19:6-9	Psalm 45
Where	In heaven – or at least over the earth	On earth (see Ezekiel 40:2)
Jerusalem	The holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her	I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the

	husband. (Revelation 21:2)	mountain of the LORD of hosts the holy mountain (Zechariah 8:3)
Relation to Christ	She adores her Head	She worships her Lord
When formed	Starting with the Spirit's coming, complete at the Rapture	Before Christ's Appearing and during the tribulation

Conclusion

We should guard ourselves against applying too much human logic and chronology to these holy matters. I have not wanted to be technical but have been feeling my way prayerfully through this sacred subject.

But it is a marvellous thing that we are part of this beautiful bride! Magazines are full of pictures of stunning women – images often enhanced digitally. No such outward improvement will be necessary for the bride of Christ. She will be just how Jesus wants it.

And we will be part!

SECTION 3 – JOHN NELSON DARBY - THE MAN AND HIS MINISTRY

In this part, we cover:

1. Who was Darby and why you should know more about his ministry?
2. John Nelson Darby - Biographical Note of a True Churchman
3. The Beliefs of Darby and the 'Brethren'

3.1 Darby and his Ministry

John Nelson Darby (1800-82), otherwise known as J N Darby or simply JND, had a significant influence on evangelical Christendom in the nineteenth century. God used him to bring back Evangelical Christians of all persuasions to the truth as presented by Paul and the other Apostles.

What made John Nelson Darby's Teaching on the Church and its Hope so Special?

J N Darby looked at the sects, the human organisation, and the quenching of the Holy Spirit throughout Christendom, and concluded that the public church was in ruins.

Specifically, he brought Christians back to appreciate the Lord's immediate coming to Rapture His saints (See 1 Thessalonians 4:13-18), the church as Christ's heavenly bride, the public ruin of Christendom, the way out of the ruin for true believers and the position of Israel. JND perceived the truth of Christ as the Head in heaven, with His body here, the church heavenly in origin and destiny, perfectly united in the sight of God, and its hope of being with Him at the imminent (pre-millennial) Rapture. Pre-tribulation (pre-trib) Christians have come to know him as 'the father of dispensational theology'. Such a label would have

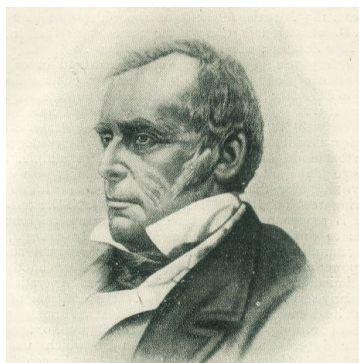
horrified him. As his epitaph says 'Unknown, yet well known.'

He demonstrated how the public Christian Church had degenerated in worldliness, tolerating moral evil and, false doctrines and sectarian fragmentation, overriding the Lord's words, '*That they may be one*', (John 17:21) and His command to '*love one another*' (John 13:34). Church unity cannot be achieved by human compromise and confederacy. Reforming and rebuilding are futile. Christians must look to the Lord Himself, giving Him His place, by the Holy Spirit, going forth to him *without the camp*, and being *not of the world* (John 17:14).

3.2 J N Darby - a brief Biography

Early years¹¹

JOHN NELSON DARBY was born in Westminster, London, and christened at St. Margaret's on 3 March 1801. He was the youngest of the six sons of John Darby and his Anglo-American wife, Anne Vaughan. The



Darby's were an Anglo-Irish landowning family seated at Leap Castle, King's County, Ireland, (present-day County Offaly). John Nelson Darby was the nephew of Admiral Henry d'Esterre Darby, and his middle name was given in recognition of his godfather and family friend, Lord Nelson.

Darby was educated at Westminster School and Trinity College, Dublin where he graduated Classical Gold Medallist in 1819. Darby embraced Christianity during his studies,

¹¹ There are more comprehensive biographies of J N Darby such 'John Nelson Darby, a Biography' by Max S. Weremchuk, and 'John Nelson Darby as I Knew Him' by his friend and contemporary William Kelly.

although there is no evidence that he formally studied theology.

He joined an inn of court but felt that being a lawyer was inconsistent with his religious belief. Therefore, he chose ordination as an Anglican clergyman in Ireland, 'lest he should sell his talents to defeat justice.' In 1825, Darby became a deacon of the established Church of Ireland and the following year an ordained priest, labouring as a curate in the Church of Ireland parish of Delgany, County Wicklow, south of Dublin.

After he was converted, J N Darby spent six or seven years under the rod of the law, feeling that although Christ was his Saviour, he did not possess Him, or that he was fully saved by Him. He fasted, prayed and gave alms, but did not have peace. He felt that if the Son of God had Himself forgiven him, he owed Him his body, soul and means.

Middle years

As a curate, Darby worked tirelessly, persuading peasants to leave the Roman Catholic Church. The well-known gospel tract 'How the Lost Sheep was Saved' gives the account of a visit he paid to a dying shepherd boy in this area, painting a vivid picture of what his work

among the poor people involved. It is said that he won hundreds of converts to the Church of Ireland. However, the conversions ended when William Magee, the Anglican Archbishop of Dublin, ruled that converts were obliged to swear allegiance to George IV as the rightful king of Ireland, and therefore head of the Church. Darby could not support this. He wrote, 'The church is in ruins'¹².

J N Darby resigned his curacy in protest and later left the Church of Ireland. Soon afterwards, in October 1827, he fell from a horse and was seriously injured. He later stated that it was during this time that he began to believe that the 'kingdom' described in Isaiah and elsewhere in the Old Testament was entirely different from the Christian church.

Over the next five years, his convictions crystallised. Notably he was convicted that very notion of a clergyman was a sin against the Holy Spirit, because it limited the recognition that the Holy Spirit could speak through any member of the Church. During this time (1827-28) he joined a non-denominational meeting of believers in Dublin. These included Anthony Norris Groves, Edward Cronin, J. G. Bellett, and

¹² But he also wrote: 'If the church is in ruins, God is sufficient even for that state of ruin; God will lead on and guide His children, if they walk in humility'. From 'On the Formation of Churches'. Vol 1 Ecclesiastical 1 p153.

Francis Hutchinson. They broke bread together in Dublin as a symbol of their unity in Christ.



Powerscourt House

John Nelson Darby participated in the Powerscourt Conferences, an annual meeting of Bible students organised by his friend, the wealthy widow Lady

Theodosia Wingfield Powerscourt. At the 1831 conference, Darby publicly described his views on the Church as the body of Christ here and the pretribulation Rapture.

William Kelly (1821-1906) was a staunch supporter and edited the 34 volumes of Darby's *Collected Writings*. Kelly in his work *John Nelson Darby as I knew Him* (see note above) stated that he was 'a saint more true to Christ's name and word I never knew or heard of'.

Later years

J N Darby travelled widely in Britain and Continental Europe in the 1830s and 1840's. He gave eleven significant lectures in Geneva in 1840 on the hope of the church (*L'attente*

actuelle de l'Eglise) – These are summarised in Section 4 of this book. The publication of these lectures established his reputation as a leading interpreter of biblical prophecy. America readily embraces Darby's thoughts, and even now they form a base for the eschatology of such institutions as the Dallas Theological and Southern California Seminaries and popular authors and preachers such as Hal Linsey, Tim LaHaye and John MacArthur.

In 1848 there was a division in the brethren movement. Darby, along with C H Mackintosh, J B Stoney and G V Wigram were leading figures among the Exclusives, whilst A N Groves, George Muller and others were with the missionary-oriented 'Open' group.

Darby made at least five journeys to North America between 1862 and 1877. He worked mostly in New England, Ontario, and the Great Lakes region. He also took one extended journey from Toronto to Sydney by way of San Francisco, Hawaii, and New Zealand. He never married.

He used his classical skills to translate the Bible from Hebrew and Greek texts into several languages. He wrote a Synopsis of the Bible initially in French, later translated into English, as well as many other scholarly religious articles. He wrote hymns and poems, reflecting a close and simple relationship with the Lord, despite his intellect. Perhaps the most outstanding one is 'Man of Sorrows'. See Chapter 6.2 for many of JND's poems of hope.



He died 1882 in Sundridge House, Bournemouth and is buried in that English coastal town. His epitaph: 'Unknown yet well-known' sums up his life.

3.3 The Beliefs of Darby and the ‘Brethren’

The following is a summary of a letter entitled ‘*A letter to the Editor of Le Français*’ – published in J N D’s Letters Volume 2 page 431.

In 1878 the editor of ‘Le Français’, a catholic newspaper wrote to J N Darby asking him about what he and the brethren held. Although he did not like writing articles for newspapers, believing that they were not compatible with the Christian’s heavenly calling, Darby said, ‘I have given him in all simplicity what he asked for. He avowed himself a Catholic and devoted to Catholicism. His letter was simple and honest: I replied to him as a Christian.’

Darby’s Reply to ‘Le Français’

Darby and the brethren held to all the fundamentals of the Christian faith:

1. There is one God, eternally blessed – Father, Son and Holy Spirit.
2. The Lord Jesus was and is human and divine. He was born of a virgin. Having made propitiation for our sins, He was raised from the dead and is now glorified the great High Priest, seated at the right hand of the Majesty on high.
3. The Holy Spirit, having descended on the day of Pentecost, dwells in believers who

are waiting for the promised return of the Lord Jesus.

Darby's early Christian Days

Following his accident (see Chapter 3.2 above), God gave him to understand that he was in Christ, united to Him by the Holy Spirit. Though he had always accepted that the word of God was the absolute authority as to faith and practice, God had now implanted in his heart the conviction of it. Scriptures which bore on that were:

- *'At that day ye shall know that I am in my Father, and ye in me, and I in you'* (John 14:20)
- *'He that is joined unto the Lord is one spirit'* (1 Corinthians 6:17)
- *'Your body is the temple of the Holy Ghost who is in you'* (1 Corinthians 6:19)
- *'There is therefore now no condemnation to them which are in Christ Jesus'* (Rom 8:1)
- *'I will come again and receive you unto myself; that where I am, there ye may be also'* (John 14:3)
- *'Having believed, ye have been sealed for the day of redemption'* (Ephesians 1:13)
- *'For by one Spirit are we all baptised into one body'* (1 Corinthians 12:13)

- *‘Even when we were dead in sins, he hath quickened us together with Christ, (by grace ye are saved)’ (2:5)*
- *‘Our citizenship is in heaven; from whence also we look for the Lord Jesus Christ as Saviour, who shall transform our body of humiliation into conformity to his body of glory’ (Phil 3:20-21)*

From the above scriptures, he deduced that the Holy Spirit had given us as believers the full assurance of salvation. We have been set apart from this world, sealed to do God’s will here. We are citizens of another world, awaiting the return of our Lord and Saviour.

The body of Christ is composed of those who are united by the Holy Spirit to the Head – Christ in heaven. We are seated in the heavenly places in Christ, and are already there in spirit, just waiting to be taken there, our bodies changed.

The Public Church

This brings us to the thought of the church and of its unity.

Let us look around! We see how far we as Christians have got from what God had set up on the earth. Where is the church? Darby

said it was not the national churches (Anglicanism in Britian etc.). In his early days, he had been attracted to Rome. But then he realised that the idea of a sacrificing priesthood down here was inconsistent with Hebrews 10:14-18 *'For by one offering he hath perfected for ever them that are sanctified... . Now where remission of these is, there is no more offering for sin'*. Rome pretended to be the whole, but excluded half or more of Christendom. Protestant sects were divided amongst themselves – unity was not possible. In fact, most of those who call themselves Christians were as much of the world as atheists or pagans.

The Fall of the early Church

The Church was formed on the earth at the descent of the Holy Spirit. It ought to have been clearly identifiable, distinct, separate from the world. Alas, this has not been the case. The Lord foresaw this: *'The wolf catcheth them and scattereth the sheep'* (John 10:12) but, thank God the same faithful Shepherd also said, *'No one shall catch them out of my hand'* (v.28).

In the beginning, *'the Lord added to the church daily such as should be saved'* (Acts 2:47). Soon false brethren crept in, tares were sown, the house was filled with unholy vessels, from which the faithful were to purge themselves. These were persons with a form of

godliness without the power, from which the faithful were to turn away (See 2 Timothy 2:20-22 and ch. 3:1-5)

The apostle Paul, bidding farewell to the faithful of Asia, said, *'I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, and of your own selves shall men arise, speaking perverse things, to draw away disciples after them.'* (Acts 20:29-30). Moreover, Jude noted that deceitful men had crept in among the Christians, *'Certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men'* (Jude v.4). This would lead to apostasy, those inside the public confession entirely abandoning the Christian faith. John continued this line in his epistles.

What the Faithful should understand

Paul tells us, *'Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of the Lord depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel to honour, sanctified,*

and meet for the master's use, and prepared unto every good work' (2 Timothy 2:19-21).

The public church is a great house with vessels of all kinds: a call comes to the faithful man to purify himself from the vessels to dishonour. In the next chapter, he speaks of perilous times. Men will be lovers of their own selves, covetous, boasters, proud etc., but also '*Having a form of godliness, but denying the power thereof*' (2 Timothy 3:5). They were evidently in the professing church, not pagans as in Romans 1. And it goes on, '*All that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse*' (2 Timothy 3:12, 13); but true believers have assurance through the scriptures, given by inspiration of God, making them wise to salvation, by the faith which is in Christ Jesus.

However, Satan will not destroy what Christ has built, the house made of living stones, and the holy temple in the Lord (See 1 Peter 2:5 and Ephesians 2:21). The Word declares that where two or three are gathered to the name of Jesus, He would be in their midst. (See Matthew 18:20).

The early Brethren

This is what Darby recognised. Initially, only four met together, not in a spirit of pride or presumption, but deeply grieved at seeing the state

of that which surrounded them and praying earnestly about it. Darby said they were not thinking of forming a new sect. Indeed, they did not believe that the thing would have gone any further. They were just satisfying the need of their souls according to the word of God and found the promised presence of the Lord.

As the Holy Spirit stirred up the consciences of exercised believers, similar gatherings sprung up. The work extended in a way they did not expect – in throughout most of Europe, the British Colonies, the United States, and elsewhere. As the gospel was preached, the Spirit of God acted and produced soul yearnings that the established religious systems could not meet.

Those brethren rested on the authority of the word of God. They saw our Saviour:

1. first as accomplishing redemption on the cross,
2. then as seated at the Father's right hand, the Holy Ghost being down here,
3. and finally, as coming back to take His own to be with Himself.

Nobody would be received into fellowship who denied any of these fundamental truths, and any who undermined them would be excommunicated. They are essential to living faith and

salvation, and to the life which all Christians live as born of God

These Christians had the full assurance of their salvation. They had faith in the efficacy of Christ's redemption, and being sealed with the Holy Spirit, were waiting for the Son of God to come from heaven without knowing when it would happen. Bought with a high price, they felt bound to regard themselves as no longer belonging to themselves, but to please the Lord Jesus in everything, and to live only for Him.

The Brethren's Walk

While Darby had to admit that not all the brethren walked at the full height of the heavenly calling, they acknowledged the obligation to do so. Brethren walked in a morally right way, excluding any who held heresy or engaged in immorality. They abstained from the pleasures and amusements of the world. Evening parties would be occasions of encouraging one another and discussing the word. Brethren did not vote or get involved in politics. They submitted to the established authorities, whatever political colour they may be, so long as they were not called upon to act contrary to the will of Christ. They took the Lord's supper every Sunday, and those who had gift taught from the scriptures and preached the gospel of salvation to sinners. Everyone felt bound to seek the salvation or good of his or her neighbour, as they

were able. Feeling that Christendom was corrupt, they were not of the church-world.

Asked as to how many such believers followed this course, Darby had no idea. Brethren did not number themselves, wishing to remain in the littleness which becomes Christians. In any case, they reckoned as a brother or sister in Christ, every person who had the Spirit of Christ.

Conclusion

Darby stated, 'What is the advantage of this course? We acknowledge Christ as the Son of God and know that we have been saved by Him. In obeying Him, despite our weakness, faults and failures, we have Him as an indescribable source of joy. Looking ahead, we have an earnest or advance of eternal happiness, with no failures, where our Lord will be fully glorified in all believers'

Postscript

It is over 140 years since the letter referred to above was written. Much has transpired and most readers of this book will be aware of, or be associated with, 'brethren' in one form or other. This is not the place to go into the history of 'brethrenism', with its many sad divisions. Amongst 'so-called' brethren (who should eschew sectarianism or any claim to ecclesiastical

status), there are thousands of true lovers of our Lord Jesus who seek to please Him, serve Him and praise Him for who He is and what He has done. Human ambition and politics, a state of loveless exactitude (Ephesus) or lukewarm self-satisfaction (Laodicea) has resulted in scattering. Darby noted that when things were left in man's hands they always fail. But the Lord knows those who are His. (see 2 Timothy 2:19). One of the hymns brethren use goes:

*What will it be when all life's toil is finished,
And we have entered our eternal rest;
When past for ever is the night of weeping,
And with Thee, Lord, we are for ever blest!*

*What will it be when all the strife is over,
And all Thy saints, now scattered far and wide,
Shall be without one shade of variation,
All like Thee, Lord, united by Thy side!*

Annie Ross (1870-1955)

Little Flock Hymn Book (1962/1973) No 421 v. 1-2.

SECTION 4 – THE 1840 GENEVA LECTURES

Introduction

J N Darby gave a series of eleven significant lectures in Geneva in 1840 on the ***Present Hope of the Church*** (*L'attente actuelle de l'église*). These established his reputation as a leading interpreter of biblical prophecy, and the basis of dispensational and pre-millennial tribulation (or 'pre-trib') teaching. Central to this is the Rapture - Christ's coming momentarily to call His own who are alive on the earth when the dead in Christ are raised. This is clearly described in 1 Thessalonians 4:13-18 and 1 Corinthians 15:51-52.

JND said as to prophecy: 'In going through the more general features of prophecy, we shall examine these three great subjects: the church; the nations; and the Jews.' (J N Darby Collected Writings vol 2, Prophetic 1, page 281). God made Himself known as 'Jehovah' (or more literally 'Yahweh') to the Jews, though many Jews consider this name too holy to pronounce. Jesus is presented as the Messiah, the centre of God's promises and blessings to the Jewish nation. However, God presents Himself as 'Father' to the Church while Jesus is presented as the 'Son of God'. We are His brethren - children of God and members of His family. He, the

Firstborn, is the expression of all the glory of the Father.

'...We also have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.' (2 Peter 1:19-21.)

List of Lectures

4.1 - The Christian's Assurance as to Prophecy

4.2 - What the Father has done in Grace for the Church's Glory

4.3 - The Second Coming of Christ

4.4 - The Rapture, or the Resurrection of the Church Apart

4.5 - The Judgment of Evil

4.6 - Ecclesiastical and Civil Apostasy

4.7 - The Judgment of the Nations

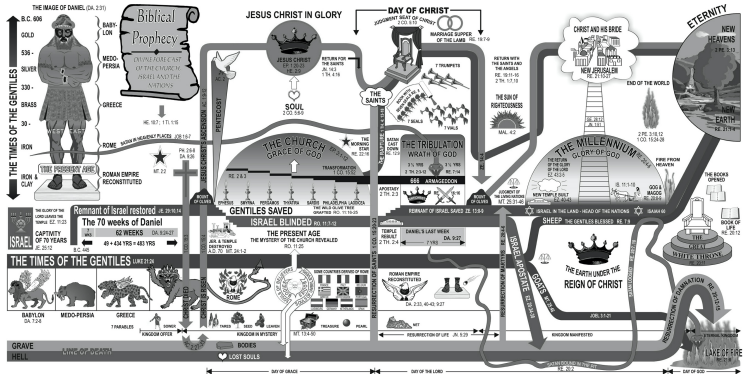
4.8 - Gods Promises to Israel

4.9 - What God in His Goodness will yet do for Israel – and what it Means for us

4.10 - The Remnant of Israel

4.11 - The Importance of Prophecy

4.1 The Christian's Assurance as to Prophecy



A summary of the First Lecture by J N Darby on the Present Hope of the Church – Geneva 1840 entitled ‘Introduction.’

The Christian's Assurance

The study of prophecy is of little point unless we Christians are sure of our eternal salvation in Christ and have experienced its results. Without hope, we are the most miserable of all men (See 1 Corinthians 15:19). We should not only know that the Father's house with all its privileges is our home, but we are to be happy there too. Our hearts are associated with Christ and realise His love. We are confident too: God treats us as His friends and through prophecy He reveals the things that occupy Him in heaven. This emphasises to us that we are strangers and pilgrims

here. Accordingly, we become free of human objects, cares and distractions, and dependent on the One who knows the end from the beginning.

Dispensations

We are currently in the ***dispensation of grace***, which started when the Spirit came at Pentecost (AD29) and will end at the **Rapture**. After that, it will be too late to be convinced of the truth, or to convict others of the terrible wrath of God at the final judgment.

The Great Tribulation will be followed by the ***dispensation of the fullness of times*** – the ***millennial kingdom*** when God will gather together all things in Christ who was typified in Abraham's day as the Royal Priest Melchisedec. God will be known as 'the Most High God, Possessor of heaven and earth.' (Gen 14:19).

Note: while Darby, more than most showed how time was divided into dispensations, he did not produce a formal list of dispensations. Based on the works of C I Schofield and others, the following list forms the backdrop of this book. They are described in detail in chapter 2.2 (above) and are listed here:

1. ***Innocence*** – till the fall of Adam
2. ***Conscience*** – Adam to Noah
3. ***Human Government*** – Noah to Abraham

4. **Promise** – Abraham to Moses
5. **Law** – Moses to Christ
6. **Grace** – Christ to the Rapture
7. **Millennial Kingdom (or Fullness of Times)**¹³

The Jews and the Church

We need to distinguish between that which applies to the Jews and to the ‘nations’, before the birth of Christ and after the Rapture, and that which applies to the Church. It is in the way God is known that the differences are most striking.

The Jews/Israel

The prophetic books of the Old Testament, plus Matthew 24 and 25, Mark 13 and Luke 21 centre around Israel. God’s earthly people were warned as to the consequence of disobedience to God and idolatry, which led up to the overthrow of Israel and the captivity of Judah. God made Himself known as ‘Jehovah¹⁴’ (or more

¹³ See Schofield Reference Bible – note to Gen 1:28, and Chapter 2.2 above.

¹⁴ J N Darby writes as to the Name of Jehovah: ‘Jehovah was a proper name of God to Israel, and declared positively to be such, though the name of the one true supreme God. Now for the believer the use of the names of God carries blessed divine instruction with it, for all His names have a meaning: Almighty, Jehovah, Father,

literally ‘*Yahweh*’) to the Jews, though many Jews consider this name too holy to pronounce. In the Gospels, Jesus is presented as the Messiah, the centre of God’s promises and blessings to the Jewish nation. Prophecy looks forward to a kingdom here enjoyed by the ‘Remnant’.

To the Church

It is often noted that the Church, the Assembly does not form part of Old Testament prophecy in any way. To the Church, God presents Himself as ‘Father’ and Jesus as the ‘Son of God’. We are His brethren - children of God and members of His family. He, the Firstborn, is the expression of all the glory of the Father.

all have a sense to his soul... The proper place of Nothing can be more important as a key to the whole question of God being Jehovah, and the peculiar God of Israel, and yet the one supreme and universal God (a thought so easily lost, at any rate as to goodness, if not as to power, by Jewish pride). It corrects all that a Jew could draw falsely from his peculiar position. (JND Collected Writings Vol 8 Prophetic 3 page 182)

Note that in his English translation Darby uses the name Jehovah for יהוה/YHVH/Strong H3068. KJV and most modern translations use LORD in capitals. JND’s French translation used *l’Éternel*. I know no Hebrew, but the Jews replace that name when speaking of the normal word for Lord, אֲדֹנָי/Adonai/Strong H113.

What is the Purpose of Prophecy?

Prophecy and its fulfilment was not written for contemporary Israel. Prophecy belongs to the Church now, and it will belong to the Remnant in a coming day, as a light or torch before things take place. God tells us the truth; Satan does not. Do we doubt God?

Most, if not all, prophecy is to be fulfilled after the end of this dispensation. Then it will be too late to be convinced as to the truth. The day of grace will be over. Those unbelievers left will experience terrible judgment.

Satan has deceived many by introducing the thought that partially fulfilled prophecies, have already been completed.

However, we are to be restful in reading God's Word. We have been delivered from the coming wrath. We are to cleave to Jesus, rather than our own understanding for enlightenment. As things unfold, we see the purposes of the Most High, opening up His character - His faithfulness, justice and long-suffering. He will certainly judge proud iniquity and execute vengeance on these who corrupt the earth, so that His government may be established in peace and blessing.

The judgment of God is to come upon the nations; the church is informed of this; and, thanks to the teaching of the Holy Spirit, understands it, believes it, and escapes the things which are coming.

The Sceptic as to Prophecy

The sceptic views prophecy as merely speculative, vague and uninfluential, the imaginations of proud hearts. The future is conjured up and imagined: how Satan deceives! But prophecy reveals God's thoughts as to things to come. And the Christian rejoices that *'the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea'* (Habakkuk 2:14). God will show how.

Communion with God as to Prophecy

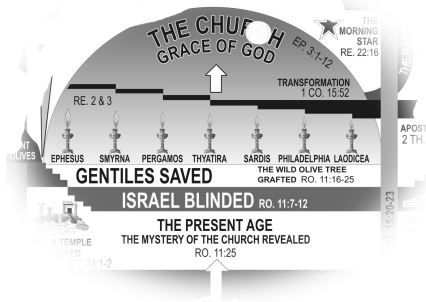
Through communion, which is eternal, God comforts and sanctifies us to prevent our hopes being vague. Thank God *'we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.'*

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.’ (2 Peter 1:16-21)

4.2. What the Father has done in Grace for the Church's Glory

A summary of the 2nd Lecture by J N Darby on the Present Hope of the Church – Geneva 1840 entitled ‘The Church and its Glory.’

Our Inheritance



Christ is exalted, sitting on the ‘right hand of the majesty on high’, waiting for the resurrection of the Church. The Church has already been reconciled to Christ, the

evidence of this being in the presence of the Holy Spirit in us believers. Reconciliation of all things to Him is future.

In the dispensation that will start at the Saviour’s coming, the heirs will have the enjoyment of their inheritance. All things will be subjected to Christ, and to His Church, united to Him and manifested with Him.

‘Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ...and

has put all things under his feet, and gave him to be head over all things to the assembly, which is his body, the fulness of him who fills all in all. Ephesians 1 (see the whole chapter)

The Name of Father

Our hope goes far beyond escaping the wrath to come). It involves our participating in the glory of the Son, as it is said in John 17:22, '*And the glory which thou gavest me I have given them*'. In this scripture, there is a message to the world that the Father loves us as He loves Jesus. By the Holy Spirit, we are full of joy and intelligence as to those riches in glory.

Considering the Church and its glory leads us to the name of Father – how God has revealed Himself to us. The Father has given the Church to Christ as His bride, with a view to its full participation in all His glory. In adopting us as His children, the Father has bestowed on us nothing less than the dignity and glory of the Son, '*firstborn among many brethren*' (Romans 8:29). As the bride of Jesus, we enjoy all the privileges that belong to Him, because of His incomparable love to us.

Ephesians 1

God presents Himself as '*our Father*' (v. 2), and

'the Father of our Lord Jesus Christ' (v. 3). In v.4-8, we have salvation, *'accepted in the beloved'*. We are predestined to be the Father's children having redemption through Christ's blood. How great are the riches of God's grace!

In v. 8-10, we see the actual power of grace, introducing us into the knowledge of the purpose (or decree) of God. God treats us as His friends and calms our souls to see the end of all man's agitated efforts. God will *'gather together in one all things in Christ, both which are in heaven and which are on earth.'* (v.10).

Furthermore, we have the sealing by the Spirit and our future participation in the glory: *'Sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory'* (v. 13).

The remainder of the chapter is a prayer for the faithful to understand their hope in an exalted Christ, to whom the church is united, and that they might appreciate the power that works towards them as believers.

The Resurrection of the Church

Christ is sitting on the *'right hand of the majesty on high'* (Hebrews. 1:3), waiting for the

resurrection of the Church. He does not even know (as Man) when this should take place since as a Servant He waits entirely upon His Father.

Currently, Christ is glorified. But as yet, all things are not yet subjected to Him. We acknowledge His rights as Creator, as Heir of all things, as Head of the body, the Church. He is both Firstborn of every creature and Firstborn from the dead.

Christ will take the inheritance of all things as a Man, so that the Church, bought with His blood, and purified, should inherit all things with Him.

There are two fundamental points:

- 1 Christ possesses all things.
- 2 The Church, the bride of Christ, participates in all that He has, and in all that He is, except in His eternal divinity.

Jesus Exalted

We see in Ephesians 1:23:

- Jesus as the Head of the Church, His body.
- Jesus highly exalted at the right hand of the Majesty on high.
- All things under His feet.
- The Church introduced into the same glory.

We see in 1 Corinthians 15:

- The glorification of Jesus.
- All things subjected to Him.
- Head of a kingdom which He will possess as Man and which He will eventually deliver up to God the Father, with God all in all.
- The time for His being invested with royal power will have arrived, God having put His enemies as a footstool under His feet.

Reconciliation of all Things to Christ

We see in Romans 8:19-23 that the deliverance of creation will take place at the same time as the manifestation of the sons of God. Christ will be sitting at the right hand of God. He becomes Possessor of the heavens and the earth in fact, as He is that now by right. Were there, for example, a blade of grass that was not subjected to His power in blessing, Satan would have got an advantage over Christ, His rights, and His inheritance. Clearly, 'all things' relates

to things in heaven and earth, not to sinners in unbelief.

The things of earth and heaven will be reconciled later, by the efficacy of His blood. *'And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven. And you ... now hath he reconciled in the body of his flesh, through death'* (Colossians 1:20),

The present creation is in misery and bondage. We sigh and groan because of that. All may be in disorder here, but we know Him who has redeemed us and made us heirs of all things. He has introduced us into the enjoyment of the love of the Father, enjoying the privileges as heirs.

When He comes, Christ will be the source of joy to all creation. All the righteous titles of Christ will be vindicated.

Heavenly Places

One of the spiritual blessings that we have now is to find our abode in the 'heavenly places'. What we enjoy now in hope, though hindered in many ways, will be for us in actuality. The earth will feel the effect of that. *'Wicked spirits*

*in heavenly places*¹⁵ (see margin, Ephesians 6:12), will cease to be the continual cause of misery and chaos of a sinful world made by sin, the ruin and of the iniquity of the first Adam. Their place will be filled by Christ and His Church, reflecting His glory. She will beam upon the earth in blessing, and the nations will walk by her light. She will be the worthy and happy instrument of His blessings, the living demonstration of their success. God has done these things, *'that in the ages to come, he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus'* (Ephesians 2:7). The earth will enjoy the fruits of the victory of the Christ, the last Adam. The joy of joys will be the communion of the Father and the Bridegroom for 'God is love.'

Conclusion

Darby concludes 'I have detailed to you, briefly

¹⁵ The KJV translation is *'spiritual wickedness in high places'*, whereas the Darby version *'spiritual power of wickedness in the heavenlies'*. I cannot find a reliable translation which says 'wicked spirits' but Darby and others (Stoney, Raven etc) use the expression 'wicked spirits' in ministry. The Greek is 'τὰ πνευματικὰ/ta pneumatika (spiritual things) τῆς πονηρίας/tes ponerias (of evil) ἐν τοῖς ἐπουρανίοις/en tois epouraniais (in heaven, or the celestial sphere) – See Strong. I cannot find the margin reference to which Darby refers.

and feebly, what is the destiny of the church. We live under the dispensation during which the heirs are gathered together. In the dispensation which will start at the coming of the Saviour, the heirs shall have the enjoyment of the inheritance of all things. All things shall be subjected to Christ, and to His church, united to Him and manifested with Him.

What is to follow that is not our business now. In that last period, God will be all in all, and Christ Himself, as Man, will be subject to God; and Chief, of a family, eternally blessed in the communion of God. God has loved that family, and His tabernacle will be in the midst of it – God, Father, Son, and Holy Spirit, eternally blessed. Amen.’

4.3 The Second Coming of Christ

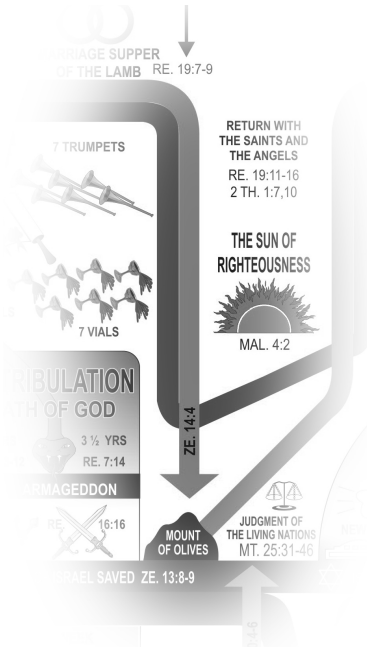
*A summary of the 3rd Lecture by J N Darby on the Present Hope of the Church – Geneva entitled ‘**The Second Coming of Christ**’*

In Acts 1,

1. The Holy Spirit was about to come.
2. The Lord was going to return.
3. The kingdom of Israel would be restored to Israel, but the answer as to when going to be hidden in God. Times and seasons belonged to the Father who had put them in His power.

The promise of the Lord’s return is the hope of church. Christ’s return ruled the intelligence, sustained the hope and inspired the conduct, of the apostles. Sadly, the expectation of the Saviour’s return has been lost sight of in the church. Hence the public position has declined spiritually.

The Lord will return to the Earth



Most of Old Testament prophecy, and therefore the disciples understanding, centred around the Lord's actual return to earth and the redemption of Israel. It is not surprising, therefore, that this was the question that they asked the Lord after the resur¹⁸⁴⁰

rection.

According to Matthew 24:30, His coming will be a great public event.

- The Son of man will come in the clouds of heaven with power and great glory.
- The tribes of the earth shall mourn.
- The Jews '*shall look on him whom they pierced*' (John 19:37; see also Zachariah 12:10 and Revelation 1:7).

In one of the first preachings, Peter said, '*Repent ye therefore, and be converted, that your sins may be blotted out when the times of*

refreshing shall come from the presence of the Lord ... whom the heaven must receive until the times of restitution of all things' (Acts 3:19-21). Both the initial preaching of Peter and the Lord's words in Matthew 24 and 25 (correspondingly in the other synoptic gospels) relate to Israel. Darby makes this clear in his 'Synopsis¹⁶', though in his ministry he applied it to the poor state of Christendom.

The State of the Church

Let us now see how both the Lord Himself first, then the Holy Spirit, have continuously directed our attention to His return.

The degree of expectation of the Lord's return is gauged (as with a thermometer, so to speak) as an indicator of the life of the Church. In Matthew 24, the evil servant was not prepared for

¹⁶ IN the Synopsis on Matthew 24, Darby writes as to verse 30, 'The Lord gives the history of the testimony in Israel, and that of the people themselves, from the moment of His departure until His return; but the length of time, during which there should be neither people nor temple nor city, is not specified. It is this which gives importance to the capture of Jerusalem. It is not here spoken of in direct terms the Lord does not describe it; but it put an end to that order of things to which His discourse applies, and this application is not resumed until Jerusalem and the Jews are again brought forward'.

the Lord to return. *‘My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites’* (v. 49-51). *‘Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh’* (v. 44).

After appeals at the start of the church period, Stephen, the first martyr had to tell the religious leaders that they would not repent and continued to resist the Holy Spirit; See Acts 7:51.

All the virgins in Matthew 25 were in the same state; the wise ones (the true saints) as well as the foolish ones, who lacked the oil of the Holy Spirit, slept and forgot the immediate return of Christ. What woke them up was the midnight cry that He was coming¹⁷.

¹⁷ Note that Darby makes it clear that this applies to the Lord’s second coming (the Appearing). It is not:

Death (that is not the Bridegroom),

The coming of the Spirit (not the Bridegroom either).

The aftermath of the destruction of Jerusalem in AD70 (The Bridegroom did not come then).

Christendom is in a state worse than that of the Jews or pagans, in that it has had more advantages. The evil which Satan has caused by heresies, false doctrines and false religions, continues to increase, and ripen.

The Joy of the departed Soul

This is seen in four scriptures:

1. *'To-day shalt thou be with me in paradise.'* (Luke 23:43).
2. *'Lord Jesus, receive my spirit';* (Acts 7:59)
3. *'To be absent from the body and to be present with the Lord'* (2 Corinthians 5:8).
4. *'For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better'* (Philippians. 1:22, 23).

It is far better to expect the glory and to be present with Christ, than to remain here below¹⁸: The Lord says, *'If I go and prepare a place for you, I will come again, and receive you to myself.'* He, Himself will come for His church, so that the church may be there, where He is.

¹⁸ Really our expectation is to be with Him. We are out of the reach of sin, and we enjoy the Lord apart from it.

God will gather together all things in Christ

In the early preaching, Peter said, *'He [God] may send Jesus Christ ... whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'* (Acts 3:20-21) The work of the Holy Spirit is not to re-establish all things here below, to rebuild creation (which sadly many Christians are trying to do) but to announce the return of Jesus, to whom every knee must bow.

We (the Church) will come with the Lord

'For our commonwealth has its existence in the heavens, from which also we await the Lord Jesus Christ as Saviour, who shall transform our body of humiliation into conformity to his body of glory' (Philippians 3:20, 21 Darby). This scripture demonstrates that our relationship with the Lord is in heaven – that is where our citizenship is. We are aliens here. I have added this.

'When Christ, who is our life shall appear, then shall ye also appear with him in glory.' (Colossians 3:4.) – Obviously, in order to come with Him, we shall have had already to have been taken to be with Him.

The two epistles to the Thessalonians focus on the coming of Christ. It is remarkable that this church, one of the most flourishing of those to which Paul wrote, should be the one to which the Lord chose to reveal, with the most detail, the circumstances of His coming. *'The secret of the Lord is with them that fear him.'* (Psalm 25:14.). Such was the faith of the Thessalonians that it was spoken of in all the world. They expected the Lord from heaven. May we have this same faith that the Thessalonians had!

We, pre-millennialists, expect the Lord before the thousand years. If Paul had not been a pre-millennialist too, and had expected a Millennium of the Holy Spirit before the coming of Jesus, how could he ever have said, *'We who remain until the coming of Christ?'* There was, then, in his soul, a continual expectation of the coming of Christ. He did not know the moment, but he expected it imminently.

The believers in Thessalonica (modern Thessaloniki) had the hope of the return of Christ to such a degree that they did not think of dying before that event; and when one of them departed, his friends were afraid that he would not be present at that happy moment. Paul reassures them by asserting that those who sleep in Jesus will be brought back with Him.

Asleep in Jesus

In passing, we should note that when somebody is taken, we often hear it said, 'He/she has gone to glory'. Paul did not see it that way. The person was 'asleep in Jesus' or 'With Christ'. Our outlook is to be with Him if we are taken before the Rapture. It is not to 'go to heaven when we die'.

'Therefore we are always confident; knowing that while we are at home in the body, we are absent from the Lord.' (2 Corinthians 5:6) . I have already the life of Christ: if I depart, I shall be with Him. Paul will enjoy the fruits of his waiting.

The Mystery of Iniquity

The mystery of iniquity, which was already working in the time of Paul, was to go on until the manifestation of the man of sin. He will be destroyed at the glorious Appearing of Christ Himself¹⁹.

The Appearing of Christ is not at the end, for at

¹⁹ Now, in such a state of things where is the place for such a post-tribulation Millennium? Indeed, where is the scriptural justification for suggesting that the church will still be here when the man of sin is revealed?

the end, He will have delivered up the kingdom. In reality, the kingdom takes place at His Appearing.

We shall only be like Him when He appears for us (i.e. at the Rapture), not before²⁰. *‘But we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.’* (1 John 3:2) A heart that is full of this hope conducts himself accordingly – he purifies himself. Knowing that when Jesus appears, I shall be like Him. I ought to like Him now.

An Appeal – Darby’s own Words

‘May the Lord apply these truths to our hearts, on one side, to detach us from the things of the world, and, on the other, to attach us to His coming – to Himself in Person; and we shall purify ourselves even as He is pure. There is nothing more practical, nothing more powerful to disentangle us from a world that is to be judged, and to knit us to the One who will come to judge it.

²⁰ Note that we are not told what a body of glory will be like (See also Philippians 3:21). Scripture is not to satisfy our curiosity.

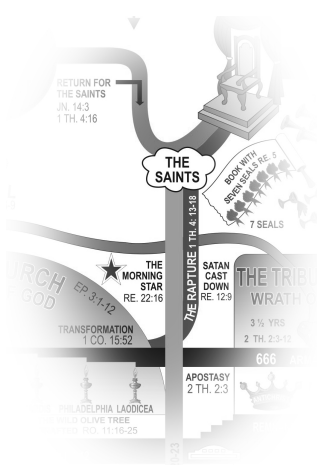
Certainly, there is nothing that can serve better to show us where our purification comes from. There is nothing which can console us, invigorate us, and identify us more with the One who has suffered so that we might reign with Him, co-heirs in glory. Surely, if we were expecting the Lord any day, there would be seen in us a self-renunciation rarely seen among the Christians of the present age. May none of us be found saying, *'My Lord delayeth his coming'*! (Matthew 24:4).

4.4 The Rapture

A summary of the 4th Lecture by J N Darby on the Present Hope of the Church – Geneva 1840 entitled ‘The First Resurrection – or The Resurrection of the Just’

The Truth and Reality of Resurrection

The resurrection of Christ was the foundation of the preaching of the apostles, In Acts 1:22, they said, ‘*One must be with us a witness of his resurrection*’. Peter said, ‘*This Jesus hath God raised, whereof we all are witnesses.*’ (v.32).



Resurrection is therefore at the core of Christianity: it was the seal of Christ’s ministry. Romans 1:4 says He was, ‘*declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead²¹*’ - The Jews had no difficulty – they accepted a general resurrection but did not

²¹ νεκρῶν/*nekron*/Strong-3498 – this is plural so indicates ‘dead persons’; or as in Mark 9:9, - from among the dead.

understand resurrection from among the dead. Resurrection links our hopes to Christ and the whole church, to the counsels of God in Christ; it makes us understand that we are entirely set free in Him. We are united to Him by the Holy Spirit, so He is also the source of our strength: we can glorify Him now. We are introduced into a new creation: the power of God places us, in the second Adam, beyond the sphere of sin, of Satan, and death.

‘Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.’ (Colossians 2:12). Our union with Jesus raised gives us acceptance with God. We ought to see ourselves already as beyond the tomb.

The word of God is simple, clear, and convincing; but preconceived ideas often rob us of its natural sense. We have habits of thinking apart from Scripture. Sadly, prejudices and human teachings have taken the place of the word of God, and the power and expectation of the resurrection have ceased to be the habitual state of the church.

What the Greeks Taught – Resurrection vs Reincarnation

In Athens, Paul announced, among the learned Gentiles, the doctrine of resurrection (Acts 17:18-30). This was the stumbling-stone of

their carnal wisdom. Socrates, Plato and other philosophers believed, after a fashion, in the immortality of the soul (*metempsychosis* or re-incarnation). The idea of *the immortality of the soul*, although recognised in Luke 12:5 and 20:38, is not, in general, a gospel topic²².

When these scientifically minded men heard of the resurrection of the dead, they mocked. An unbeliever can discuss immortality; but if he hears about the resurrection of the dead, he turns the subject into derision. And why? Because in talking of the immortality of the soul, he may exalt himself and elevate his self-importance and power.

²² In the expression '*Brought life and immortality to light*' (2 Timothy. 1:10), '*immortality*' signifies the incorruptibility of the body and not the immortality of the soul. The Saviour adds, '*Neither can they die any more ... for they are the children of God, being the children of the resurrection.*'

It was just when the coming of Christ was denied in the church or at least began to be lost sight of, that the doctrine of the immortality of the soul came into displacing that of the resurrection about the time of Origen (d. c253).

God can reconstitute a body that has been reduced to dust into a living and glorified man because nothing is hidden from His power. The leading truth, however, is the resurrection of the body, not the immortality of the soul.

The Two Resurrections

The Lord says, *‘The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.’* (John 5:28)

Paul says, ‘There shall be a resurrection of the dead, both of the just and unjust’ (Acts 24:15). But they are not the same, though accomplished by the same power.

The resurrection of the just²³ is altogether distinct from the resurrection of the unjust. The resurrection of the just, which we await, precedes the Millennium. It takes place at the ‘Rapture’. The church will participate in the coming of Christ to reign. There will be a resurrection of life for those who have been already quickened in their souls; and a resurrection of judgment for those who have rejected Jesus.

²³ JND refers to this as ‘the resurrection of the church apart’

We must not confuse the resurrection of the just with that of the unjust, and the judgment before the Great White Throne. The resurrection of the unjust will not take place until after the Millennium.

None of the passages concerning the resurrection speak of a simultaneous rising of just and unjust; and those which refer to the resurrection of the just always talk of it as a distinct thing. All will rise. There will be a resurrection of the just and a resurrection of the unjust, but they will not take place together²⁴.

Because Jesus said that those who are in the graves shall hear his voice, it may be alleged that the wicked and the just will rise together. But three verses earlier it said, 'they that hear shall live.' So evidently, there is a time of quickening and a time of judgment; there is a period during which souls are quickened, and a period when bodies shall be raised.

'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by

²⁴ Note that in scripture, as in Darby's writings the term 'resurrection of (or from among) the dead' refers to Christians who have died in Christ – or who have fallen asleep, their resurrection is at the resurrection of the just, (or the resurrection of the church apart).

any means I might attain unto the resurrection of the dead' (Phil 3:10-11). Paul would not speak thus if the good and bad rose together, and in the same manner. This resurrection from among the dead is the first resurrection that Paul had in mind. The resurrection from among the dead was a thing that concerned the church exclusively. We should say, like the apostle, 'I press toward the mark for the prize of the high calling of God in Christ Jesus' (v.14).

The Resurrection of the Just (or The Resurrection of the Church Apart)

In the work of making alive or vivification, the Father and Son act together. Those to whom life is given are put into communion with the Father and Son. The bodies of the children of God will participate in the life that has already been communicated to their souls (the life of Christ Himself).

Several scriptures bear on this, making this resurrection clear to all:

- 1 Corinthians 15 sets forth very clearly the connection which exists between the coming of Christ and the resurrection of the dead. The sequence of events is precise.
- *Christ is become the firstfruits of them that slept'* (v. 20).

- The trumpet shall sound, and the dead shall be raised incorruptible (v.52).
- We shall be changed (v.52).
- *This mortal shall have put on immortality* (v 54).
- *Death is swallowed up in victory* (v 54).

The Appearing of Christ will therefore take place before the end;

- Also, 1 Thessalonians 4 - *The Lord himself shall descend from heaven* (v. 16).
- *With a shout, with the voice of the archangel, and with the trump of God* (v. 16).
- *The dead in Christ shall rise first* (v. 16).
- *We which are alive and remain shall be caught up together with them in the clouds* (v. 17)
- *We shall meet the Lord in the air* (v. 17).
- *So shall we ever be with the Lord.* (v. 17).

God is the ‘*God who raiseth the dead*’ (2 Corinthians 1:9) – or ‘*quickeneth the dead*’ (Romans 4:23-25). We are called upon to believe that the resurrection of Jesus is the power, or the efficacy, of our justification. The resurrection of Jesus was the great proof.

In Colossians 2:12, it says ‘*Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*’ The Church is raised now because Christ is raised as its Head.

Our resurrection is the consequence of the abiding of the Holy Spirit in us *'if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you'* (Romans 8:11). It therefore is on account of the Holy Spirit who is in us, that we shall be raised. The presence of the Holy Spirit in the church is that which characterises our position before God.

- The world does not receive the Holy Spirit, *'because it seeth him not, neither knoweth him,'* (John 14:27) - an essential difference.

What to do?

'Our body is the temple of the Holy Ghost' (1 Corinthians 6:19). Therefore, our souls are filled, or at least it ought to be, with the glory of Christ. Our bodies will be raised through the power of the Holy Spirit who dwells in us. This can never be said of the wicked.

The Judgment of the Wicked

Scripture presents two acts of Christ as the attributes of His glory:

1. to make alive.
2. to judge.

'All who are in the tombs shall hear his voice, and shall go forth; those that have practised good, to resurrection of life, and those that have done evil, to resurrection of judgment.' (John 5:28 Darby).

All judgment is entrusted to Christ, so that all, even eventually the wicked, should honour the Son, confessing Him Lord to the glory of God the Father (see Philippians 2:11).

Jesus was treated shamefully down here. Therefore, the way of obliging the wicked to recognise the rights of Jesus is place the process of judgment in the hands of Jesus Himself. The Father does not judge: it was not He who was wronged, but the Son. For the wicked, the time of the judgment will be at the Great White Throne.

Those who Sleep in Jesus

'Christ has become the firstfruits of them that slept.... They that are Christ's shall rise at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father' (1 Corinthians 15:23). When He comes, He will take the kingdom; at the end, He will deliver it up. The Appearing of Christ will therefore take place before the end; it will be for the destruction of the wicked. He will come to purify His kingdom.

'Them also which sleep in Jesus will God bring with him'; 'and the dead in Christ shall rise first.' (1 Thessalonians 4:14-16). It is the fulfilment of our hopes; the fruit of our justification and the consequence of the Holy Spirit dwelling in us.

The resurrection of the just will be the consummation of our happiness; after having given life to our souls, He will give life to our bodies. We never read in the word of God of glorified spirits, but always of glorified bodies. There is the glory of God, and the glory of those who will be raised.

In the Lord's answer to the Sadducees, He said, *'They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels²⁵; and are the children of God, being the children of the resurrection.'* (Luke 20:36). This proves a resurrection which concerns the children of God alone – we have a title in sonship.

²⁵ Note they do not become angels, as some would teach.

Conclusion

Darby concludes, ‘The knowledge of this truth, by the power of Christ, will strengthen us in our hearts. For this knowledge is that to which the scripture applies the word ‘perfection.’ (i.e. being fit, or qualified for an office). Christ was thus made perfect as to His state and position before God; so we, ourselves, are now made perfect by faith.

‘May our bodies, souls, and spirits, be preserved blameless until the coming of our Well-beloved! May the truth of the resurrection of the church become bound up, in our minds, with all the precious truths of our salvation.’

4.5 The Judgment of Evil

A summary of the 5th Lecture by J N Darby on the Present Hope of the Church – Geneva 1840 - entitled The Progress of Evil on the Earth

The Progress of Evil on the Earth

We must expect evil to increase in the world, particularly in Christendom, both secularly and religiously. However, evil does not come under judgment until the return of Christ at His Appearing. The knowledge of God will then fill the earth. How? By the judgment of God, which must begin at the house of God.

As evil increases, Christians see the proximity of judgment, piety increases and Christians withdraw from evil. They preach the gospel, but there is little result.

Evil increases, especially in Christendom

The notion that things will continually improve is totally contrary to what we are taught in scripture. We are deluded if we think that the earth will be filled with the knowledge of the Lord before He exercises judgment. Instead of hoping that good will continue to progress in the world and the church, we must expect evil increase. We are to expect increasing evil until it becomes so flagrant that it will be necessary

for the Lord to judge it. Sadly, this is the received wisdom in much of Christendom at large and in secular society.²⁶

This is the character which this wickedness will take, as an external, secular power:

1. Evil will go on increasing until the end.
2. Satan will urge it on until the Lord destroys his power.
3. The apostasy will take place in Christendom.
4. The Antichrist will fall and be ruined.

The Wheat and the Tares

We should draw on the parable of the wheat and the tares (Matthew 13:24-30). Satan had put evil in the field where the good seed of the

²⁶ Darby wrote in the 19th century – he saw the trend. Now we in the 21st century see the prevalent religious view that we should labour to build the kingdom of God here. Apart from being futile, it sets aside what Christ has done. It is depicted in that rousing, popular (at least in Britain) but doctrinally perverse song by William Blake, ‘Jerusalem’.

In secular society progress has been regarded in the throwing aside of moral values promoting ‘alternative lifestyles, indiscriminate abortion, sexual perversion to the point where Christians can be criminalised for doing or teaching what is right, and much of the public church supports it.

word had been sown. This will remain there and ripen. Christians will not enjoy the result of its removal, because the evil is to remain until the day of judgment: 'Let both grow together until the harvest.' The harvest is at the end of this age; that is, of the dispensation closed by the coming of Christ.

The tares are evil things such as heresy or the corruption of the truth. The enemy sows these after Jesus Christ had sown the good seed. But the Lord says it should remain until the harvest. The evil which Satan has produced by a corrupted religion will exist until the end. Our efforts ought to be directed – not to pluck out the tares but to gather in the children of God – to assemble the co-heirs of Jesus Christ.

It is worth remarking that the tares were already sown in the days of the apostles; and in one sense it is a happy thing for us since we have both the warning and the evidence in scripture.

Now, in God's dealings, we have to do with grace and not with judgment. It is not for us to judge the world.

The Apostasy



Apostasy will be fully developed in the 'last time'; when the Anti-christ also will have been revealed. (See 1 John 2:18). This development will be after the departure of the

Church and the restraint of the Holy Spirit.

God says:

- *'The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking in hypocrisy'(1 Timothy 4:1).*
- *'This know also, that in the last days perilous times shall come'(2 Timothy 3:1-5).*

In Timothy. *'Men shall be lovers of their own selves,'* etc. These are not pagans; they are nominal Christians. It is written about them, *'Having the form of godliness, but denying the power thereof. ... They shall wax worse and worse.'* (2 Timothy 3:5,13)

'For the time is come that judgment must begin at the house of God.' Compare these words with Acts 20:29-31: *'I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.'* 1 Peter 4:17. This state of things began during the lifetime of the apostles.

Jude's epistle is a treatise on the apostasy. We get three sorts of apostasy brought together upon which last judgment will fall. We are told of those who have *'crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ'* (v.4). These have brought in (v.11):

- Natural apostasy - the character of Cain – hatred and unrighteousness.
- Ecclesiastical apostasy - e.g. Balaam – teaching wrong things for reward.
- Open revolt - e.g. Korah, who set himself up against the rights of the priesthood (Aaron) and of royalty (Moses).

The great whore (the ecclesiastical system) will rule the beast whose self-will and blaspheming character will be fully manifested in the last apostasy. Meanwhile, Christians desire the

destruction of the whore's influence. In 2 Thessalonians 2:3-12 it says, *'That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God.'*

All this must happen before the day of the Lord comes.

Darby points out that it is evil – not the gospel - that will unite the characters of wickedness which have appeared from the beginning:

1. Man has always wanted to have his own will.
2. He has exalted himself against God.
3. He has put himself under the guidance of Satan.

The Beasts or Gentile Empires

There are four successive beasts in Daniel 7.

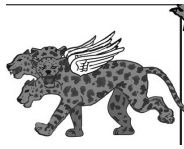


1. The empire of Babylon (lion with eagle's wings).

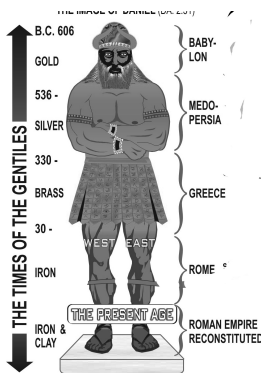
2. The empire of the Persians (bear).



3. The empire of the Greeks, or Alexander in particular (leopard – split into four heads).



4. The Roman Empire (a dreadful and terrible beast with marks altogether peculiar to itself).



Following the destruction of the last king of the Jews (Zedekiah in BC599), earthly dominion passed to the Gentiles in the person of Nebuchadnezzar. He began by establishing a false religion by force. He made a statue that all the world was to worship, and he became lifted up in heart and ravaged the world to satisfy his will. So, he was made to become like a beast for seven years.

The Rejection of Christ

The chief priests, who were in God's view, the representatives of religion upon earth, and Pontius Pilate, the representative of earthly power, joined in league together to reject and put to

death the Son of God. Thus, the fourth monarchy became guilty of rejecting the Messiah.

The Jews are set aside. If God permits the Jews to return to their country for a short time, it is that His Son might appear at the re-commencement of the fourth monarchy.

But as to that which concerns the church on earth, we have seen it marred by the seed of the wicked one, and the apostasy which resulted from it; (Dan. 7:9,11), *'I beheld till the thrones were cast down and the Ancient of days did sit.... I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning'*. The Roman Empire has continued; it has even become 'Christian'.

The Lord coming to Judge

Daniel 7:13-14: *'I saw ... one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'*

The kingdom is given to the Son of man when the fourth beast is destroyed. The judgment and destruction of the fourth monarchy have not yet taken place, as we know from Daniel 2:34-35: *'Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.... and the stone that smote the image became a great mountain and filled the whole earth.'*

It is *after* the total destruction of the statue that the stone *begins* to grow; which signifies that the knowledge of the glory of Jehovah, which is to fill the whole earth, will not begin to spread until after the fourth beast has been judged and destroyed.

*'The beast that thou sawest was, and is not' (Revelation 7:8): is the Roman Empire.²⁷ As an empire, it no longer exists. However, it will come out of the pit, with a diabolical character; it will be a full expression of the power of Satan. This king will assume all the rights and privileges of Christ, arrogating them to himself: *'I will ascend into heaven'* – what Christ only has done; *'I will exalt myself above the stars of God.'**

²⁷ One cannot escape thinking of the liberal, Godless view of the European Union. Satan will take control of this institution.

(Isaiah 14:13-14). Even the Jewish nation will receive him who comes in his own name.

Little Result from Preaching the Gospel

The church's task was to proclaim the glory of Christ everywhere. Many evangelical Christians, therefore, hope that, through better evangelical endeavour, the gospel will spread itself all over the world during this dispensation. However, in these times, we can only expect poor results. There will be blessing, but there will be those who slip away

God told Noah that He was going to destroy the world. Did this prevent his preaching to his fellow mortals? This animated him, so that he might gain those who had ears to hear. And the result – eight, just his family.

Yet we preach the gospel – the only means of causing men to escape the righteous judgments which threaten them. God gives, at the same time, the power to the testimony that would separate the good from that which is under judgment. I believe this to be God's usual mode of procedure.

When we see evil increasing, and God drawing away believers from that evil, it may be taken as a sign that the judgment of God is nigh.

Signs of the Times

There are two signs of the proximity of judgment:

1. Piety increases
2. Christians withdraw from evil

In the word of God, we see that the present economy will have an end. Evil will progress to a greater and greater height until the wicked one is destroyed by the coming of Christ.

Let us conclude with the warning which the Saviour gives us: *'Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness if thou continue in his goodness; otherwise thou also shalt be cut off.'* (Romans 11:22.)

Darby's Conclusion

'Has the church kept itself in the goodness of God? Christendom has become completely corrupted; the dispensation of the Gentiles has been found unfaithful, with no hope of restoration. As the Jewish dispensation was cut off, the Christian dispensation will be cut off too. May God give us the grace to continue steadfast in our hope, and to rest upon His faithfulness.'

4.6 Ecclesiastical and Civil Apostasy

A summary of the 6th Lecture by J N Darby on the Present Hope of the Church – Geneva 1840 entitled ‘The Two Characters of Evil: Ecclesiastical Apostasy, and Civil Apostasy’.

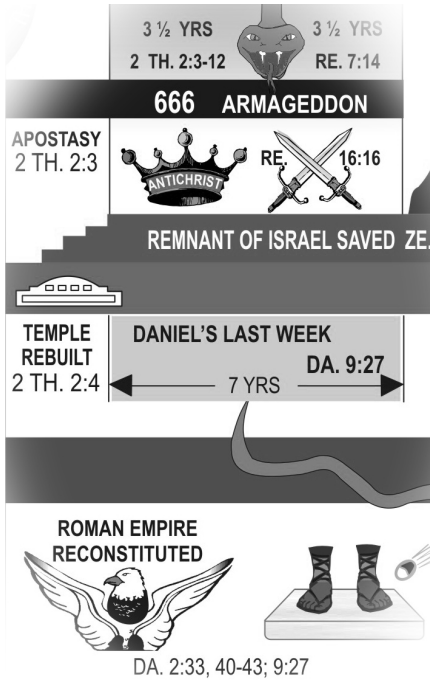
The Two Characters of Evil

There are two characters in the evil which manifests itself on the earth:

1. **Ecclesiastical apostasy**, that of the Church
2. **Civil apostasy**, that of human government and organisation.

The angel gave Daniel the interpretation of the vision of the four beasts

- | | |
|--------------------------------------|---------|
| 1. The lion | Babylon |
| 2. The bear | Persia |
| 3. The leopard | Greece |
| 4. The ‘dreadful and terrible beast’ | Rome |



‘These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. ... Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms,

and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings’ (Daniel 7:16-27).

The principal subject of the above scripture is fourth great beast. This represents the Roman Empire who exalts and elevates itself against the Most High God.

The Beast

The civil power will rise against Christ, whom God will establish King over the earth because all government belongs to Him.

'I ... saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. ... And I saw one of the heads, as it were wounded to death.' (Revelation 13:1-3). Although the imperial form of the Roman Empire collapsed centuries ago, the wound has been healed. The governing institutions the Roman empire can be re-established.²⁸ The imperial beast will reappear, and the European 'kings' (whether monarchs or presidents) will willingly hand over their power to the beast.

The Antichrist

The course of Christianity takes place during the time of the fourth beast, Rome. At the same time, there is moral rebellion. The ecclesiastical power assumes the position of God. It takes away faith, putting aside natural religion, corrupting and perverting the revelation of God,

²⁸ One can see that this would be quite easy when erstwhile sovereign states have already ceded much power to the European Union (established by the Treaty of Rome). However, let us not mix current affairs with prophecy – they are NOT the same. Darby likened Napoleon's efforts to the Roman empire and that fell apart.

so that men should have no other objects than themselves.

However, the ecclesiastical power will itself fall victim to the violence of the human will. By its pretensions to religion, it will openly serve Satan. It will provoke crimes which the civil power will execute.

The corruption of the church is the worst of all corruptions. The Antichrist will deny that Jesus is the Christ; he will '*deny the Father and the Son*' (1 John 2:22). Satan will work directly by him. It will be a sort of satanic imitation of what God has done.

In the way that the Father has given the heavenly throne to the Son; the dragon (Satan) will confer the throne in the evil world to the beast. The Spirit acts in the church, according to the power of the Son before Him; similarly, the second beast, the Antichrist will exercise all the power of this last beast (civil authority) before him. '*And he exerciseth all the power of the first beast before him and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed*' (Revelation 13:12).

Christendom is practically apostate. Darby said this in 1840 – what is its state now?

The False Prophet

There is also another beast (not the Roman Empire) which exercises all the power of the first beast before him.

'I beheld another beast coming up out of the earth; ... And he doeth great wonders, ... and deceiveth them that dwell on the earth' (Revelation 13:11-14). This second beast, the false prophet, will seduce the inhabitants of the earth (the Jews accepting a Satanic form of Christianity²⁹). This has the appearance of Christ's power, but it is Satan's. The false prophet, who will have lost secular power, will cause them to follow the first beast, that is the civil power of the Roman Empire.

Satan, having been cast out of heaven, will come down to the earth in great wrath. Then, under his influence, the beast (the Roman Empire, the civil power) will resume his strength and form. Instead of being in submission to God, it will take on the character of Satan in open revolt against the power of God. Instead of replacing it, ten kings *'shall give their strength and power unto the beast'*. (Revelation 17:13). *'Neither shall he regard the God of his*

²⁹ I ask - what about the Muslims too? - Darby makes the point that the false prophet could not be Mohammed.

fathers, nor the desire of women³⁰, nor regard any god: for he shall magnify himself above all (Dan 11:37).

There will be the eighth king, yet to come. In essence, this will be the beast himself, the imperial head under a new form. He will re-unite ten kings, who will give him their power. The kingdoms will continue in existence but as a confederation. After dealing in an idolatrous and apostate way in Jerusalem, he will find his end with that first beast - they will go down to destruction. (See Revelation 13, Daniel 11:36-45).

The Mystery of the Woman and the Beast

We get the woman clothed with scarlet (the whore). She represents the ecclesiastical power. She is mounted on the beast, which is the civil power. After that, *'the ten horns³¹ which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to ... give their kingdom to the beast.'* (Revelation 17:12-13)

³⁰ An interesting question – what is meant by *the desire of women*?

³¹ i.e. the ten kings.

The civil power turns on the ecclesiastical, resulting in the evident destruction of the latter
'I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not³²; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is³³'.
(v. 7-8)

Ecclesiastical Wickedness is always the Worst

The ecclesiastical power will no longer be wielding the secular arm, riding on the beast, and ruling it. It will take on a more mysterious and dangerous form. Its occult influence will continue, deprived of its outward splendour. The church's revolt begins when, instead of being subject to Christ, it gives itself over to the will and power of man, leans upon man for aid, and renounces truth to follow error. When the

³² i.e the Roman civil power. The bottomless pit is the positive power of Satan.

³³ Darby reads 'shall be present', a better translation of the Greek παρέσται/parestai/Strong 3918 meaning present or near.

church is not guided by the Holy Spirit, it is not subject to Christ, Christendom becomes completely apostate.

Because the ecclesiastical power is no longer a political power with the ability to depose kings and presidents, there is a temptation to suppose that it has disappeared. However, its moral influence survives. It seduces the inhabitants of the earth so that they acknowledge and worship the beast, at the same time urging the civil power to revolt against God. This will lead to its ultimate destruction (see below).

Civil apostasy will have its time of manifestation

Scripture teaches us that civil power is of God. *'Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God'* (Romans 13:1) – also 1 Peter 2:13-18.

Now, in the same way that the church will rebel against God, the civil government will be found in a state of revolt and apostasy. Instead of confessing allegiance to God, the source of its authority, it sets itself up against Him.

At the end of the present dispensation, the civil power will be found in this same state of revolt as the church. In the civil power, apostasy will be more manifest and prominent than it is in

the church. This will take place in the bosom of Christendom, and ecclesiastical wickedness will be its motivating power.³⁴

Those who will have revolted ought to have instructed the church and represented the wisdom of God, reminding governments of their duty towards God. They will conceal the truth, seduce the world, and lead the civil power to depart from God³⁵.

Relationship with the Jews

The beast, or the civil power of the fourth monarchy, sets himself in revolt against God. But this monarchy will establish a relationship with

³⁴When Darby says ‘the end of this dispensation’ it can be confusing as to the period he is referring to. Whereas most would see this dispensation ending at the Rapture, and the seven years either another dispensation or a transitional period, Darby considers this dispensation (as Savage did – see Chapter 1.3) to ending till the Lord’s coming to reign. That is why he refers to the ultimate apostasy of the professing church as belonging to this time.

³⁵ This is what Darby described when living in in Victorian England. How much more apt are these things now when ‘alternative lifestyles’ are promoted and offered to young children, homosexual marriage, abortion and divorce on demand have all gone in the face of God’s thoughts for mankind. And the church acquiesces to all of this.

the Jews. This re-introduces the history of God's people.

The unconverted Jews will have returned to their own land, though without being converted³⁶. The Jews will find themselves in a relationship with the fourth beast who exalts himself against God, putting himself in direct opposition to Christ. Indeed, he will assume the rights that rightly belong to Christ, namely those of being the King of the Jews.

Persecution of the Jews

If we consider the history of the Roman beast comprehensively, both in its pagan form under the Roman emperors such as Tiberias Caesar, or in the form of the corrupted Christianity of the Middle Ages, we see there have always been persecutions against the faithful Christian saints. *'And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth,'* (Revelation 18:24).

³⁶ It is easy to regard the establishment of the Jewish state in 1948 as the fulfilment of prophecy. Whilst you could say that it was laying the scene for what is to come, there is no reason why this event along with the revival of the ten lost tribes could not have been fulfilled after the Rapture. After all, the nation is in unbelief as to Christ, is secular in constitution and comprises only two of the twelve tribes.

However, after the Rapture of the church and the breaking of the Antichrist's covenant with the Jews, the civil power will revolt openly, and persecutions will fall on God's earthly people, the Jews. Remember, Christ remains King of the Jews. Of course, the church will be entirely out of the scene at the time of these persecutions.

The War in Heaven

The Word of God puts in contrast

1. The world and the Father,
2. The flesh and the Spirit,
3. Satan and the Son of God.

Satan is now in heaven accusing the children of God. He aims to destroy Christ, and in doing so, destroy the church. However, Satan has no power over our consciences, his accusing power being rendered null by virtue of the blood and work of Jesus Christ. However, half-way through the seven years between the Rapture and the Appearing, there will be a battle in heaven – see Revelation 12:7-9. Michael will prevail; Satan will be cast out into the earth but will not yet be chained to the bottomless pit. It is said, *'the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'* (v.12)

Having been cast down to the earth, Satan will act through the terrestrial agency of the Roman

Empire, though he will unite all the characters of the three previous beasts.

The authority of the dragon (Satan) becomes established in the Roman Empire. It is seen in the beast with seven heads and ten horns.

Armageddon

At Armageddon, the false prophet falls along with the beast. From the beginning to the end, there is always a beast, and with the beast a false prophet. It is the one or the other who guides the rebellion. But in the end, the beast takes the lead, as being able to act more directly and freely: thus, it is the beast that becomes the direct object of judgment.

Christ will finally exercise His rights as King of the Jews. He will come down from heaven, destroy the fourth beast together with the Antichrist.

A Word to the Believer

In the short time there, Paul had spoken a good deal about what was coming to the saints in Thessalonica. He had taught them to expect the Lord's coming. After his departure, Satan tried to terrify them, by telling them that the day of the Lord had already arrived. So Paul said, *'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our*

gathering together unto him, that ye be not soon shaken in mind' (2 Thessalonians 2:1)

Those who love the truth will not be deceived by Satan's activities. When the Lord calls His own, they will be caught up into the air. In time, the false prophet, (the second beast), will be thrown into the lake of fire along with the first. Then all those who have '*not received the love of the truth*' (2:Thessalonians 2:10) will be judged. We need to warn people: may some be led to consider the word of God.

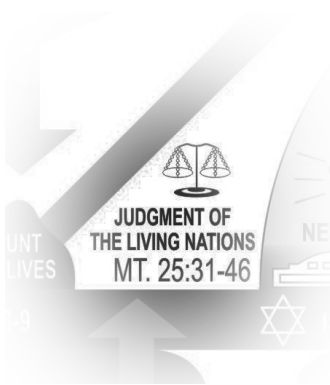
We may ask the question as to why all this is announced to us, the children of God, who thankfully, will see none of these things. It must surely serve to wean us from involvement with, and the influence of, what will come under judgment. May we be separate from all that drags men on to destruction!

May God make us attentive both to the character and the end of man's pride! May God's name of grace and glory be eternally blessed; and may He engrave these things upon our hearts! He will preserve His church from all these evils which menace the world for His church is united to Him.

4.7 The Judgment of the Nations

A summary of the 7th Lecture by J N Darby on the Present Hope of the Church – Geneva 1840 entitled The Judgment of the Nations, which become the Inheritance of Christ and of the Church

Evil reaches its Height



Evil will reach its height in the eighth head of the beast, the fourth (Rome) monarchy. It will go to destruction along with the false prophet who seduced the world to do homage to the beast and take his mark.

The scene is now extended. God will have judged the Antichristian beast and the evil nations, making His power felt: it is the moment of His wrath.

All that is high and lifted up will be brought low by the power and glory of God, so that God, in full blessing, may enjoy the kingdom, and may have the inheritance of all nations – *‘The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.* (Revelation 11:15)

The Judge

At the birth of Christ, Herod showed his fury at the least thing that could challenge his royalty. He tried to get rid of Him by slaying the infants in Bethlehem. Thirty-three years later, the Lord Jesus, the Messiah, the true King over the whole earth, was presented to the Gentiles (in the person of Pontius Pilate), and to the Jews (in the person of the High Priest Caiaphas). Both rejected Him.

Now we have the Son anointed, King upon Zion, God's holy hill. Zion is His throne; the (heathen) nations are His inheritance. *'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession'* (Psalm 2:8).

Will the nations then, at last, listen to the invitation made to them to submit themselves? No! – So God can, and will, judge them.

His Judgment

Christ will be Judge, but this is not the last or general judgment (or the Great White Throne, or judgment of the dead). Everybody existing on the earth at the end of this time (seven years) will be either subject to Christ, and therefore saved and sent to life eternal, or in rebellion and condemned to eternal punishment. It is the judgment of the living nations on this earth:

those who will people the earth during the Millennium. The dead will be raised for judgment after Christ's millennial reign. *'Before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.'* (Matthew 25:32). The judgment of the living (or 'quick' -as in KJV) is as certain as that of the dead.

How God deals with the nations is entirely different from the gospel: *'Thou shalt break them with a sceptre of iron'* (Psalm 2:9 - Darby). In the gospel, the sceptre of Christ is a rod of goodness and love, sweet and powerful. The gospel is not a sceptre of iron.

'The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands' (Psalm 9:16). This is not the language of the gospel; it is the righteous demand for justice. Christians who do not understand the difference between the dispensations often find these scriptures challenging. In the gospel, the grace of God is presented to the wicked, and God calls for repentance. Once the gospel has run its course, Christ will demand righteous judgment³⁷.

³⁷ Christians are sheltered from the approaching storm. The church's place is with Christ, accompanying Him. The church has the privilege and glory of union

Christ invites the kings of the earth to submit themselves to Him. However, they follow their own ways; their policy settled according to the wisdom of man. Hence, if God were not to execute judgment, evil would only grow worse and worse without any consolation for the faithful. It is the time of judgment, and Christ is the Judge. *'The Lord is King for ever and ever; the heathen are perished out of his land.'* (Psalm 10:15, 16) and *Thou hast rebuked the heathen;*

with the Lord Jesus Christ. It comprises a single body of both Jews and Gentiles. It was not revealed in the Old Testament. Hence, it is not in Zion that we are to look for the church because the church has the same portion as Christ, being His body: if we seek it, we will find Christ Himself.

The church's place is not in the midst of the nations that are to be broken in pieces, but to be united to Christ, enjoying the same privileges as Christ. There is nothing true, as regards Christ, in the glory which He has taken as Man, which is not also true of the church. It is a precious thing for us to understand our place, that of joint-heirs with Christ. And the more we think of this, the more our strength will be increased, and the more our minds will be detached from this world, which is under judgment. The world comes under judgment because it has rejected Christ, The Saviour. *'Righteous Father, the world hath not known thee'* (John 17:25). Just as unbelief separates men entirely for all eternity from Christ, grace by faith has united us wholly and forever to Him; and we ought to bless God for it.

thou hast destroyed the wicked; thou hast put out their name for ever and ever.' (v.5). JND notes that the 'wicked' refers to the Antichrist.

God will assemble the nations, and pour upon them His indignation: *'Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation'* (Zephaniah 3:8). The Lord will manifest Himself in this act of power in Israel³⁸.

The next verse (verse 9) tells us *'For then will I turn to the people a pure language, that they may all call upon the name of the LORD'*. This blessing, when the earth will be full of the

³⁸ We should note:

It is at Jerusalem principally that all this disaster will take place; secondly, God has named in His word all the nations who will participate in it. We shall see all the descendants of Noah, of whom we have the catalogue in [Genesis 10](#), reappear on the scene at the moment of this judgment of God.

We shall find nearly all of them under the beast or under Gog (See Ezekiel 38) – essentially, they are the children of Japheth.

Darby drew on William Hale's *Analysis of Chronology*, republished 2012 by Nabu Press, available from Amazon

knowledge of God, will come to pass only after He has executed judgment and put away the evildoers. This passage is a very explicit revelation. It is judgment, not grace.

The Lord's Rule

Having accomplished this, Jesus sits down at the right hand of God the Father: *'The LORD (Jehovah) said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.'* (Psalm 110:1). After that come the words, *'Rule thou in the midst of thine enemies.'* (v.2) The Lord will now start to exercise His power on earth. This, of course, begins the Millennium.

4.8 God's Promises to Israel

A summary of the 8th Lecture by J N Darby on the Present Hope of the Church – Geneva 1840 entitled 'Israel's First Entry into the Land was the Result of Promise'.

Israel Remains God's People



After dealing with God's relationships with men in the first eight chapters of Romans, Paul, a Jew, turns his attention in the next three chapters to Israel. He asks the question, 'Hath God cast away his people?' The answer

'God forbid' (Romans 11:1)³⁹

In Romans 9 Paul explained how God acted towards both the Jews and the Gentiles; (*vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles – v23-24*).

³⁹ In the Greek the answer is 'μὴ γένοιτο/me genoito' - 'Never may it be!' – (Strong's translation).

As we study the history of the church and also the four Gentile empires (Babylon, Persia, Greece and Rome), typified in the four beasts of Nebuchadnezzar's dream (see Daniel 2), we see that the Jews are set aside nationally. The gospel has appeared in the world to save sinners, both Jews and Gentiles, to reveal the hidden mystery of a heavenly people. Hence, *'unto the principalities and powers in heavenly places might be known, by the church the manifold wisdom of God.'* (Ephesians 3:10)

Although the Jews are enemies as to the gospel, the nation remains God's people according to the flesh, and beloved on account of the fathers. (See Romans 11:28). God has not rejected His people. *'The gifts and calling of God are without repentance'*. (v.29)

Israel and the Church

In the present dispensation, we have the calling of a heavenly people. Consequentially, God puts aside His earthly people, the Jews. The Jewish nation never enters into the church, though of course, many individual Jewish people do so. Indeed, *'Blindness in part is happened to Israel until the fulness of the Gentiles be come in'* (v.25). This will be until the addition to the Church of the last of the children of God.

Replacement Theology or Supersessionism

Many Christian denominations espouse what has come to be called ‘replacement theology’. That is the teaching:⁴⁰

- That the church has replaced Israel in God’s plan.
- The many promises made to Israel in the Bible are fulfilled in the Christian church, not in Israel.
- The restoration of Israel to the Promised Land is not physical, but spiritualised or allegorised promises of God’s blessing for the church.
- The New Covenant through Jesus Christ supersedes the Old Covenant, which was made exclusively with the Jewish people, and that the New Covenant applies to the Church.

This lecture countered this erroneous teaching.

Adam and Noah

God chose Abraham and his family according to the flesh. Among Abraham’s descendants, Israel serves as the depository of God’s promises demonstrating God’s choice. Nevertheless,

⁴⁰ The Wikipedia article on ‘Supersessionism’ gives the position of various denominations on this subject.

to understand the *root* of the promises, we must look at the preceding dispensations.

Adam – Man left to himself after the fall. The world was full of violence and corruption, and

Noah – God makes a covenant with Noah and with the creation; and gives the rainbow as a witness. *‘The Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground’* (Gen. 8:21). This covenant was given immediately after Noah’s sacrifice – typically the sacrifice of Christ. But Noah failed when he became drunk.

Every dispensation has ended in the failure of man. What is lost through human folly is recovered at the end in Christ, whether it be blessing to the earth, prosperity to the Jews, or the glory of the church.

Idolatry and the Call of Abraham

Satan presents himself as God and makes himself the god of this earth. It is written, *‘The things which the Gentiles sacrifice, they sacrifice to devils and not to God’* (Deuteronomy 32:17). The Lord reminded the Israelites, *‘Your fathers dwelt on the other side of the river in old time . . . and they served other gods.’* (Joshua 24:2 Darby and others). This is the first time that we find God marking the existence of idolatry.

However, the true God separated a people to preserve the truth. All the ways of God towards men turn upon God's calling of Abraham and his posterity to be the depository of this one great truth: *'There are none other gods but one'* (Deuteronomy 4:35).

Promises to Abraham and Israel

The promises that God made to Abraham were without condition. In Genesis 12 and 15, Abraham received both earthly and spiritual blessings. He received an unconditional covenant, an absolute gift of the land.

We are told, *'Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed'* Genesis 12:1-3. God reconfirmed it in chapter 15.

God told Abraham that he was going to have a numerous posterity: *'Look now toward the heavens, and number the stars, if thou be able to number them. And he said to him, So shall thy seed be!'* (v. 5). He was even given the exact limits of the country. Abraham believed God. God renewed His promise in Chapter 17, and

re-confirmed it to Isaac (Genesis 26:3) and Jacob (Genesis 35:12).

Thus, God made Himself *'the God of Abraham, of Isaac, and of Jacob'*, (Exodus 3:15), and His people became the heirs of the promises, pilgrims upon the earth, but God's boast. The faithful in Israel were to find their confidence in that.

Israel's Relationship with God

Until Exodus 19 the promise had been unconditional. However, Israel placed themselves in relationship with God in the opposite way, that is based on their own righteousness on the principle of the law. They acknowledged obedience to God and undertook to obey the law in their own strength. Therefore, the covenant at Sinai was founded on the principle of obedience.

In this covenant, we have an 'If...'. *'If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation'* (Exodus 19:6).

The Israelites should have said instead, 'It is true, most gracious God, we ought to obey Thee; but we have failed so often, that we dare not receive the promises under such a

condition.’ Instead of this, they said ‘*All the words that the Lord hath said, will we do.*’ (Exodus 19:8). They rashly bound themselves to fulfil everything that Jehovah had commanded they received the promises under the condition of perfect obedience. We all know what happened: The Children of Israel had made the golden calf before Moses had even come down from the mount.

Like Israel, we fail at the first hurdle, and we realise that we are lost because we have violated the covenant. If as sinners, we engage ourselves to obey God, we forfeit the blessing if we fail. Our answer should always be, ‘We are lost’. That is the answer that grace expects. That is why Paul said, ‘*A mediator is not a mediator of one.*’ (Galatians 3:20-21). If there is a mediator, there must be two parties – God and man. Moses mediated in the wilderness; Christ is our Mediator now. We see the sovereignty of grace. Had God not been sovereign, He would have to have destroyed the people.

Law and the Promises to Abraham

The law did NOT annul the promises made to Abraham (Gen 12-15) and confirmed to Isaac (Gen 26) and Jacob (Gen 35).

- Numerous posterity.
- The land.
- Earthly blessings to Israel.

- Blessing to the nations.

In Exodus 32:13, we see how the promises made before the law were never repealed. Aaron and the people had made the golden calf. Moses interceded with *'Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.'*

In Leviticus 26:27-31, there is the threat of all the chastisements which were to follow the unfaithfulness of Israel. *'And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste . . . (v. 27-31). However, in v. 42: 'Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham; . . . and I will remember the land.'* God returns to His promises made unconditionally long before the law.

God's promises here have never changed: they are valid now (despite Israel being set aside), and will continue to the last days.

The Promised Land

Thus, we get the principle on which they entered into the land of Canaan. Before the law, God had unconditionally promised the land to Israel for a perpetual possession. God promised, Moses mediated, Israel was spared and at last enjoyed the land.

Israel failed in the promised land and ultimately fell. First, the ten tribes were taken into captivity and lost. Then Judah⁴¹ was taken captive seventy years, but in God's providential ways, their identity was preserved.

We now await the re-establishment of all the promises made to Abraham. Although the people had failed in every possible way towards God, the prophets show us clearly that God promised to re-establish them in their land, under the Lord Jesus Christ as their King. Every promise made in the prophets will be fulfilled. Knowing this, it is small wonder that the disciples asked the Lord following His resurrection, '*Lord, wilt thou at this time restore again the kingdom to Israel?*' (Acts 1:6).

⁴¹ With the tribe Benjamin and the Levites who were among them.

4.9 What God in His Goodness will yet do for Israel – and what it Means for us

A summary of the 9th Lecture by J N Darby on the Present Hope of the Church – Geneva 1840 entitled Israel's Failure and Dispersion; Promises of Restoration.

The Restoration of the Jews and God's Promises to Israel



Ezekiel 37 shows us forcibly what God in His goodness will yet do in Israel's favour.

'Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live ... and ye shall know that I am the LORD. ... Take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his

companions: and join them one to another into one stick; and they shall become one in thine hand. ... So shall they be my people, and I will be their God. And David my servant shall be king over them'.

The restoration of the Jews is founded upon the unconditional promises that God made to Abraham. But we have also seen how Israel undertook to obey in their own strength, taking on the promises under the covenant made in the wilderness. Notwithstanding their miserable failure, thanks to the mediation of Moses, God was able to bless the people. Israel again failed after they had been given the land. He raised prophets to convict them of the sin into which they had fallen, bearing with His people *'until there was no remedy'* (2 Chron. 36:16). Thence severe judgment came upon them. God executed judgment only after extraordinary patience.

The prophets also showed the faithful ones that the counsels of God towards Israel would not be put aside. God would accomplish everything that He had spoken about through the Messiah. It was when Israel failed, that the promises of their re-establishment became precious to the faithful remnant of the people since the unfaithful majority would come under judgment.

The History of Israel

Joshua had said to the people, '*Ye cannot serve the Lord*', but the people insisted, '*Nay, but we will serve the Lord*' (Joshua 24:19,21) They had been led into the land of promise, enjoyed the fruits of grace, and now they were undertaking to obey the Lord in their strength.

Judges 2 summarises their complete failure. The children of Israel made alliances with the people of the land, so God said, '*I will not drive out your enemies from before you, but they shall be as thorns in your sides*. Then the cycle started:

The children of Israel did evil in the sight of the LORD. . . they forsook the LORD, and served Baal and Ashtaroth. (v. 11,13)

The anger of the LORD was hot against Israel, . . . and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. (v. 14)

Nevertheless, the LORD raised up judges, which delivered them out of the hand of those that spoiled them. (v 15)

They would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: (v 16)

When the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. (v 18)

When the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way (v 19)

So the cycle continued: always the same – kindness on the part of God, ingratitude on the part of man. This constant distaste of man's heart for God is an unhappy subject to dwell on.

Eli was the high priest, the judge and head of Israel. However, the glory of Israel had been cast down to the ground: *'The ark of God taken, and the two sons of Eli, Hophni and Phinehas, were slain.'* Eli himself died, and his dying daughter-in-law named her child, Ichabod, saying, *'The glory is departed from Israel'* (1 Samuel 4:11,21)

Samuel was raised up of God. When the people said they wanted a king like the rest of the nations, God showed that He had been rejected: 1 Sam. 8:6, 7. *'And the Lord said unto Samuel, Hearken unto the voice of the people in all that*

they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.’ Saul failed: Israel had failed under prophet, priest and king,

David and Solomon – God gave David, a type of Christ to Israel, as he is the father of Christ according to the flesh. Under Solomon, Israel becomes rich and glorious. But the people transgressed under both these two princes. *‘The Lord was angry with Solomon, because his heart was turned from the Lord God of Israel.’* (1 Kings 11:9). Royalty, raised up by God Himself, failed and judgment passed upon it – though it was not executed until the reign of Zedekiah

Ahaz and Manasseh – The ten tribes were unfaithful. In the apostasy of Ahaz, who took the heathen altar from Damascus to Jerusalem, the hope of Israel failed. Only God’s promises remained.

‘And the Lord God of their fathers sent to them by his messengers... but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy’ (2 Chron. 36:15, 16). That was the end of their existence in the land of Canaan. The name of *Lo-ammi* (not my people – see Hosea 1:9) is at last written upon them, and they were deported

to Babylon. These tribes were lost – at least as far as their identity is concerned.

The Promises which sustained a faithful Remnant

This is the promise: *‘I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime ... I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be my son.’* (2 Samuel 7:10,13). In Hebrews 1:5, these words apply to Christ – *‘For unto which of the angels said he ... I will be to him a Father, and he shall be to me a Son?’* All the promises made to Abraham and to his seed are placed in the safekeeping, and gathered together in the Person, of Jesus, the Son of David.

‘In that day (time of great trouble) shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.’ (Isaiah 4:2-4). Judah and Israel will be reunited, and the nations will be assembled to the throne of God. Isaiah gives so many references to Christ and the blessings of Israel from its Messiah.

Happy Times for Israel

Happy times for Israel have not yet been realised. They certainly were not realised at the time of the return from Babylon, or since⁴².

Ezekiel 37 gives the future re-establishment of Israel – the joining together of the two parts of the nation and their return into the land. This is yet to come. God is their God; their King is present, and the nations knowing that Israel's God is Jehovah. His sanctuary shall be in the midst of them for evermore. God will never hide His face from his people again.

⁴² It is important to note that even if Jews have repopulated the land and the Israeli state established in 1948 (though not the area of the land, which was a subject of the six-day war in 1967 and remains a contentious issue now. A Jew who understands God's thoughts (though he/she may be in unbelief as regards their Messiah, cannot countenance the 'West Bank' as part of a 'Palestinian (Philistine) state. A true Christian however can leave it all in God's hands. God will see to it that Israel gets the full land (a bit extended for the Millennium), and that sites needed – especially that currently occupied by the Dome of the Rock and the Al-Aqsa Mosque – the site of the temple, the threshing floor of Oman (or Araunah).

There is a touching passage as to the thoughts of the Lord concerning His people in Jeremiah 32:37-42. Having given them the promises of blessing in grace, and assured them that He would be their God, the Lord says, *'And I will plant them in this land assuredly, with my whole heart and with my whole soul. For like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them'*.

God gives a new heart to the Remnant, the nucleus of the future nation.

Israel must be renewed in heart to receive the promises of Canaan.

Israel must be born again to enjoy those terrestrial promises which belong to her. God must cause them to walk in His statutes by giving them a new heart, and then, but only then, they will enjoy the blessings foretold for them.

The Lord spoke to Nicodemus about the need of being born anew⁴³ - of water and of the Spirit in order to enter into the kingdom of God. He was speaking of the Jews, and Nicodemus should have known what God had said through

⁴³ Again, a frequent misapplication. 'New birth' applies to the whole nation of Israel and is contained in prophecy. Here it does not relate to the sovereign work of the Spirit of God in the soul.

Ezekiel: *'A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh'* (ch 36:26).

That is why He says, *'If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?'* (John3:12) – about the glory of Christ exalted in heaven, and the church, His companion.

Is Zion the Church?

These scriptures apply to Israel. Some misapply them to the Church, particularly in Ezekiel 35 onwards. They assert that in these chapters, Zion refers to the church. But this is impossible. We read, *'Zion said, The Lord hath forsaken me.'* (Isaiah 48:14). The Church will be with Christ. Were Zion the church, how could it be forsaken?

When it says, *'All the nations shall be gathered unto it.'* it does not refer to the return from Babylon, because it goes on, *'In those days the house of Judah shall walk with the house of Israel, and they shall come together . . . to the land that I have given for an inheritance unto your fathers.'* (Jeremiah 3:17-18). This scripture cannot refer to the Church, nor to the present time when the ten tribes are not found.

'Who is it that the Lord has broken down, thrown down, and destroyed? The same that He will build and plant.' (Jeremiah 31:28). It seems it has been asserted, that in these chapters Zion refers to the Church. It would be unreasonable to apply all the judgments to Israel, and all the blessings concerning the same persons to the Church!

We have the Holy Spirit; Israel will have the Branch. The word of God never presents the Holy Spirit as the Branch of David.

Our Blessings

We participate in the blessings of the good olive-tree, but our joy has not dispossessed the Jew (the natural branch) of that which belongs to him. We have been grafted into Christ. If we are Christ's, we are Abraham's children, and partake of all that is spiritual. The church has only one Father, who is the Father of our Lord Jesus Christ. As Moses was the mediator for Israel (the type), we have the mediation and the presence of Jesus. In Him, the promises are accomplished.

'Now all these things happened to them as types, and have been written for our admonition, upon whom the ends of the ages are come.' (1 Corinthians 10:11 Darby) On one hand, the heart of man always fails, and on the other hand, there is the faithfulness of God who never

fails. He will fulfil all His promises, providing strength to surmount all the power of Satan and the wickedness of man.

We have seen the history Israel sinning under the law: but we can see the same in every one of our hearts. No sooner does God place us in a position of responsibility than we fail. But behind our failure, there is strength in the revelation of the counsels of God, and in His unconditional promises. If we place ourselves before God, we recognise that it is only His grace that sustains us and relieves us from the situation we find ourselves in because of sin.

As to us Gentiles, the execution of God's judgment has been suspended for about 2,000 years. God is still drawing upon all the eternal resources of His grace to find those who will listen to His testimony of salvation.

In all this, we see the revelation of the character of Jehovah. Israel is the theatre upon which God has displayed His perfect character. Though these things have happened (or will happen) to Israel, they are for our benefit. We should think not only of the failure of Israel but also of the goodness of God – our God. Were God to fail in His gifts towards Israel, He could fail in His contributions towards us.

Conclusion

JND Concludes, 'Admirable patience! Infinite grace of Him who interests Himself in us, even after our rebellion and iniquity! To Him be all the glory!'

In all this, we see the revelation of the character of Jehovah. Israel is the theatre upon which God has displayed His perfect character. Though these things have happened (or will happen) to Israel, they are for our benefit. God in His goodness will never fail in His gifts towards Israel: He will not fail us either.

4.10 The Remnant of Israel

A summary of the 10th Lecture by J N Darby on the Present Hope of the Church – Geneva 1840 entitled ‘Same subject as the preceding and Manner of its Accomplishment.’

In Jewish history, we see Jehovah’s glory



The Old Testament prophecies are occupied with the earthly blessings of the Jews; the gospel is not occupied with earthly blessings at all. Our blessings flow from the presence of Christ, the Son of Da-

vid, a consequence of the new covenant. Whereas we know God as Father through grace, the Jews know Him as Jehovah the King – through His righteous judgments.

God acting in Grace

1. To the Jews, it is the character of Jehovah the King – known by His judgments – by the exercise of His power on the earth. Their affairs are very dear to our God and Father.

2. To the church, it is the character of Father, revealed to our souls by the gospel, by the spirit of adoption.

The gospel is a system of pure grace – a system which teaches us to act towards others as we have been acted on by the Father: *‘Be ye therefore perfect, even as your Father which is in heaven is perfect’* (Matthew 5:48). The people of Christ, now the children of God, ought to follow the example of the Saviour (that is, not to expect or wish judgment now, but to be gentle and humbly suffer wrong).

God’s faithfulness, changeableness, His almighty power, and His government of the whole earth are all revealed in His relationship towards Israel. The history of Israel gives us an insight into the character of Jehovah. God would reason with His earthly people: *‘Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it. And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness’* (Isaiah 1:18-20).

God acting in Judgment

Jehovah will bless the nations; but the character of His kingdom is, that *'judgment shall return unto righteousness'* (Psalm 94:15). At the first coming of Jesus Christ, judgment was with Pilate, but righteousness with Jesus; but when Jesus returns, judgment will be united to righteousness. On the other hand, Jehovah will console His people by acting in righteousness in their favour *'By terrible things in righteousness wilt thou answer us, O God'* (Psalm 65:5), and He will re-establish them in earthly glory. The Jews will be the people by whom, and in whom, God sustains both His name (Jehovah) and His character in judgment and righteousness.

After the church has been Raptured, the first to be gathered will be those who had rejected Jesus and were guilty of His death. As unbelievers, they will find an alternative to their true Messiah, and become subject to the Antichrist. The Israelites (two tribes) may be returning to their land (far more so now than in JND's time), but God takes no notice of them⁴⁴.

⁴⁴ A strong statement but those are JND's words. He goes on, Israel is abandoned to the nations,

The Remnant

Now Israel is buried as a nation among the Gentiles. In its revival, God will stand up for His people in their time of distress and deliver a remnant.

There will be an uninterrupted chain of blessings from Jehovah. Jehovah will be the hope of His people, and the strength of the children of Israel. This will be the case when the judgment of God falls upon the nations.

‘Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her... And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt ... And I will betroth thee unto me for ever ... And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.’ (Hosea 2:14-23).

‘Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days ... after that they shall seek Jehovah and David – the well-beloved, or Christ.’ (Hosea 3:4, 5) ‘And I will bring again the

captivity of my people . . . and I will plant them upon their land, and they shall no more be pulled up.’ (Amos 9:14, 15.)

This is of course yet to come, and the words, ‘*in that day will I raise up the tabernacle of David that is fallen,*’ (Amos 9:11) are quoted in Acts 15:16, to prove that God always had determined to have a people (a Jewish residue) from among the Gentiles.

God is said to be ‘*silent in his love*’ (Zephaniah 3:17). He lavishes all this on the Remnant. A few verses earlier the prophet said, ‘*The remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid*’ (v.13). The spirit of grace and supplication shall be poured out upon the Remnant of Israel – ‘*all the families that remain*’; (v14) and ‘*they shall look upon him whom they have pierced, and mourn.*’ (Zechariah 12:10).

Nevertheless, the Remnant shall ‘*be brought to the Lord of hosts, from a people rent and torn in pieces ... to the place of the name of the Lord of hosts, the mount Zion*’ (Isaiah 18:7).

This prediction, delivered by Jesus Himself, gives us the assurance that Christ will restore Israel here, and reign in her midst: ‘*O Jerusalem, Jerusalem, thou that killest the prophets, ...*

your house is left unto you desolate ...till ye shall say, Blessed is he that cometh in the name of the Lord.' (Matthew 23:37-39.). Israel will see Jesus, *'The stone, which the builders refused, is become the head stone of the corner.'* (Psalm 118:22)

When the Lord entered Jerusalem there was only a partial fulfilment of the prophecy *'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee'* (Zechariah 9:9 and John 12:15). In John, the Holy Spirit omits, *'He is just, and having salvation'*. Far from saving Himself, He saved us.

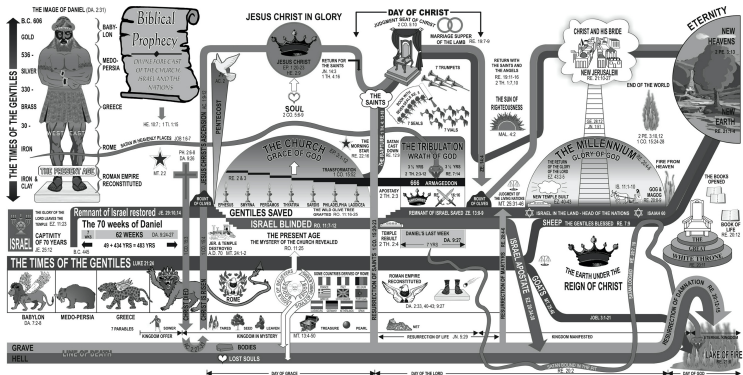
The Ten Tribes

However, the first to be gathered are those who rejected Jesus, those who were guilty of His death. (The ten tribes were not guilty of this crime.) Those who rejected Christ will be subjected to the Antichrist; they will make *'a covenant with death, and an agreement with hell'* (Isaiah 28:15), but their covenant will shatter all their hopes. Having united themselves to Antichrist, they will suffer the consequences of this alliance, and at last, will be destroyed.

The two tribes are representative of all twelve. Given the above, the two tribes will also be lost and will need to be born in a day. Darby does not go into a nation born in a day – the coming together of the 10 tribes.

After His appearance, (therefore just before the Millennium – the Day of the Lord), the Lord will gather together the elect of the Jewish nation, from among the Gentiles. This will be a time of great happiness. (See Matthew 24 31; compare Isaiah 27:12-13, and Isa. 11:10, 12.) – especially the latter (See Chapter 4.9, above).

4.11 The Importance of Prophecy



A summary of the 11th Lecture by J N Darby on the Present Hope of the Church – Geneva 1840 entitled ‘Summing Up, and Conclusion’

Prophecy and the Truth

Prophecy has two ends:

1. To detach us from the world.
2. To make us intelligent of the character of God, and His ways towards us.

Satan opposes the truth, and that must include prophecy. He says,

1. ‘Follow morality, not doctrine; otherwise you might be freed from his power’. Or
2. ‘Neglect prophecy, because in it is found the judgment of this world’, (of which he is the prince.)

Prophecy throws light upon the dispensations of God; so that we understand the freedom of our souls towards Him. Dispensational error confounds the law and the gospel, and past economies or dispensations with the present one.

If we judge ourselves according to the law, we cannot find peace. Many Christians are troubled through not fully understanding the difference between the position of the saints of the old (law) dispensation and the saints of the current dispensation of grace. The study of prophecy clears things up such points and enlightens the faithful as to their walk and manner of life. For, while it always maintains free salvation by the death of Jesus, prophecy enables us to understand the difference between the standing of the saints now under grace and those of a former time under law and promise.

Hope acts upon our hearts and affections. As we become more intelligent as to the future, our enjoyment of Christianity must increase. If we ignore prophecy, our thoughts do not go beyond the present. God in His word has given us what His intentions are for the future. Prophecy outlines things to come; it is the scriptural mirror. If we refuse to study what God has revealed as to the future, we inevitably fall back on our own ideas.

Some cite the scripture, *‘I determined not to know anything among you, save Jesus Christ, and him crucified’* (1 Corinthians 2:2) to justify our ignoring prophecy. Paul doubtless wished to set himself at variance with the know-all ‘kings’ in that city. We are not to limit ourselves to the knowledge of Jesus Christ crucified. We must also know Jesus Christ glorified, Jesus Christ at the right hand of God; we must know Him as High Priest; as Advocate with the Father. We ought to know Jesus Christ as much as possible. *‘Leaving the principles of the doctrine of Christ, let us go on unto perfection.’*⁴⁵ (Hebrews 6:1).

God has a perfect plan for the future: the more we enter into their minute details; the more perfection appears⁴⁶.

How God has revealed Himself in Prophecy.

Revelation 12 gives us final combat between

⁴⁵ The word τελειότης/teleiotés/Strong-5047 suggests the *combination* of truths (stages of spiritual growth), the culmination of which also supports future consummation. (Strong’s definition).

⁴⁶ I am very conscious of having left out many ‘minute details’ that JND covered in his lectures and other papers. This book is no substitute for the 1,529 pages of the four ‘Prophetic’ volumes of J N Darby’s Collected Writings edited by William Kelly, plus his other notes and the Synopsis.

Christ, the last Adam, and Satan. The fight was either for the earthly object (the Jews) or the heavenly object (the Church).

And there appeared a great wonder in heaven; a woman clothed with the sun... and she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. (v. 1,4)

And there was war in heaven: Michael and his angels fought against the dragon... and the great dragon was cast out, that old serpent, called the Devil, and Satan... And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. (v. 7,9-10)

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. (v. 17)

For the crisis of the combat between Satan and the last Adam to be understood, scripture had to develop the history of the first Adam - hence so much of scripture concerns man's failings. We, Christians with the life-giving Spirit and living during the church-time period separating the first coming of the Lord from the second,

are to have a better understanding of the eternal counsels of God. The Church is being gathered by the action of the Holy Spirit to have part in the glory of Christ at His return. Then, at the Rapture, the Church is taken from out of all nations, and united to Him.

Christ found the first Adam in a state of ruin – entirely lost. The whole state of man, before and after the deluge, under the law, under the prophets, only served as a clear attestation that man was lost. He had failed altogether, under every possible circumstance, until, God having sent His Son, the servants said, *‘This is the heir; let us kill him’* (Luke 20:14). Sin abounded, but the grace of God over-abounded (See Romans 5:21).

Prophecy in the Old Testament

When Israel had transgressed in every possible way and circumstance, under Ahaz in the family of David, prophecy commences in all its details, having these two features:

1. The manifestation of the glory of Christ, showing that the people had failed under the law.
2. The manifestation of the coming glory of Christ, to be the support of the faith of those who desired to keep the law.

The word of God, predicting that the Messiah was to come and suffer should have touched their conscience. Isaiah 53 is still a stumbling-block for them. It ought not to be so with us.

Prophecy and the Church

Prophecy applies itself properly to the earth: its object is not heaven. Through not seeing this, Christians have been misled, thinking that they can enjoy earthly blessings, whereas we are called to heavenly blessings. For the want of taking hold of this exhilarating truth, the church has become so weak.

The church is a kind of heavenly economy, during the period of the rejection of God's earthly people, it has its joy in heavenly places. The Lord, having been rejected by the Jewish people, is become wholly a heavenly Person. This is Paul's doctrine. It is no longer the Messiah of the Jews, but Christ exalted and glorified.

It was necessary that Christ should buy the church: the price was His blood. We see that Boaz, a type of Christ, bought the inheritance by taking Ruth (strictly speaking a type of the Remnant of Israel brought in by grace) as wife. See Ruth 4:5

The Church, has no title to the inheritance,

because until we are in the glory we can have nothing, possess nothing, except only *'the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.'* (Ephesians 1:13-14). We see the church glorified, even though the Lord Jesus has not abandoned any of His rights upon the earth.

As to the saints of the church, in the patience of God, the children of God are gathered together. The Lord will come at any time to call His ransomed people. The church will then go immediately to meet the Lord, and the marriage of the Lamb can then take place.

Until that time Satan is the prince of this world, by usurpation.

Calling and Government

Having considered the rights of Christ and of the church, let us consider how Christ will make them good. In the Jews, the calling of God and the government upon the earth were united. But Israel failed, and God transfers government, according to His will, to the Gentiles. However, Israel continued to be God's chosen people: for the *'gifts and calling of God are without repentance'*. (Romans 11:29) The

calling of God for the earth is never transferred to the nations; it remains with the Jews. If I want an earthly religion, I ought to be a Jew.

Once the government is transferred to the Gentiles, they become beasts, the oppressors of the people of God: first, the Babylonians; secondly, the Medes and Persians; thirdly, the Greeks; then, the Romans. The fourth monarchy consummated its crime at the same instant that the Jews consummated theirs, being accessory to killing the Son of God and King of Israel. Gentile power is in a fallen state, just as the Jews, are. Judgment is written upon both government and calling, as they are in man's hand.

At the time of the Rapture, the government of the fourth monarchy will be still in existence. It will then come under the influence and direction of Antichrist; and the Jews will unite themselves to him, in a state of rebellion, to make war with the Lamb.

The Battle in Heaven

At the appropriate time, Satan, who up till now has been in heaven, will be dispossessed and expelled and cast down to earth. He will not yet

be bound.⁴⁷ He will excite the whole earth and will raise the apostate part of it, that which will have revolted against the power of Christ coming from heaven. Satan will unite the Jews with this apostate prince against heaven, along with both secular and spiritual heads of both the Gentiles and the Jews. The Wicked One, having joined himself to the Jews, and placed himself at the centre of government of the earth in Jerusalem, will be defeated at the coming of the Lord of lords and King of kings. Although the Lord will have come to the earth, and the power of Satan in Antichrist destroyed, the earth will not yet be brought under His rule. Therefore, the Saviour must clear the land so that its inhabitants may enjoy the blessings of His reign without interruption. Satan will be bound until *'he is loosed for a short season'* (Revelation 20:3).

The Lord will purify His land from the Nile to the Euphrates. The people will come into

⁴⁷ In his lecture Darby stated that as soon as the Rapture had taken place battles would commence and Satan would be cast out of heaven. This would undoubtedly be the case if the period between the Rapture and the Appearing was only 3½ years. As stated in the Prophetic Timeline (Section 1) it is the author's position and that of the majority of premillennialists that this period will be seven years and Satan will be cast out halfway through. See 'Are there Two Half Weeks in the Apocalypse?' JND Collected Writings vol 11 (Prophetic 4), page 168.'

security in the land. Before the end of the seven-year period, another enemy namely Gog, will come up, but only for destruction.

The Lord's Return

We now discover a much more calm and intimate relationship between the Lord Jesus and the Jews. This is what will take place when '*his feet shall stand in that day upon the Mount of Olives*' (Zechariah 14:3) It is the same Jesus: not as the Christ from heaven, but as the Messiah of the Jews.

The world to come will follow the judgments. The Lord's glory will be manifested in Jerusalem, the report of which will be announced to the other nations. These will submit themselves to Christ; they will confess the Jews to be God's blessed people. Blessing will extend from Jerusalem to wherever there are men to enjoy its effects. The throne of God, established at Jerusalem, will become the source of happiness to the whole earth.

The blessing will be without interruption because the government in heaven will be the security of the goodness of God. Darby writes 'Behold the heavenly Jerusalem, witness in glory of the grace which has placed her so high! In the midst of her shall flow the river of water

of life... Meanwhile, upon the earth, is the earthly Jerusalem, the centre of the government, and of the reign of the righteousness of Jehovah her God; will be the place of His throne - the centre of the exercise of justice’.

The glorified church will fill the heavenly places with its joy. In the midst of her flows the *‘river of water of life, ... and on either side of the river, was there the tree of life, ... and the leaves of the tree were for the healing of the nations’* (Revelation 22:1-2) . *‘The nation and kingdom that will not serve thee shall perish’* (Isaiah 60:12). Christ will fulfil all the functions of High Priest after the order of Melchisedec.

Conclusion

Darby acknowledged that he had not covered many aspects of prophecy in these lectures, for example, the persecution of the Jews. He felt he had covered the larger features of prophecy, especially making the distinction between the dispensations, very clear, also conveying something of God’s character and perfect work. If we see God’s works in their minute details, the more does perfection appear.

He concludes: ‘May God perfect in us, and in all His children, in separation from the world. This ought to be, before God, the fruit of the expectation of the church. May we know

more these of its expected heavenly blessings, and be aware of the terrible judgments which await all that which keeps man bound to this lower world; for judgment will come upon all these earthly things. May God also perfect the desires of our hearts, and the witness of the Holy Spirit!’

SECTION 5 – OTHER PAPERS ON PROPHECY BY JN DARBY



J N Darby wrote many other papers and gave various lectures on prophetic subjects. Much of this work is covered in the four 'Prophetic' volumes of Collected Writings. Those which have been summarised in this book are highlighted.

You will see that I have selected only a very few. However, it is my opinion that most of the essential truths relating to the period from the Rapture onwards have been covered. If I summarised much more this book would be excessively long and there would be much repetition and duplication.

A list of published books by J N Darby, along with the table of contents of the four 'Prophetic' volumes is presented in the Bibliography Chapter 6.3.

This section, therefore, covers the following:

- 5.1 The Power, Hopes, Calling, Present Position, and Occupation of the Church
- *Source Material Vol. 12 (Evangelical 1)*
- 5.2 After the Rapture, the Jewish Remnant – Particularly from Isaiah
- *Source Material Vol. 11 (Prophetic 4)*
- 5.3 After the Rapture, the Jewish Remnant – Particularly from the Psalms
- *Source Material Vol. 11 (Prophetic 4)*
- 5.4 After the Rapture, the Jewish Remnant – Particularly from the New Testament
- *Source Material Vol. 11 (Prophetic 4)*
- 5.5 The Lord’s Second Coming and the Church’s Witness
- *Source Material Notes & Comments Vol. 2*
- 5.6 The New Heaven and New Earth
- *Source Synopsis of the Bible Vol. 5*
- 5.7 J N Darby’s Prophetic Map
- *Source Material Notes & Comments Vol. 2*
- 5.8 The Truth of the Rapture is Clear from Scripture
- *Source Material Vol. 11 (Prophetic 4)*

5.1 The Power, Hopes, Calling, Present Position, and Occupation of the Church

A summary of a paper by J.N. Darby entitled: 'The Church – What is it? Her Power, Hopes, Calling, Present Position, and Occupation'. It is published in Darby's Collected Writings – Volume 12 (Evangelical 1) Page 372

The Church and the Kingdom



We need to understand what the Church really is, and to distinguish between Church and the kingdom. The question, 'What is the church?' evokes numerous theories. Some say it is 'visible,' others 'invisible'; some, that there will be a church by-and-by, but there is none now; that there is no church on earth (there may be churches), but only when all are assembled in heaven will there be a church. All these are erroneous.

To understand the Church's place, one must trace its place in the context of its whole history from its commencement at Pentecost, through the current day of grace, the Rapture, the

tribulation, the Millennium to the Eternal Day. The church is Christ's representative on earth – *the epistle of Christ* (See 2 Corinthians 3:3). As the tables of stone represented what God demanded from man, so should the Church be the revelation of what God is to man in grace and power.

We should also distinguish 'the gospel of the kingdom' and 'the kingdom,' from 'the gospel' (in its full scope) and 'the church.' Paul preached the kingdom of God – that is very different from Christ's reign of power on the earth, when Christ will have His bride united to Him in glory. When Paul speaks of his ministry, he distinguishes between the ministry of the gospel of salvation and the ministry of the church.

The Kingdom – Past, Present and Future

Up to the time of Samuel, the point of association between the people and God was through the priesthood. But the priests were unfaithful, and then the Lord wrote '*Ichabod*' (See 1 Samuel 4:21) upon what had been Israel's glory. The ark was taken by the Philistines; the priests were slain and the link between God and the people was broken. God's plan was that Israel should have a king. However, Israel set about it the wrong way: they got Saul who did not understand the signs. David understood them and was the type of Christ the King.

After King David is introduced, the priesthood ceases to be the habitual link between the people and God. God says, *'I will raise me up a faithful priest . . . and he shall walk, before mine anointed for ever'*⁴⁸ (1 Samuel 2:35). A royal person is the link between God and the people. When Solomon dedicated the temple (as a Melchisedek priest), the priests could not stand to minister; the glory of the Lord had filled the house of God, the king praised God and blessed the people.

Finally, the King was presented in humiliation in the Person of Christ. John the Baptist says, *'Repent ye; for the kingdom of heaven is at hand'*. (Matthew 3:2 – the King coming in judgment). After John was rejected and cast into prison, Christ, the mightier One, takes up the same testimony: *'From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand'* (Matthew 4:17). Jesus went about Galilee, teaching and preaching the gospel of the kingdom, healing the sick. The power of God was with Him, and it was seen. Then, the King having been rejected, the apostles went out preaching the kingdom. They also knew *'the mysteries of the kingdom of heaven'* (Matthew 13:11), and God was with them. At present it is more testimony than power, but there will be a special testimony to the coming

⁴⁸ God said *'before mine anointed'*, not *'before me'*.

of the kingdom before the close of this dispensation.

The kingdom is still to be set up in the Person of Jesus Christ. He must go to a far country to receive a kingdom and return (See Luke 19:11). This is the '*world to come*' (Hebrews 2:5, etc.), and the power of Satan will be set aside. Heaven will be in the seat of the kingdom. We will reign with Him there, joint-heirs with Christ, sitting on thrones.'

Paul's Ministry as to the Church

There is another aspect to Paul's ministry. Man is at enmity with God, Jews and Gentiles alike being known only as children of wrath. Paul preached the gospel to every creature under heaven. He was not simply a minister of the gospel; he was a minister of the church *to fulfil the word of God* (See Colossians 1:25)⁴⁹

⁴⁹ For 'fulfil' Darby uses the word 'Complete' which gives the thought that everything was out as far as the inspired speaking of the Holy Spirit is concerned. Strong says the word is πληρῶω/pléroó/Strong-4137 - fill to individual capacity.

Paul deduced that there is a body of which Christ is the Head, associated and connected with Him in His headship over all things. *'By one Spirit are we all baptised into one body,'* (1 Corinthians 12:13). God *'gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all'* (Ephesians 1:23). Ministries, gifts of healing, etc., as are the *'joints and bands'* (Colossians 2:19) are not in heaven, but now on earth. The Head is at the right hand of God in heaven, united to the members, formed into a body down here on earth by the power of the Holy Spirit. Scripture calls this *'the Church (or Assembly – Darby).'*

There is something in Matthew 16:18 that is often overlooked. The Lord says to Peter, *'Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven.'* He gives the keys to Peter – the keys of the kingdom, not of the church⁵⁰. The church is that body which the Holy Spirit forms into

⁵⁰ Elsewhere Darby noted 'When looking at the building of church, J N Darby noted, *'There are no keys for the Church. One does not build with keys. The keys are for the kingdom'* Collected Writings Vol 14 (Ecclesiastical 3), p80.

unity. The Lord Jesus Christ is its Head, He sitting at the right hand of the Father in heaven.

The Church – its Power and Responsibility

In Scripture it is not the power of the church, but the power that works in us – the power of God working in the church. The Head supplies what is needed. *‘Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us’* (Ephesians 3:20). He nourishes His church according to its need. His powerful operations are however limited by the moral condition of the church. However, God is true and will not act in the power of grace contrary to the moral condition of the church or any individual. He may bear with its state in patience, but God will never sanction publicly what He disapproves of.

When we think of the saving of souls, it is rather the sovereign operation of the Spirit of God through the gospel. But the church is a vessel of power, and miracles testify to the power of Christ as the risen Son of man.

We must understand where we are, before we can get the blessing suited to our being part of the body of Christ. Christ never alters His mind. His grace remains the same, as does what He seeks from the church in responsibility, but the ways in which He acts vary. In the days of the apostles the church was adorned with all sorts

of miracles: it is different now. Christ will never give up His thoughts about the church; but if we are only doing what we feel to be right, He will make sad work of what we have done. *'He that gathereth not with me scattereth.'* (Matthew 12:30).

If Christ gathers, He scatters that which is not gathered in the power of unity with Himself – just like a pack of cards. This may surprise and humble us, but it does not discourage us since we look for God to act. The church's power is in her weakness and her spirit constant, simple, unmingled dependence.

The Hope of the Church

While Christ remains sitting at the right hand of God in the Father's throne, the only thing He owns as the Church, is the body down here. When He leaves His Father's throne to take the Church unto Himself, she will form a glorious body in heaven.

The hope of the Church is founded on her relationship with the Lord Jesus Christ in heaven. She is united to her Head there, seated in heaven in Him, waiting to be there actually. As the bride of Christ on earth, she is a pilgrim here and desires to have no more to do with the world than Christ has. She will see things set right in the kingdom, but this is not her hope: her hope is her marriage with the well-known

heavenly Bridegroom. That is how Paul knew that the Church's place was to be with Christ there. In 1 Thessalonians 4:17, Paul says, '*Then shall we ever be with the Lord*', our bodies changed. What follows that? Nothing! A great many things may be happening now, but the Church's hope is to be with Him and like Him, for she will see Him as He is.

We have a heavenly calling, but that does not in itself convey the thought of the church. We must not confuse what we are as members of the church with the Church⁵¹ itself. Many things are true of the members that do not apply to the church as a distinct body. As individuals, we are called, and look to be caught up into heaven; we have a heavenly portion as the brethren of Christ. We are *builded together for the habitation of God through the Spirit* (Ephesians 2:22): that is the calling of the church down here. Called, we endeavour '*to keep the unity of the Spirit in the bond of peace. There is one body...*' (Ephesians 4:3-4):

As to our present position and occupation, one thing is very different from the early church. When the Spirit of God was working at the beginning of the gospel, the testimony had great power, producing a visible, identifiable gathering – a substantial result. There is nothing like

⁵¹ See Foreword as to the use of the capital and small 'c' for church.

this. The sheep have been scattered; there are all sorts of opinions. Even unity involves separation from evil,⁵² I must look to Christ as the Centre of truth. If my soul is not prepared to look to Him and gather with Him, I shall be cast into the uncertain condition of the differing opinions of every saint I meet. If Christ is our common object, there will be a coalescing power. I find the church of God in a unity which attaches itself to Christ alone, as the sole centre.

The Church ought to be in constant, incessant communion with her Head. If not, she cannot act for Him. She must get beyond the crowd of Satan's power, to the Head, the only source of power. Then she can join in the cry '*The Spirit and the bride say, Come*' (Revelation 22:17). So should the Church have her own light, with what is outside shut out.

Conclusion

Darby concluded: 'We should get near enough to Christ to enjoy Him, and to know Him truly, and to gather up all that is like Him. If not separated by affection from the world, we shall be separated by discipline in the world. He will vex our souls to get us separate, '*Because thou*

⁵² See Darby's Separation from Evil, God's Principle of Unity - JND Collected Writings - Vol 1 Ecclesiastical 1 - p353.

*servedst not Jehovah thy God with joyfulness,
and with gladness of heart . . . therefore thou
shalt serve thine enemies which Jehovah thy
God shall send against thee' (Deuteronomy
28:47 – Darby).'*

5.2 After the Rapture, the Jewish Remnant – Particularly from Isaiah



A summary of a part of a paper by J.N. Darby entitled: The Rapture of the Saints and the Character of the Jewish Remnant: Published in Darby's Collected Writings – Volume 11 (Prophetic 4) Pages 118-134.

Isaiah gives us the Jewish Remnant in the latter-day. In Isaiah, as mostly in the gospels, the blessing is earthly, Jewish, and millennial. Christ, the great Prophet on the earth, to whom Israel was to listen, the Minister of the circumcision, was rejected by Israel. 'He came unto his own, and his own received him not' (John 1:11). The Gentiles are introduced to prove God's patience with Israel.

God will not destroy all Israel: those who forsake Him are judged. Those who hated God's servants, who trembled at Jehovah's word, are cast out. On the other hand, His righteous servants sing for joy of heart when Christ appears. He gives them the earthly blessing: they inherit the mountains, enjoying peace like a river (See Isaiah 66:12).

Numerous Old Testament scriptures refer prophetically to the Jewish Remnant. The Spirit of Christ enters into their thoughts, feelings, hopes and even fears. Prophetic scripture places this Remnant in time between the Rapture of the Church and before the Lord's Appearing. Those of the Remnant will be waiting for that Appearing.

The Remnant is totally distinct from the Church. Prophecy does not relate to the Church. The Church has a unique character and relationship with Christ. It was formed into one body by the descent of the Holy Spirit from heaven.

Christ will have Raptured His church when the Spirit of God works sovereignly in righteous, godly Jews. These will recognise their Messiah, rest on His sacrifice for their salvation, and testify to the glory of Christ amid terrible persecution. But they will have a totally different relationship to Him compared with that of the Church.

Unfortunately, many Christians deny the existence of the Jewish Remnant. This is a serious error because it connects the Spirit of Christ and the piety flowing from it with the ungodly and unconverted proud, self-righteousness Jews. Those who deny the secret Rapture of the saints are doing just that.

Scriptural Support for the Remnant

Here are four points on which Scripture is clear:

1. The true Church of God is being formed at the present time.
2. The Church will be Raptured at the end of this time.
3. There will be a distinct suffering Jewish remnant after this.
4. Then Christ will appear, and the Millennium will commence.

The Jewish Remnant will come to light after the Rapture. Though faithful, it will have neither the church's heavenly blessings nor the church's hope. Here are some scriptures which support the truth as to the Remnant.

Firstly, as to the Jews:

'And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God' (Zechariah 13:8-9).

Then as regards the ten tribes of Israel:

‘And I will bring you into the wilderness of the people, and there will I plead with you face to face... I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers’ (Ezekiel 20:35,41-42).

Then united:

‘Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand’ (Ezekiel 37:19).

The Remnant:

‘And it shall come to pass in that day, that the remnant of Israel, ... shall return, even the remnant of Jacob, unto the mighty God’ (Isaiah 10:20-21).

Their gatherings:

‘Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels⁵³; and I will spare them, as a man spareth his own son that serveth him’ (Malachi 3:16-17).

The last word in the Old Testament:

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their

⁵³ There is no reference to ‘jewels’ in the original. Darby translated this (Malachi 3:17) as *‘they shall be unto me a peculiar treasure, saith Jehovah of hosts, in the day that I prepare’*. Reliable modern translations are similar: e.g. *‘They shall be mine, says the LORD of hosts, in the day when I make up my treasured possession’* (ESV).

fathers, lest I come and smite the earth [land] with a curse.' (Malachi 4:4-6).

Do not confuse the Remnant and the Church

Christians love quoting '*They that feared the Lord spake often one to another*' (see above); - especially if they participate in assembly Bible readings or house meetings. As we have seen elsewhere, these scriptures do not relate to Christianity: they refer to the Jewish Remnant with earthly blessings. Satan's work is to deny a distinct Jewish Remnant, having Jewish faith, Jewish hopes, and resting on Jewish promises. It reduces the church to the level of these; and denies and loses the value and power of our spiritual blessings in heavenly places in Christ, and the union of Christ's body with Him. Those Christians who hold this have been deceived by the enemy, though they may be unaware of it.

Many Old Testament scriptures show us how the Lord honoured, glorified and blessed the Jewish Remnant. They had been waiting on Him under challenging conditions. Some scriptures speak of the intervention of God to deliver or gather Israel; other passages refer explicitly to the despised remnant and its state before God intervened in power. This truth rests not just on a few casual texts, but on the consistent teaching throughout Scripture.

The chronology is important. The Spirit-led prophets referred to '*the day,*' or '*that day,*' with without any supposed interruption or interval (i.e. of the church period). The godly people looked forward to Christ, the great Prophet of Israel. The prophetic witness continued with the Lord's words to a waiting remnant during His lifetime here. He warned His disciples as to the pending destruction of Jerusalem (AD 70), and the ensuing judgment of the nation. This judgment broke all connection of God's testimony with the Jewish nation and left the exclusively heavenly Church (majority Gentile) the only acknowledged witness on earth until the Rapture.

The scriptures in Malachi 3 and 4 (see Chapter 5.1 above) can be applied to Christ's first coming, preceded by John the Baptist (spoken of as Elijah). However, this passage has a Jewish character, and its proper application refers to the days following the Rapture. The godly Jewish Remnant, who feared Jehovah's name, is contrasted with the wicked majority. Like the godly in Israel in the prophet's time⁵⁴, they will speak often one to another. They triumph over their wicked oppressors, and God will spare them in that day.

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Continuing to the Lord's time in Mary, Elizabeth, Anna and Simeon.

The Remnant in Isaiah

Although we know that the Old Testament scriptures relate directly to Israel and God's government of the world, they may be applied to the Church, and to God's sovereign grace. This grace must be in Christ, for He is the centre of all God's ways.

In the gospels, we see Christ's relationship with Israel. We have God's dealings in grace, but the refusal of God's grace exposed the state of the nation. As a result, God separates the Remnant and judges the nation. After sending the prophets to seek fruit, the Lord of the vineyard said, *'I have yet one Son: it may be they will reverence my Son when they see Him. But when the husbandmen saw him, ...they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others.'* (Luke 20:13-16). We often apply the 'others' to the disciples and the Church, but strictly speaking, 'others' relate to the future Remnant.

Let us examine the testimony of Isaiah as to the remnant. The Spirit of Christ speaking through the prophet, says as to the state of Judah: *'Why should ye be stricken any more? Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and made like unto Gomorra.'* (Isaiah 1:5, 9). According to the

prophet, the nation must be restored and purified by judgment (see chapter 1:27). There will be just a remnant left -10% -*'yet in it shall be a tenth, and it shall return, and shall be eaten'* (chapter 6:13), full of glory and holiness and protected by Christ (see chapter 4:2-6), with Jerusalem on earth as its centre.

In Isaiah 7 and 8, we see Assyria overrunning Judah, (that happened in Isaiah's time): there would be a confederacy of nations against it. Israel's local enemies (Moab etc) will be set aside, but they are not to lean on human sources of strength. Israel will be encouraged not to be afraid of the Assyrian, for His indignation (anger) would soon cease, and the enemy will be destroyed. God gave a sign: *'Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel'* (Isaiah 7:14), the Lord of hosts in the sanctuary, separating the Remnant. He is a stone of stumbling to the nation.

The Church Period is passed over.

Nothing need be said. The Church and the whole church period do not come into prophecy.

The Remnant has in Christ an exclusively Jewish National Hope.

The prophecy that follows from Isaiah 9 onwards takes up the general history of Israel in the prophet's time, its chastisements and hardness of heart. This has its parallel with the Remnant. Israel will suffer under the Antichrist. But the people are to be kept at peace. *'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee'* (ch. 26:3) and, *'Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast'*. (ch. 26:20)

'They say, 'Lo! this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him; we will be glad and rejoice in his salvation' (ch 25:9) Things will be turned: *'In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people'* (Isaiah 28:5). God will weigh the path of the just (see ch. 26:7). These chapters show the character and glory of the remnant before judgment is executed on the nation.

In Chapter 33, we have the last day of trouble for the righteous remnant in Zion. Its security is announced on the ground of their righteous walk. *'Strengthen ye the weak hands and*

confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you' (Ch. 35:3-4). The feeble remnant is encouraged while waiting for the Lord. When He comes with vengeance, the ransomed of the Lord will come to Zion with song. This is a Jewish deliverance.

The latter part of Isaiah has a different character: God reasons with His people. In ch. 40-48 we have the general restoration of the nation and the futility of the Babylonish idols. Cyrus is introduced by name, and Christ takes the place of Israel as a servant; He is the true vine.

In chapter 49, we have the Remnant, the preserved of Israel (see v.6), *'they fear the Lord, and listen to the voice of his servant'*. In general, though, God had laboured in vain for Israel. In chapter 51:1, they know and follow after righteousness, and have the law in their heart. At first, the comfort of Zion has not yet come, nor has His arm put on strength. But later the redeemed of the Lord return to Zion. The whole chapter follows the appeals of Jehovah to the righteous Remnant and their deliverance by Him.

Afterwards, in chapter 52, the exalted Servant is introduced, and the Lord bares His arm in the eyes of all the nations. All the ends of the

earth see the salvation of the God of Israel. The remnant recognises that the despised and rejected Christ had been bruised for their iniquities (see chapter 53). Then comes the full blessedness of Jerusalem: her Maker is her husband (chapter 54:5). In chapter 57, some of the righteous perish like the Righteous One, but the wicked never have peace. In chapter 58 we see the spirit in which the godly Jew should walk; being part of the suffering remnant, in the midst of an ungodly nation. Jehovah comes in in with righteousness in chapter 60. Chapter 61 is remarkable in that the Lord quotes from this scripture in Luke 4, applying it to Himself, but stops before the part which speaks of the day of vengeance. Yet in the future time, the day of vengeance comes *'to comfort them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified'* (ch 61:3).

Through these prophecies, we understand the doctrine of an earthly Jewish remnant. The Remnant is owned by Jehovah, piously and confidently waiting for Him to deliver them. This is not a matter of speculation, nor of the interpretation of some obscure text, but the clear, consistent testimony of the Spirit of God.

5.3 After the Rapture, the Jewish Remnant – Particularly from the Psalms



A summary of a part of a paper by J.N. Darby entitled: The Rapture of the Saints and the Character of the Jewish Remnant: Published in Darby's Collected Writings – Volume 11 (Prophetic 4) Pages 134-142

In the Psalms, we have Yahweh/Jehovah's loving thoughts and feelings for the Jewish remnant. The Psalms connect Christ with Israel.

We cannot enter into the detail of all 150 Psalms here, but we must observe that there is, in the latter-day, a godly pious Jewish remnant – tried, oppressed and all but overwhelmed. Jehovah owns and encourages His people and rewards them with Jewish blessings according to promise, Christ having entered into their sorrows and borne their sins. Christ, as Jehovah, comes to judge. The Son of man and King in Zion enters into the temple with all things under His feet, subjecting all the nations to Himself.

There is much more method than is supposed in the five books of Psalms. Christ enters in spirit into the Remnant's position: sometimes the Holy Spirit arouses godly feelings; at other times, He enters personally and sympathetically in grace into their trials.

First Book (Psalm 1-41)

Psalm 1 distinguishes the righteous person from the rest of the nation, thus marking out the remnant morally. *'The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous'* (v. 5). Not only this, the godly righteous Jew, who delights in the law, is promised earthly blessings.

In Psalm 2, the heathen and Jewish rulers rise in rebellion against Jehovah and His Anointed. The Son of God sits upon the throne of Zion and calls upon the kings and judges of the earth to submit to Him.

In Psalms 3-7 the godly man is under constant attack. His faith is tested: the enemy taunts him, beckoning him to desert. The wicked cause him distress, so he appeals to God, the righteous Judge. Christ, the true Godly One enters in spirit into the sorrows of the righteous remnant. Their deliverance wrought by judgment or vengeance, because their blessings and the character of their righteousness are Jewish (which is not the case of the raised or heaven-

born saints of the assembly). God hears their cry, and they are exhorted to persevere and depend. The earth is their portion.

Then, in Psalm 8, the Remnant owns Jehovah their Lord whose name is excellent in all the earth. Meanwhile the Son of man, (rejected when He came as Messiah), is given universal dominion. The result is blessing for Israel when the Son of man takes His place in glory.

In Psalms 9 and 10, we have the trial and judgment of the last days: the poor and oppressed are not forgotten. The heathen perishes out of the land (Psalm 10:16).

Psalms 11-15 develop the thoughts, feelings, and apprehensions of the remnant further. Those who walk uprightly, work righteousness, speak truth without backbiting or doing evil to his neighbour will dwell in God's holy hill (see Psalm 15:1-3).

Psalm 16: Christ's takes His place with the godly Remnant, as He did historically when He was baptised with John's baptism. God's delight was in Christ, who surely needed no repentance. But He says *'unto the LORD, Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight'* (Psalm 16:2-3). That corresponds to the New Testament: *'Both he that sanctifieth and they who are*

sanctified are all of one' (Hebrews 2:11). In the Psalm, Christ says that he takes the place of a servant to Jehovah (not His divine place). He follows the path of life, does not see corruption, and finds His eternal joy as Man in God's presence at the right hand of Jehovah.

Psalm 17 is His appeal to His righteousness. David is a type of Christ. Christ will behold God's face in righteousness and be satisfied, awaking up in His likeness, the true eternal image of the invisible God – *'As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness⁵⁵'* (v. 15).

In Psalm 18, we see what God has done and will do for the people – from their deliverance from Egypt to the final subjugation of the land under David.

In Psalm 19, we have the testimony of creation and the law.

Psalm 20: We have God's sympathetic help for the Remnant.

⁵⁵ Contrast that with 1 John 3:2, *'Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.'*

In Psalm 21 Christ's sorrows and desires culminate in His glory. His days are for ever and ever.

In Psalm 22, it is not only the His sufferings at the hands of men, but also His being forsaken, bearing the wrath of God. The result is grace, which He exercises in making known His name to His brethren and associating Israel with Himself in praise and blessing.

Psalm 23 shows Jehovah's faithful shepherd care through every difficulty. Christ, the portion of every believer, is our Shepherd. He knows His sheep, and they know Him. Restoration is not exclusively from sin, though He does restore us from that, but also sorrow and oppression of heart.

In Psalm 24, the Lord of Hosts walks with His sheep in grace. In the last day, He will take His place in glory in His hill and the house of Jehovah's glory. Both the Remnant and the gentiles are brought in.

From this point to the end of Psalm 41, we have every kind of practical exercise which the Remnant will be subjected to in joy or sorrow. But these Psalms always speak of the godly, even when they confess their sins and seek forgiveness. Christ gives them confidence: *'This poor man cried, and the Lord heard him'* (Psalm 34:6),

Psalm 25: The Remnant had sinned. Christ took their sins on Himself, and sinners are taught in the way.

Psalm 26 is their trial and appeal.

Psalm 27 is their separation from the ungodly.

Psalm 31 reassures the saints. They have confidence founded on Jehovah's ways with the poor man.

Psalm 37: God fills, guides and encourages sincere hearts. Those blessed of Jehovah receive the promise of the inheritance of the earth.

In Psalm 40, we have the source of all the blessings in the counsels of God. Christ undertakes to accomplish God's will.

Psalm 41 speaks of the poor man. Christ is the supreme example, even in the face of betrayal. What is done for the least of His brethren is done for Him. The Lord God of Israel will accomplish His purposes in blessing.

Second Book (Psalm 42-72)

The remaining four books give the position of the Remnant and the place that Christ has taken concerning the sorrows of the poor and needy. Jehovah delivers them. The seed of His

servants inherit Zion, and they that love His name dwell there.

In Psalm 45, the Messiah appears. The Remnant's full deliverance is celebrated at the end of Psalm 48.

Psalm 49 is the world's instruction by the judgment. We see the precious price of redemption (see v. 8).

Psalm 50 gives the general judgment of Israel.

In Psalm 51 we have Israel's confession of Christ's death now that their Messiah has appeared.

From here on the people are cast out, and the power of Antichrist is established

Psalms 65, 66 and 67 sound out the praises of God's deliverance, bursting forth in Zion. The nations are glad.

In Psalm 68, an ascended Christ is the real secret.

Psalm 69: Christ suffers and ascends in glory, securing the poor and needy in Zion.

Psalms 70 and 71, speaks of David's faltering hope. They may also be applied to the Remnant.

Psalm 72 describes the full reign of peace.

Third Book (Psalm 73-89)

The third book goes out to all Israel, not merely the Jews, and gives God's government and His dealings with them. This continues till the latter days: the glory and blessing of Zion, and the certainty of mercy by God's faithful promises.

Fourth Book (Psalm 90-106)

The fourth book shows God's faithfulness to both Israel and the nations. God's First-begotten comes into the world. Christ suffers, and Zion is restored. He is the Eternal Creator in Psalm 102.

Fifth Book (Psalm 107-150)

In the closing book, the fifth, we have some of the consequences and effects of Israel's recovery. There are explanatory Psalms of the scheme of God such as Psalm 110. The law is written on Israel's heart in Psalm 119. The Songs of Degrees (Psalms 120 to 134) comment on God's ways. The book ends with the praise of God, pursued in view of millennial blessedness. Such is the testimony of the Psalms.

5.4 After the Rapture, the Jewish Remnant – Particularly from the New Testament



A summary of a part of a paper by J.N. Darby entitled: The Rapture of the Saints and the Character of the Jewish Remnant: Published in Darby's Collected Writings – Volume 11 (Prophetic 4) Pages 134-142

In reading the New Testament, we need to distinguish between the earthly hopes and promises to Israel, and the heavenly hopes of the Church. It is impossible to set aside the promises to Israel, because the church does not replace them⁵⁶. God's promises to His people cannot be undone – *'The gifts and calling of God are without repentance'* (Romans 11:29). In speaking of Israel, *'Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers'* (Romans 15:8). His rejection and death did not set the promises aside. Israel is now in unbelief, but after the Rapture of the

⁵⁶ As modern 'replacement theology' or supercessionism would suggest (See Chapter 4.8 above).

church, there will be a pious, godly remnant owning Christ and owned by Him.

The Birth of Christ

Luke commences with announcements and births of John the Baptist and then Jesus. The angel told Zacharias that many of Israel should turn to the Lord their God, a people prepared for Him (see Luke 1:16-17). There is a people prepared for the Lord before He comes (not sovereign grace meeting sinners in their need, as it is with us). Mary was told that Yeshua/Jesus (Jehovah the Saviour) should be called the Son of the Highest and that He would be given the throne of His Father (see Luke 1:32). The song of Zacharias (Luke 1:67-79) is wholly composed of the divinely-given celebration of God's visit to His people to redeem them and to raise a horn of salvation for them in the house of His servant David (see v.69). The Jewish shepherds received the announcement of His birth.

However, these persons were not typical of those of Israel – they were the believing, pious 'remnant'. Later, Anna and others were looking for redemption in Jerusalem: they evidently knew one another. Simeon saw in *'light to lighten the Gentiles, and the glory of thy people Israel'*. (Luke 2:32). It is therefore absolutely clear that this remnant is a people prepared for Jehovah, awaiting earthly deliverance.

The Gentiles come later in Luke.

Christ's Rejection by Israel

Matthew's gospel reveals how Christ was presented to the Jews and rejected by them. Following His rejection, God's plans for the Remnant were interrupted so as to accomplish something brighter and more blessed (viz. the church, the time of the Spirit, grace and the Christian dispensation). But to suppose that God had invalidated His thoughts as to Israel, would be to subvert divine testimonies and undermine God's faithfulness.

The old was still in the mind of God to be fulfilled at the appropriate time. Like the prophets, Matthew passed over the intervening church period. He introduced Christ as the accomplishment of prophecy and promise, giving His genealogy and showing how prophecy was being fulfilled – see Matthew 1:22, 2:5 and 2:15. *'The spirit of prophecy is the testimony of Jesus'* (Revelation 19:10). The church does not have any part in this, already being with Christ.

In the sermon on the mount (Matthew 5-7) the 'ye' refers to the Remnant, not the self-righteous Jews – nor does it directly refer to Christians (though we can learn from the moral teaching). They were to expect persecution and a consequent reward in heaven. Those who

were obedient to His teaching were like the man building his house on the rock see (Matthew 7:24). On the other hand, unbelieving Israel would be cast into prison till the uttermost farthing was paid (Matthew 5:26).

Christ's Teaching

In Matthew 10, Christ sends out the twelve. They were not to go to the Gentiles or the Samaritans, but the lost sheep of the house of Israel. They were to declare the kingdom of heaven to be at hand, and to enquire who was worthy, that is to seek the righteous remnant (not poor sinners). Although they were to speak peace everywhere, the peace would rest only on the sons of peace. They were to shake the dust off of their feet before those hostile Jews who did not receive them. Verse 18 (*'Ye shall be brought before governors and kings for my sake'* etc.) goes beyond the Lord's lifetime and the church period. The faithful would be brought before the Gentile enemies, and be hated of all men for Christ's name's sake. This ministry was to Israel and would not be completed till the Son of man came.

In Matthew 23, the disciples and the people are on Jewish ground. They were to be subject to the teachers who had set themselves in Moses seat, even if those teachers had rejected the *'prophets, and wise men, and scribes'* (v. 34). Their ancestors had stoned the prophets

and killed those who had been sent, but still, Jerusalem would never listen. Often Jesus (Jehovah) would have gathered Jerusalem's children together: now the desolate city would not see her Lord until she repented, saying, *'Blessed be he that cometh in the name of the Lord'* (v. 39).

In Matthew 24, His disciples ask about the judgment and the end of the age (not the 'world'). This again is in line with Jewish thought. While Herod's temple would be destroyed in AD70, the Lord was speaking of what would happen at the end. False Christs would come, saying, 'I am the Christ', and even deceive the elect. There would be many troubles, culminating in the abomination of desolation of which Daniel spoke, and those who were in Judea would flee to the mountains. But before He comes, the gospel of the kingdom would be sent to all the Gentiles⁵⁷. Finally, the Messiah would return and associate Himself with the godly remnant in Judea and Jerusalem. What language could be more understandable?

The whole scene is Jewish: it could not be Christian. Indeed, it has no direct application whatever to true Christians, because when the Lord comes, they would already have been caught up to meet the Lord in the air. The Lord will come publicly: He will be Judge, whereas

⁵⁷ Note – not the gospel of the grace of God.

when He comes to Rapture His saints, it will be secretly in perfect grace (See Chapter 1.4 - The Rapture and the Appearing). A Christian who has been beguiled by thoughts of going through the tribulation must have renounced Christian hopes or have never understood them.

Peter's Ministry

On the cross, the Lord interceded saying, '*Father, forgive them, for they know not what they do*' (Luke 23:34). After the coming of the Holy Spirit, Peter says, '*And now, brethren, I know that ye did it in ignorance, as also your rulers... Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from the presence of the Lord. He may send Jesus Christ, who was foreordained for you, whom heaven indeed must receive till the times of the restoring of all things, of which God has spoken by the mouth of his holy prophets since time began*' (Acts 3:17-19 Darby). Repentance was called for, but few repented.

As far as we can see, Peter did not teach the doctrine of the church. Christians remained strictly attached to Judaism, zealous of the law; priests were obedient to the faith, and some even continued to be priests. Also, Peter never taught Jesus to be the Son of God, yet it had been revealed to him, and he had confessed '*Thou art the Christ, the Son of the living God*' in Matthew 16:16. Peter's message was, '*Let all*

the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ' (Acts 2:36).

Following that, Christ could then speak of the Church, for it was to be founded on Peter's confession. But it was still a future thing – '*on this rock I will build my church*' (Matthew 16:18). In Christ's death, He gathered together into one the children of God; in His resurrection, He was declared Son of God with power. Christ's death and resurrection laid the excellent foundation for all our blessings.

When the Holy Spirit, the Comforter, came the Church (or the assembly), was formed, and the Lord added daily such as should be saved (see Acts 2:47). Those who previously composed the remnant became its nucleus. It was a newly instituted body, formed by the Holy Spirit sent down from heaven, and united to the Head, Christ in heaven.

However, God's promises to Israel were not abrogated.

Paul's Ministry

Paul is the apostle who gives us the Assembly (or Church). Paul is also the only apostle who speaks of the Rapture of the saints taking place before the Appearing of Christ. This ministry changed everything: we now have a heavenly

gathering on earth. Paul's free ministry, distinct from that of the twelve, had already been started by Stephen. He had testified to a heavenly Christ, a Man in glory, and was put to death. Saul of Tarsus, the chief persecutor of Christians would have heard that testimony.

Later, Saul, when drawing near to Damascus, was arrested by the same Man whom Stephen saw, and from the same place too. From the glory He said, "*Why persecutest thou me?*" ... *I am Jesus whom thou persecutest*' (Acts 9:4-5). The Lord told him that He, Himself, was being persecuted, although the objects of that persecution were the Christians. From this we infer that the Lord's body was here, identified with its glorified Head in heaven. It became the starting point for Paul's ministry as to the Church. Jew and Gentile were all one as He taught, '*God hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him who filleth all in all*' (Ephesians 1:22-23).

Now God introduces the sovereign fullness of His grace, a doctrine entirely unknown in the Old Testament. Paul speaks of the mystery, Jews and Gentiles forming one body, and says, '*The preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest and by prophetic scriptures, according to the commandment of the everlasting God, made*

known to all nations for the obedience of faith' (Romans 16:25-26 Darby). Both Jews and Gentiles are consequently reconciled to God through faith and made one by the Holy Spirit. This was the body of Christ, the dwelling-place of the Holy Spirit.

The Greek word for 'church' or 'assembly', ἐκκλησία/ekklēsia/Strong-1577, means 'a calling out'. We see it in '*The Lord added daily to the assembly*' (Acts 2:27 Darby). '*He set some in the assembly; firstly, apostles; secondly, prophets*' (1 Corinthians 12:18 Darby). The Church is called out to participate in the sufferings of Christ, later to be presented to Himself as His bride, without spot or wrinkle (See Ephesians 5:27). The same word is also applied to the particular churches or assemblies of Christians in different places because they formed the assembly of God in that place. No other meaning is possible.

The Hope of the Church

The Church is heavenly in its calling and belongs to Christ in heaven. It forms no part of the course of events of the earth. This makes its Rapture so simple and clear as we see from Colossians 3:4, '*When Christ who is our life shall appear, then shall ye also appear with him in glory.*' The church's hope and glory is Christ Himself. He is our life; our life is hidden with Him; He is our righteousness; the glory

that has been given to Him (sonship), He has given us; we are members of His body; we are of His flesh and of His bones. We suffer with Him now but will reign with Him in a coming day, conformed to His image.

The Rapture

The Church is not connected in any way on earth with Christ's appearing or second coming. She is already spoken of as sitting with Him in heavenly places (see Ephesians 1:20), so she belongs elsewhere – she only awaits being brought there bodily. Her immediate outlook is her being taken physically to where He is. *'From heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord'* (1 Thessalonians 4:6).

This being the case, a person who maintains that he does not go to be with Christ until His Appearing, is denying the proper hope and relationship of the church. Ignorance is one thing, but denial is another. Grasping the fact of our being with Him at the Rapture, not the appearing, changes all our spiritual thoughts and affections. Our hope is not even to be in glory with Him, wonderful as that is, but it is being with Him. *'I will come again and receive*

you unto myself, that where I am there ye may be also' (John 14:3), *'So shall we ever be with the Lord'* (1 Thessalonians 4:17).

There are several ways in which scripture presents the return of Christ:

- The general fact: Christ will come again, and we will be with Him. The saints of our dispensation *'have been made to our God kings and priests; and they shall reign over the earth'* (Revelation 5:10 Darby).
- The world, evil and in confusion, will ripen into rebellion. The believer knows and believes that at Christ's Appearing and His kingdom, God will judge the living and the dead. It will be an earthly kingdom and an earthly judgment.
- The saints of our dispensation will have, through grace, a unique association with Christ. They will have met Him in the air. They will also have been before the judgment-seat of Christ, giving an account of themselves to God, but this part of their privilege, not punitive, for they will already be like Jesus. He will introduce them into His Father's house, placing them in the heavenly seat of

government with Himself. This is the Rapture of the saints, and it precedes the Appearing.

Before the Appearing, the world will have become entirely apostate, and the man of sin will have been revealed. The Church will already have been taken, not being of the world, but risen with Christ. On the other hand, the Rapture does not depend on any earthly event. The Christian's hope is, therefore, not a prophetic subject at all. No one knows when the Rapture will take place.

The saints leave the world and worldly religion by going out to meet the Bridegroom. The cry '*Behold the Bridegroom cometh!*' (Matthew 25:6). went out at midnight, but it could have been at any time. We know that the Bridegroom did tarry, and the sense of His coming was lost. It is the loss of the expectation of immediacy of the Lord's coming that lays behind the public church's departure from simplicity, and its fall into clerical authority and worldliness. It lost its spiritual authority. In Matthew 24, what leads the wicked servant into mischief is not the denial of the Lord's coming, but the loss of the sense and present expectation of it. The Christian is constantly waiting for the Lord to come.

When therefore is the Christian to expect the Lord? – Always.

Thessalonians

An example of those who were awaiting the Lord's return were the newly converted Thessalonians. They might not have had time to accumulate much teaching, but their expectation was a divine witness to the world. They were not waiting for any earthly events – just waiting. They saw themselves to amongst those who would be alive and remain at the coming of the Lord (see 1 Thessalonians 4:15). We need to be like that.

We know that the Thessalonians were distressed about those who had perished for Jesus' sake, that they would not be here to enjoy His coming. They were also troubled by false teachers alleging that that day of the Lord was already present. Paul corrected this error by showing that the dead would be raised, and then the living ones would go up to meet Christ with them. He explained that it was an absolute moral absurdity for the Lord's people to go through the judgment since they would already be in heaven along with the Judge. This confirmed their expectation, enlivening their faith and brightening their hope despite the persecution. The terrible persecution that they were enduring, was but a pledge from a righteous God that they would have rest and glory, not trouble when the kingdom came. The Thessalonians' minds were, therefore, re-established, clear and peaceful.

The Tribulation

In Revelation 12:10-12, it is said, *‘And I heard a loud voice saying in heaven, Now is come salvation and strength and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea!’* This is not the Rapture, because that will have taken place earlier. These happenings are in the subsequent seven years. 3½ years before the close (that is middle of the half-week of Daniel), Satan, the accuser, will be cast out of heaven. What follows is the great wrath of Satan for those living upon the earth. For one class, persecution and death had now ceased; for another, it was just going to begin.

As regards our passing through the tribulation (a question which often arises on this matter) the scripture makes it very simple. How do we know that there will be a tribulation? Scripture tells us. But equally, it makes it clear that the Jews will live in it, and the church will not be in it:

- *‘I also will keep thee from the hour of temptation, which shall come upon all*

the world, to try them that dwell upon the earth' (Revelation 3:10). That was to a Christian assembly, Philadelphia.

- *'These [are they who come out of the great tribulation, and have washed their robes, and have made them white in the blood of the Lamb'* (Revelation 7:14). This is clearly after the Rapture.
- *'It is even the time of Jacob's trouble; but he shall be saved out of it'* (Jeremiah 3:7). 'He' would refer to a faithful one of Israel.
- *'There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book'* (Daniel 12:1). This refers to Israel.

The time of temptation referred to above, shall come to try them who dwell on the earth. This is more general; it is not the great tribulation of Jeremiah, Daniel, and Matthew, which is exclusively Jewish.

Israel and the Appearing

In the epistle to the Romans, specifically chapter 11, we have the general doctrine as to the Remnant of Israel. An elect believing remnant will be grafted into their own olive tree and

become one nation – ‘all Israel.’ That could not be the Christian assembly, even with Jewish believers – they had never been broken out of the Jewish olive tree.

In that coming day, Israel will be blessed on earth. *‘He shall come to be glorified in his saints and to be admired in all them that believe’* (2 Thessalonians 1:10). The Remnant of Israel will be blessed despite the tribulation. They will form a separate class from unbelieving Israel and the church. They come in after the sealing of the 144,000 – the elect of the twelve tribes of Israel (see Revelation 7:4), experiencing God’s protection, nourishment, refreshment and comfort. Their position is different from ours.

Conclusion

We should not confuse things. The scripture is as plain as can be. Anybody who confounds the day of Christ with His coming to receive the church does not understand the day we in, nor His coming, nor the church. Confounding the day of the Lord and His coming to receive the church, is a subversion of the whole nature of the relationship between both Christ and the Church, and Christ and the world. It is far more than a mistake in terms. The denial of the Rapture brings the church down to an earthly position, destroying its whole character.

5.5 The Lord's Second Coming and the Church's Witness

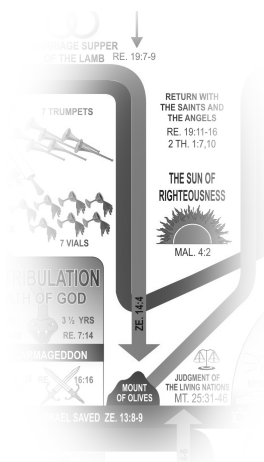
A summary of a part of a paper by J.N. Darby entitled: 'The Lord's Coming and the Church' Published in Darby's Notes and Comments Vol. 2, p 275.

As we know, there are two comings:

1. **The Lord's first coming:** He came in the flesh, but only those who received Him knew Him, and that through the Spirit. His true Person was veiled⁵⁸.
2. **His second coming:** He is seen by all.

Although in the Lord's first coming He came in the flesh, no man could come to Him, except the Father who drew him (See John 6:44). He

⁵⁸ I like to quote from the opening paragraphs of, 'The Moral Glory of the Lord Jesus Christ': (John Gifford Bellett – 1795-1864) 'The glories of the Lord Jesus are threefold — personal, official, and moral. His personal glory He veiled, save where faith discovered it, or an occasion demanded it. His official glory He veiled likewise; He did not walk through the land as either the Divine Son from the bosom of the Father, or as the authoritative Son of David. Such glories were commonly hid, as He passed on in the circumstances of life day by day. But His moral glory could not be hid. He could not be less than perfect in every thing — it belonged to Him, it was Himself.'



said to them, *‘The words that I speak unto you they are Spirit and they are Life’* (John 6:63). Through the Father’s grace, those who had heard believed and had kept His word had everlasting life: their eyes were opened by His name to see Him. They were taught of God and knew who He was – the Son. Others saw His miracles, but He would not

commit Himself to them – He spoke in parables.

The real personal coming of the Lord Jesus is His second coming: *‘every eye shall see him, they also which pierced him’* (Revelation 1:7). His glory will be acknowledged.

The Professing Church

Christ is now in glory. That is how the Church knows Him now. If the church⁵⁹ denies this, it ceases to be the church: it will have ceased to exist in the sight of God. Although salvation may be taught in a casual way, there cannot be faith as a church, and the Spirit would have no office in it, who testifies to Jesus and His glory. Even if the church suffers, that

⁵⁹ Note I have switched to a small ‘c’ for church. It is the general profession.

suffering is for nothing because it is joined to the world – it has ceased in its true existence. The same applies to individuals, even evangelicals, who deny the Spirit's voice witnessing His glory.

The True Church

Nevertheless, God has not left Himself without a witness. We may be all mixed up, with our errors, weaknesses, and even unbelief. The witness in the true church has not ceased to exist. Competent members of the church acknowledge the power of reconciliation in Christ and the testimony of the Word of God. They believe it, submitting to God, and know the presence of the Holy Spirit, looking forward to the return of the Lord Jesus. They are the glory and hope of the church. Here is a church with faith – held in humility.

May God, our Father keep us humble, giving us grace, patience, and that of faith, qualifying us for His glory, whilst forgiving us our weakness for Jesus' sake.

5.6 The New Heaven and New Earth

This is culled directly from the Synopsis on the first part of Rev 21.

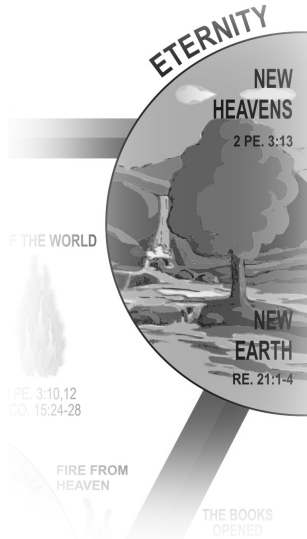
Note:

Revelation 21:1-5 gives us the v.9 – ch. 22:4 is the millennial city.

‘And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven,

prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away’.

There was a new heaven and a new earth; but no more sea — no separation, nor part of the world not brought into an ordered earth before



God. Here we do not find any mediatorial kingdom. The Lamb is not in the scene. God is all in all. No sorrow or crying more, no earthly people of God distinct from the inhabitants of the earth. These are God's people, and God is with them Himself, but withal His tabernacle is with them. This is the holy city, New Jerusalem.

The assembly has her own character, is the habitation of God in a special way, when the unchanging state comes, and all is made new. God is the end, as the beginning. Him that is athirst now God will refresh with the fountain of the water of life — the overcomer shall inherit all things. The world for the Christian is now a great Rephidim⁶⁰.

This is the twofold portion of the final blessedness: he shall have God for his God and be His son. Those who feared this path — did not overcome the world and Satan but had walked in iniquity — would have their part in the lake of fire. This closes the history of God's ways.

⁶⁰ Rephadim was the place of the battle against between the children of Israel and Amalek, shortly after going over the Red Sea. *'The LORD hath sworn that the LORD will have war with Amalek from generation to generation'* (Exodus 17:16).

5.7 John Nelson Darby's Prophetic Map

In 1828 or 1829 J N Darby drew his 'Prophetic Map' (see JND Notes & Comments Vol 2 – page 192).

This chapter looks back over what Darby wrote in the light of various things that have happened in the world since then, as well as their social consequences . For example:

- The break-up of the Ottoman Empire and the creation of many independent states in the Middle East.
- The first and second World Wars.
- The Treaty of Rome and the European Union.
- NATO and allies.
- The United Nations and other treaty organisations.
- The rise and fall of the Russian (Soviet) Empire and its resurgent ambitions.
- Former Warsaw Pact nations aligning themselves with the West, joining NATO and the European Union.
- Colonial independence from Britain, France, Spain, Portugal, Netherlands etc.
- Post-WW2 political and later economic migration.
- Formation of the State of Israel and territorial disputes.

- The growing significance of Islam, and the hostility between the Sunni and Shi'ite divisions.
- Islamic Jihad terrorist organisations such as 'Islamic State', al Qaeda and Boko Haram.
- The wealth of Arab families and states due to oil.
- Increased material wealth and generally reduced poverty.
- The dominance of the United States as a world power (now challenged by China).
- Improvements in health care.
- Legalisation and even promotion of unorthodox/immoral lifestyles.
- Modern communications, radio, TV and the internet.
- Faster and easier transportation.
- Space exploration.
- Sub-atomic science.
- The green movement
- The large migration of Eastern people to Europe, America and elsewhere, bringing the influence of religions such as Hinduism and Buddhism.
- Writing this in 2020, I must include the Covid-19 pandemic.

It hardly needs to be said that this does not involve the church. However, we Christians should be intelligent as to events in the world, and also know what will happen on Earth after the Rapture of the church. Of course, we will not be here!

Europe, the ‘Western World’ and the Antichrist

Europeans are primarily descendants of Japheth, Gomer (hence Germany) also known as Cimmerians – from which Cimbri – Celts), and Magog (Scythians/Russians), and Madai (Medes), and Javan (Greece), Tubal (Tiblisi? i.e. the Caucuses), and Meshech/Moschi (often interpreted as Moscow – the north quarters), and Tiras (probably Goths/Scandinavians) see Genesis 10:2-3 (and Ellicott’s Ethnological Table⁶¹). However, with so much migration over the millennia, clear demarcations are impossible.

Darby believed that France, not the USA, would become the dominant Western power. At the time France was in turmoil: Napoleon, whose objective had been European integration, had been defeated, and there was continued unrest up to the establishment of the Second Republic in 1848. France would not have been considered a potential leader of Europe at any time

⁶¹ See Charles Ellicott: Ethnology of the Ancient Church

during JND's adult life, it being in trouble again in the 1870s after the Franco-Prussian war. (Admittedly Darby was a 'Francophile').

In drawing up his Prophetic Map, Darby foresaw European unity – at least as nation states working together, and that is what we have. At the time of writing (2020), Britain had just withdrawn from the European Union. Nevertheless, it will remain in the larger political/military grouping of NATO. However, it will not be in a position to lead Europe. Indeed, in Darby's paper England is described as a minor irritant – this must have been perceptive considering the world dominant position of the British Empire in the 1800's.

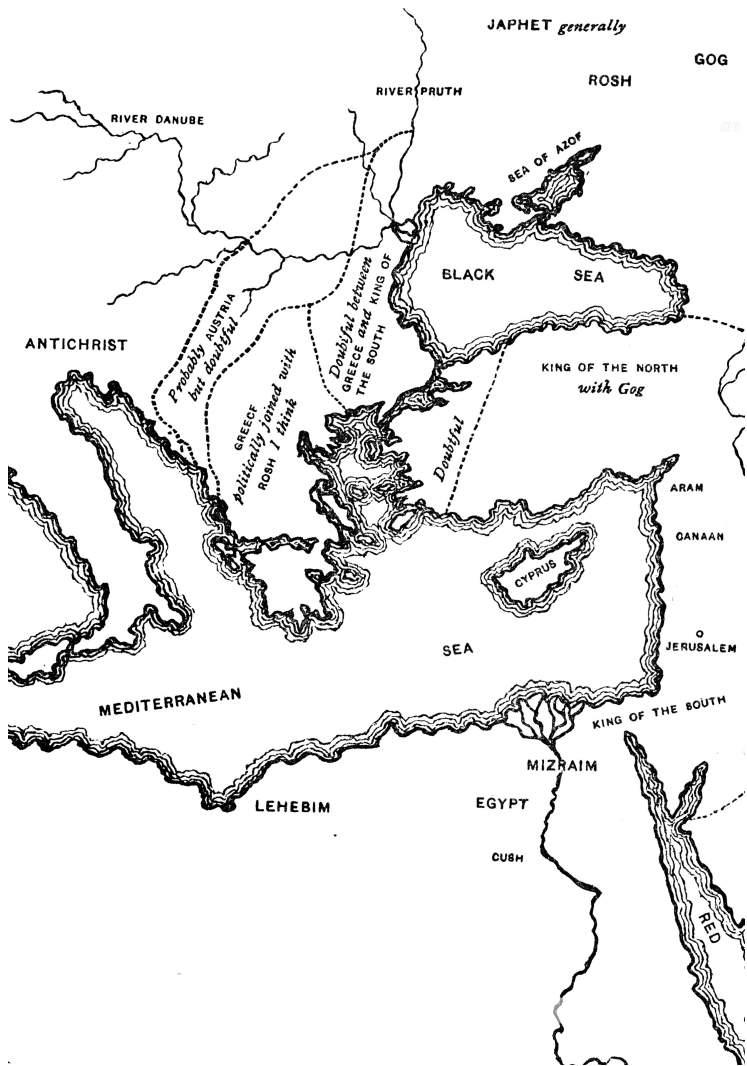
Germany, whilst the largest economy, has never led, still being held back by the WW2 legacy. Hitler, another prefigurement of the Antichrist, had thankfully been defeated. Darby referred to Austria. Of course, this country's influence has become minor since the fall of the Hapsburgs, and even more so since Hitler (an Austrian) annexed the country to Germany. It would remain part of the West European nations. Darby was also critical of Poland, and to date, the role of this populous nation has been limited to its part in the downfall of the Soviet system, and to providing the Pope in office at the time.

Roman Catholicism will be the dominant religion, especially as so-called Protestant churches veer towards Rome. Elsewhere Darby made it clear that this would be increasingly so despite the strength of atheistic secularism. The large influx of Muslims and those of Eastern religions will in time make way for the unified false Babylon religion. Already, in the UK, Muslims represent about 10% of the religiously active population, with Hindus, Sikhs and Buddhists making 5%. There is even a trend to pre-Christian paganism.

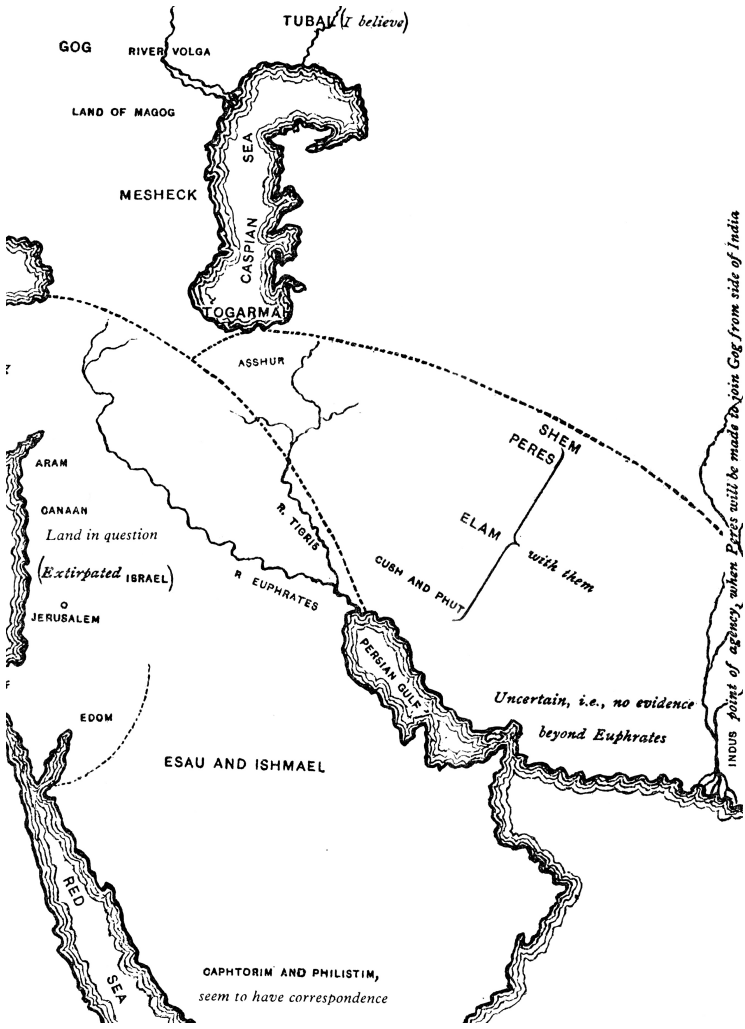
Biblically the sphere of operations is the area covered by the Roman Empire and some extensions in Europe, Asia and Africa. Outgoings of Europe in the rest of the world – USA, Canada, Australia, Latin America etc., are not part of the sphere or provide leadership, but can be regarded as part of the expanded Roman Empire in Revelation.

Did Darby foresee the modern advances in technology and its impact? He saw the improvement in communications and was not ignorant of scientific thought. What is clear from his writings is that he relates a lot to the influence of the East, embraced by the West.

So, it is possible that France will be the dominant Western force, supporting Darby's prediction that the Antichrist would come from that country, despite all that has happened in



J N Darby's Prophetic Map



the last 200 years. Who knows? On the European side, we have Russia, referred to in prophecy as Rosh and Meshech and Tubal (see above). He thought that Russia would come to dominate Turkey-in-Asia, but I believe that if it does, it will control the whole country. Istanbul is as much Turkey as Ankara. This is not impossible. Whilst Turkey has been a member of NATO for decades and would like to join the European Union, there are areas of tension with NATO and strong resistance to its joining the EU. Like Russia, it does not have true democratic government. Having lost the Eastern European countries to the EU after the fall of communism, there is little doubt that Russia would like to extend its sphere of influence and control.

The other area that Darby thought that Russia would dominate (though not control) is that of Persia (Iran) and Media the Japhetic children of Medai⁶². Darby's map shows this area extending eastwards as far as the Indus River, and therefore embracing a lot of Pakistan and Afghanistan, and southwards to include Syria and Lebanon. Although those countries are

⁶² Darby said that that Persia (Iran) was a subservient Hamitic people, but their language would not appear support this. Probably he was referring to what we now know as the Iraqis who speak Arabic, but would have been, like the Canaanites, descended from Ham

mostly Sunni, Iran would like to control all the Muslim regions in that part of the world.

Significantly Darby hardly mentions Islam – just four passing references to Mohammed or the religion. Any review must take account of the increased profile of this religion, its divisions and the violent actions in its name. He never referred to the two opposing Sunni and Shi'ite divisions of that religion. The Shi'ite religion, with its observance of shrines and icons, is probably more compatible with Orthodox Christendom, so there is a natural fit here. The Assyrians are referred to a lot – basically the same people.

Finally, in this group are the descendants of Nimrod, the hunter. These Hamites led to the Huns and the Magyars, now occupying Hungary and much of the Balkans. Russia would have to wrest these countries from the EU and stop Serbia and Ukraine from joining.

Saudi Arabia, Egypt and the King of the South

The area 'between the two rivers' (i.e. the Euphrates and the Nile) is occupied by descendants of Shem and Ham. Ishmael (Arabs) and Hamites – from Cush, Phut and Mizraim (Egypt and North Africa) are generally stricter, puritanical Sunni Muslims rivalling the Shi'ites to the north. Doubtless, due to financial

relationships with the West, Darby's words could be fulfilled, 'Eastern descendants of Ham, just as the western or southern descendants of Ham will be at the steps of Antichrist or the mature apostate body, for they will be judged as Antichrist, Gog and Magog, for coming against the Jews.'⁶³

The Prophetic Map: What does all this mean?

All this is very interesting but has no direct bearing on the Church. But as Darby says, 'There is not a more important chapter in Scripture as to the providence of God than *Genesis 10*. The Noahic and Abrahamic earth under Providence leaves the will of man to act. All the powers of the world will be brought together as they have acted within the limits of God's known providence and formed the subject of Scriptural statements as to kingdoms, i.e., powers in the world previous to the interposition and restoration of the four great kingdoms with the power of Ezekiel (especially *ch. 38*), acting as described in Joel (*chs. 2 and 3*); and of other types. The Gog and Magog of Revelation include all and runs over the whole extent of the inhabited earth, not the powers of the earth as in the formative system, for then the system is formed and it is re-action, in God's wisdom

⁶³ See original paper - J. N. Darby. - Notes and Comments Vol. 2. pages 192 and 195.

and permission, of judgment on those not truly of it, as I am led to believe.⁶³

Did you follow all this, dear Reader?

If you, like me, did not follow all this reasoning, you may qualify academically to be among the theological intelligentsia. However, this will not affect the enjoyment of your relationship with the blessed Man who is at the centre of prophecy and of God's economy of love!

5.8 The Truth of the Rapture is Clear from Scripture

A Lecture by J N Darby on the Second Coming of Christ

In Section 4 of the book, we have summaries of J N Darby's lectures in 1840 on 'The Present Hopes of the Church'. One lecture was on the Second Coming of Christ. Later Darby gave a series of lectures on the same subject in Toronto - this is a summary of the first lecture'. The Original is 'Lectures on the Second Coming of Christ, delivered in 1863 at Toronto, Canada. (Collected Writings Vol 11 (Prophetic 4) page 206). He outlines how Christ's second coming is presented in the New Testament.

Christ's second coming Is the proper hope of the church. The Holy Spirit constantly brings this before us in the New Testament. It is not some vague speculation; it is a foundational truth which maintains our hearts as we wait patiently for our Saviour's return. We are to be raised, our bodies changed, and we will be with Him. As we had been quickened and justified, there will be no resurrection of judgment for us. We do not have long to wait now.

Sadly, many Christians overlook the Rapture and think only in terms of the resurrection in the last day, a resurrection for judgment. They confuse what Paul said in 1

Thessalonians 5:3 with what is in the previous chapter. The first scripture says, *'The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them'* and *'the Son of man coming in the clouds of heaven with power and great glory'*. This is not what we are looking for. Our expectation 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 which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord'* (1 Thessalonians 4:16-17). Those who await the final judgment, hoping that all will be well, are mistaken.

If I was comforting someone who had just lost a dear one, who had put their trust in the blood, and was therefore forgiven, cleansed and justified, and told them that their loved one would return with Jesus, they might think that I was mad. But that is exactly the comfort that Paul gave to the Thessalonians.

The world rejects His coming, and the worldly church dismisses and devalues it. But it dominated the lives of the early disciples. It should dominate ours.

Scriptures on the Lords coming:

<i>Bible - Darby Version</i>	Notes ⁶⁴
<p><i>Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Matt 25:1-6</i></p>	<p>There is the essence of the church's calling. The virgins had lost the expectation of Christ and sank into the comfort, pleasures and the hierarchical structure of the world. The Bridegroom tarried and they had given up watching. They had to be aroused; Behold, the Bridegroom cometh: go ye out to meet him" (v.6). Those with the Holy Spirit were able to go in. Lecture in Toronto CW Vol. 11 (Prophetic 4) p 210</p>
<p><i>Let your loins be girded about, and your lamps burning; and ye yourselves like unto men that wait for</i></p>	<p>Waiting for the coming of Christ characterises the Christian. Men speak</p>

⁶⁴ Notes from (JND Collected Writings Vol. 11 (Prophetic 4) p206-216 - Lectures on the Second Coming of Christ, unless otherwise stated.

<p><i>their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.</i></p> <p>Luke 12: 35-36</p>	<p>of death, but death is not 'my lord.' CW Vol. 32 (Miscellaneous 1) p 245</p>
<p><i>And as in the days of Noah and of Lot, they ate, they drank, they bought, they sold, planted and builded, even thus shall it be in the day when the Son of man is revealed. Luke 17:25-27</i></p>	<p>This passage does not warn people as to sin, but as to the unholy notion that the world will go on indefinitely. As soon as Noah entered into the ark, the flood came and destroyed them all. As soon as the church is taken up, Satan will fill men's hearts with lies. Judgment follows.</p> <p>Note: This does not apply to the Great White Throne. When Christ sits on that, the heavens and the earth flee away; there is total destruction of everything.</p>
<p><i>And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains. . .</i></p>	<p>V. 20-21 refers to the destruction of Jerusalem in AD70.</p> <p>The rest is much later – the time of the Gentiles will have been fulfilled. The last beast's –</p>

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Luke 21:20-21,25-28

the Antichrist's wickedness will be exposed.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. John 14:1-3

Such is the promise: the comfort Christ gave to His disciples when He was leaving them. He comes to receive them to Himself.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white

This too is not the end of time. The angels comforted them, indicating that Jesus would come

<p><i>apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:10, 11.</i></p>	<p>again. Scripture points to His return.</p>
<p><i>It is appointed unto men once to die, and after that the judgment. So Christ was once offered to bear the sins of many, and to them that look for Him shall He appear the second time without sin unto salvation.</i></p> <p><i>Hebrews 9:27, 28.</i></p>	<p>That is the allotted portion of the seed of the first Adam. The Christian awaits His coming, with no reference to sin.</p>
<p><i>We shall not all die; 1 Corinthians 15:51</i></p>	
<p><i>For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.</i></p>	<p>When the church is complete, and its last member will have been brought in, Israel will be saved as a nation. Christ will appear for their deliverance.</p>

Romans 11:25-27	
<i>So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.</i> 1 Corinthians 1:7-8	All the promises of the prophets will be fulfilled at that coming.
<i>He now commandeth all men everywhere to repent: because He hath appointed a day in the which He will judge the world (i.e., this habitable earth) in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead.</i> Acts 17:30-31	Though God winked at the times of ignorance, there was now a clear testimony which could not be ignored.
<i>But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.</i> 1 Corinthians 15:23	The distinctive resurrection of the saints will be at His coming.
<i>Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly</i>	No comment

<p><i>things. For our conversation is in heaven, from when also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.</i></p> <p>Philippians 3:19-21</p>	
<p><i>If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.</i></p> <p>Colossians 3: 1-4</p>	<p>No comment</p>
<p>1 & 2 Thessalonians</p>	<p>The theme of both letters - see Synopsis</p>
<p><i>That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.</i></p> <p>1 Timothy 6:14</p>	<p>The apostle exhorts Timothy to go on diligently and faithfully looking for the appearing. When the word of God speaks of joy to the saints, it is referring to the Rapture; when God</p>

	<p>speaks of responsibility to the world or the saints, it always refers to His appearing.</p>
<p><i>Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.</i></p> <p>2 Timothy 4:8</p>	<p>Love! – Do you love, can you love, that which will put a stop to everything pleasant in the world?</p>
<p><i>For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?" Hebrews 2:5, 6</i></p>	<p>The world to come is the habitable earth here. Christ is now at God's right hand till God puts all things under His feet.</p>
<p><i>For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Hebrews 9:24</i></p>	<p>Man was tried, up to the death of Christ, by the law, the prophets, and finally, by the mission of God's Son, but in vain. Man finds out that he is lost, and that redemption is by the cross. When sin was complete Christ appeared to put away sin by His sacrifice. Now that that work is complete, those</p>

	<p>who through grace believe, await the same Saviour to come again for their final deliverance.</p>
<p><i>Be ye also patient: stablish your hearts; for the coming of the Lord draweth nigh</i></p> <p>James 5:8</p>	<p>We are to be patient in our daily life as yet knowing what will change the whole state of the world.</p>
<p><i>Jesus Christ: whom, having not seen, ye love; on whom [though] not now looking, but believing, ye exult with joy unspeakable and filled with [the] glory, receiving the end of your faith, [the] salvation of [your] souls. Concerning which salvation prophets, who have prophesied of the grace towards you, sought out and searched out; searching what, or what manner of time, the Spirit of Christ which [was] in them pointed out, testifying before of the sufferings which [belonged] to Christ, and the glories after these. To whom it was revealed, that not to themselves but to you they ministered those things, which have now been announced to you by those who have declared to you the glad tidings by [the] Holy Spirit,</i></p>	<p>In 1 Peter we have a remarkable testimony to the order of God's ways.</p> <ol style="list-style-type: none"> 1. The prophets 2. The gospel 3. The appearing of Jesus Christ, whom, having not seen, we love.

<p><i>sent from heaven, which angels desire to look into.</i></p> <p>1 Peter 1:7-13</p>	
<p><i>And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming</i></p> <p>1 John 2:28</p>	<p>Our consciences are clear</p>
<p><i>It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is: and everyone that hath this hope in him purifieth himself, even as he is pure.</i></p> <p>1 John 3:1-3</p>	<p>His appearing rejoices the heart and affects the walk of the saints. Our blessed and assured hope is to be like Christ Himself. The present effect of this special hope is that the saint purifies himself even as He is pure, and seeks to be like Him now.</p>
<p><i>And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints</i></p> <p>Jude v.14</p>	<p>The epistle looked at the decline of the professing church – the false brethren coming in unawares. It would be the object of the judgment of the Lord when He would appear.</p>

God's moral glory was seen at the first coming: it surpassed everything before it. But only at His second coming will the actual result be realised. Jesus will come to receive the church to Himself, a witness of sovereign grace, and then to appear setting the world in blessing subject to Him in the power of His kingdom.

Now we enjoy the full revelation of Him from whom all that blessing flows and enjoy it here in a nature suited to it and flowing from it, but we wait for the results for ourselves and this burdened world. We love His appearing. How is it with you? Are you linked with the world that He will subvert when He comes? Were He to come now, would it be your awaited joy and delight, or does it alarm and try your hearts? The Lord give you to answer before His face!

SECTION 6 - APPENDICES

6.1 Glossary of Prophetic Terms

6.2 Darby's Spiritual Songs, bearing on the
Christian's Hope

6.3 Bibliography

6.4 Acknowledgments

6.1 Glossary of Prophetic Terms

Source Prepared by A. Herald – with modifications www.Raptureready.com/glossary-2019/

Abomination of Desolation:

When the Antichrist sits down in the rebuilt Jewish Temple and declares himself to be God, the great tribulation of 42 months will then begin. At the occurrence of this event, the Jews living in Israel are commanded to flee into the wilderness. All tribulation saints will know, from that day on, they must now wait 1260 days before the Lord returns. (Dan 9:27), (Mat 24:15-19)

Amillennialism:

(prefix 'a,' 'no'). The belief that there is no literal 1000-year reign of Christ. Thus Revelation 20 is taken symbolically, not literally, by adherents of this view. Amillennialists generally believe that Israel has been permanently set aside for all time and that God's current plan of salvation involves only the Church.

Antichrist:

Often described as the most evil man that will ever live. He will arrive on the world scene and appear to be the world's saviour, but everyone on earth will soon learn his real mission will be one of destruction. Also called the man of lawlessness (or sin), Gog, the son of destruction (or perdition). (1 John 2:18), (Rev 13:1-8)

Apostasy

In the end times, the Bible predicts a great falling away or departure from the faith of the Apostles. Because we have experienced a number of generations where people have rebelled against God, the one that occurs leading up to the tribulation will likely surpass prior apostasies. The Greek word apostasy was originally used to describe a revolt staged by a military commander. (2 Thessalonians 2:3, Matthew 24:11-13)

Armageddon:

Armageddon comes from the Hebrew word meaning 'the Mount of Megiddo.' This ancient fortress is located in northern Israel, across the Plain of Esdraelon from Nazareth. Armageddon will be the gathering place for the final great battle, which bears its name. (Revelation 16:16)

Church Age:

The 'Church Age' began on the day of Pentecost and will end at with Rapture of the church before the beginning of the tribulation. Many dispensationalists believe the Church is the reason why there is a gap between Daniel's 69th and 70th week. (Daniel 9:24-27)

Dispensationalism:

The view that believes God's dealings with men have proceeded through well-defined time periods, in each of which God reveals a particular

purpose to be accomplished in that period, to which men respond in faith or unbelief.

Dragon:

The dragon is the symbolic name given to representative the devil. Satan is also described as 'that old serpent' (Revelation 20:2).

Eschatology:

The study of things that relate to the end times. That which relates to the final events in the history of mankind.

False Church:

During the first part of the tribulation, the Antichrist's rise to power will be aided by a religious system, which will include most, if not all, of the world's major religions. During the second half of the tribulation the Antichrist will destroy this false church. The book of Revelation describes the false churches as the great whore. Any church that adopts tradition [or the trinity] above truth can be considered false (Revelation 17:1-5).

False Prophet:

He will administrate the workings of the one-world church. The False Prophet's primary mission will be to cause the world to worship the Antichrist (Revelation 13:11-14).

Gog And Magog:

Most prophetic scholars agree that Gog and Magog were the people that lived in the lands, which are now modern Russia. Someday Russia and a horde of Middle East countries will launch a surprise attack against Israel. All but one sixth of the Gog army will be destroyed upon the mountains of Israel. (Ezekiel 38 and 39)

Historicism:

Historicism relates the timing of the current church age through the day/year theory. The day/year theory takes numbers such as the 2,300 days (Daniel 8:14) and 1,290 days (Daniel 12:11) and declares them to be years. They also relate the judgments in Revelation to historical events that have occurred throughout the past 2,000 years. For example, the fifth seal in Revelation 6 may be identified as the martyrdom under Roman Emperor Diocletian (A.D. 284-304). The Pope is commonly looked at as being the Antichrist. Historicism is the view held by the Mormons, the Seventh-day Adventists, and the Jehovah's Witnesses.

Jacob's Trouble:

Called by Jeremiah as 'the time of Jacob's trouble' and by Daniel as 'the time of distress such as never occurred,' this event will take place during the reign of Antichrist. The time of Jacob's trouble will be a time of great suffering on earth. The suffering will be brought on by

the actions of the Antichrist and by the wrath of God being poured out on a sinful world. (Jeremiah 30:7)

Judgment, Great White Throne:

This judgment is for the unsaved. It is here where all those that are not found written in the book of life are cast into the lake of fire (Revelation 20:11-15).

Judgment Seat Of Christ:

Immediately after the Rapture, those Raptured will see God's view of what they have done on earth, whether it be good or bad. The Judgment seat of Christ is for believers only (2 Corinthians 5:10, Romans 14:10-12, Revelation 11:15-18).

Kings of the East:

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. The kings of the east will likely be or will largely include the nation of China (Revelation 16:12).

Lake Of Fire:

The lake of fire is the final abode for all the lost, the Devil and all of his co-workers. Everyone that's condemned to this fiery inferno will suffer unrelenting eternal torment. *'Whosoever was not found written in the book of life was cast into the lake of fire'* (Revelation 20:15).

Little Horn:

Daniel the prophet described seeing a little horn rising out from among ten other horns. The little horn is clearly another representation of the antichrist, because Daniel's accounting aligns with the apostle John's Revelation 13 description of the Antichrist. (Daniel 7:7-8, 19:25)

Mark Of The Beast:

'He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.' The Mark of the Beast could possibly like be a microchip implant. (Revelation 13:16-18)

Millennium:

After the tribulation, Jesus Christ will set up an earthly Kingdom where he will rule for 1000 years. (Revelation 20: 3-4)

Preterism:

The belief that nearly all prophetic events have already occurred. The year 70 AD is a popular date where Preterists claim that the book of Revelation was fulfilled. Under preterism you are basically left to just waiting for Jesus to return.

Premillennialism (Or Pretribulational Millennialism 'Pre-trib'):

The belief that Jesus Christ will literally and physically return and take the righteous back to heaven with him. This return is referred to as the Rapture, and rather than Jesus descending to touch the Earth, the righteous will be raised to meet Him in the air (1 Thessalonians 4:16-17 & Revelation 20:1-6)

Postmillennialism (or Posttribulational Millennialism):

An unscriptural interpretation of Revelation 20 which sees Christ's second coming as occurring *after* (Latin *post-*) the 'Millennium', a Golden Age in which Christian ethics prosper.

Progressive Dispensationalism:

An erroneous recent form of dispensationalism, which emphasizes the present spiritual reign of Christ on David's throne.

Rapture:

At an unknown hour and day the Lord Jesus will descend from heaven, while remaining in the air, he will snatch his Bride, the Church, out from among this sinful world. Christ then takes the Church to heaven for the 7 year wedding feast. The earthly reason for the removal of the Church is to make way for the rise of Antichrist and to fulfil Daniel's final 70th week

(Matthew 25:13, 1 Thessalonians 4:16-18, 1 Corinthians 15:51-55).

Replacementism (Replacement Theology or Supersessionism)

Replacement theology is the view that Israel, having failed God, has been replaced by the Church around 70 AD. The Church is now seen as spiritual Israel and spiritual Jerusalem. This teaching claims that all the promises and blessings, in fact Israel's entire inheritance, now belongs to the Church. However, all is not lost for Israel; it gets to keep all the curses. This belief is only a philosophy based on erroneous facts.

Restrainer:

The presence of the Holy Spirit on earth currently is what restrains the forces of evil. The Holy Spirit resides in the lives of all believers, which is why Christians are called the 'salt of the earth.' When the Church is removed at the Rapture, most of the restraining power of the Holy Spirit will be removed as well (2 Thessalonians 2:7, Matthew 5:13)

Second Coming:

This is the time when Jesus Christ will return, defeat the Antichrist, and set up his 1000 year kingdom on earth. The second coming is not the Rapture. The Rapture takes place approximately 7 years prior to the second coming. Another important difference between the two is

that the Rapture will occur at an unknown time while the second coming will take place 42 months after the Antichrist declares himself to be God. (Revelation 13:5, Matthew 25:13)

Tribulation, Great:

A period of time lasting 7 years, the first 3½ years will be relatively peaceful as the antichrist rises to power. The second first 3½ years will bring the greatest suffering in human history as the wrath of God and the Antichrist is poured out on earth (Daniel 9:27 , Matthew 24:21).

Witnesses, Two:

During the tribulation, two men will prophesy in the streets of Jerusalem. These two witnesses of God will have the power to prevent it from raining on the earth, to call fire down from heaven, to turn bodies of water into blood, and to command a number of other plagues. After they preach for 42 months, the Antichrist will be allowed to kill them. 3½ days later they will be resurrected and Raptured up to heaven. (Revelation 11:3-13, Malachi 4:5-6).

Wrath of God:

The Wrath of God is poured out on man at the midpoint of the tribulation. The people of earth will come under God's wrath because they refuse to turn from their wicked ways. Those that receive the Antichrist Mark will not only come under God's wrath, but will be lost forever

(1 Thessalonians 1:10, 5:9, Revelation 14:9-11).

10 Nation Confederation - Toes; Horns; Kings:

Out of the area that once was the Roman Empire, ten leaders will arise. The only purpose these 10 leaders will have is to give their power to the Antichrist (Daniel 2:41-44, 7:20, Revelation 17:12, 17).

70th Week:

The final seven years of Gentile domination of the nation of Israel and the city of Jerusalem; the last week of the seventy weeks of years (490 years) of Daniel's prophecy which will begin after the long interval. (Daniel 9:27)

144,000 Jewish Saints:

Before the Antichrist administers his mark, God will send an angel to mark the foreheads of 144,000 Jews - 12,000 from each of the 12 tribes. The 144,000 sealed Jews will apparently be commissioned to be a witness to the Gentiles during the tribulation. (Revelation 7:2-8)

The final seven years of Gentile domination of the nation of Israel and the city of Jerusalem; the last week of the seventy weeks of years (490 years) of Daniel's prophecy which will begin after the long interval.

The Wrath of God is poured out on man at the midpoint of the tribulation. The people of earth will come under God's wrath because they refuse to turn from their wicked ways. Those that receive the Antichrist Mark will not only come under God's wrath, but will be lost forever

200 Million Man Army:

During the latter part of the tribulation an Oriental army of some 200 million (twice 10,000 x 10,000) strong, will move into the Middle East, crossing over the dried-up Euphrates River. This army, guided by four demonic angels, will kill one third of mankind (Revelation 9:14-16,16:12).

6.2 Darby's Spiritual Songs, bearing on the Christian's Hope

Here is a selection of John Nelson Darby's poems. With one exception they were not written for assembly singing. Verses have been selected and modified for collective use. Here are the complete poems (in date order)⁶⁵

Many of J N Darby's poems have been slightly modified for the use in assembly singing, with many verses omitted (otherwise they would have been too long). Sometimes two or three hymns have been produced by selecting several verses. These hymns may be found in the following three books – and many others.

Hymns for the Little Flock – 1962 edition available from Dunbar Trust and Hymns for the Little Flock – 1973 reselection available from Kingston Bible Trust. As far as J N Darby's hymns are concerned the wording and hymn numbers in these books are identical.

URL: <https://goodteaching.org/hymn/>

Psalms, Hymns and Spiritual Songs 1978 published by Scripture Truth Publications

URL: <http://www.scripture-truth.org.uk/>

References to hymn numbers follow each of

⁶⁵ Per Spiritual Songs, J N Darby, Morrish 1912 .

the poem e.g:

Hymns – selected verses

Little Flock 47, 411,

Spiritual Songs 47

Details of these publishers are in the Bibliography Appendix (6.3)

The Call, 1832+

WHAT powerful, mighty Voice, so near,
Calls me from earth apart –
Reaches, with tones so still, so clear,
From th'unseen world, my heart?

'Tis solemn, yet it draws with power
And sweetness yet unknown;
It speaks the language of an hour
When earth's for ever gone.

It soothes, yet solemnizes all;
What yet of nature is
Lies silent, through the heavenly call;
No earthly voice like this!

'Tis His. Yes, yes; no other sound
Could move my heart like this;
The voice of Him that earlier bound
Through grace that heart to His –

In other accents now, 'tis true,
Than once my spirit woke,
To life and peace, through which it grew
Under His gracious yoke.

Blest Lord, Thou speak'st! 'Twas erst Thy voice
That led my heart to Thee;
That drew me to that better choice
Where grace has set me free.

Then would'st Thou that I should rejoice,
And walk by faith below;
Enough, that I had heard Thy voice,
And learnt Thy love's deep woe -

Thy glory, Lord. This living waste
Thenceforth no rest could give;
My path was on with earnest haste,
Lord, in Thy rest to live.

Yes, then 'twas faith - Thy word; but now
Thyself my soul draw'st nigh,
My soul with nearer thoughts to bow
Of brighter worlds on high.

And oh! how all that eye can see
To others now belongs!
The eternal home's so nigh to me -
My soul's eternal songs.

For Thou art near; Thou call'st me now
In love I long have known,
While waiting on Thy will below,
Till Thou my hopes should'st crown.

And Thou would'st have me soon with Thee;
Thou, Lord, my portion art;
Thou hast revealed Thyself to me -
Thy nature to my heart.

My happiness, O Lord, with Thee
Is long laid up in store,
For that bless'd day when Thee I'd see,
And conflict all be o'er.

Yes, love divine – in Thee I know;
The Father's glories soon
Shall burst upon my ravished view –
Thyself my eternal crown!

Thou mak'st me brighter hopes to prove,
Because Thou nearer art;
With secrets of eternal love
Thou fill'st my longing heart.

How shall I leave Thee, Lord? This joy
Is from Thyself; it is
My brightest hope without alloy,
My pure, eternal bliss.

With Thee, O Lord, I all things have –
Unclouded joy divine
In Thee, who first these 'all things' gave
For ever to be mine.

Yet I will wait, in labour still
In Thy blest service here;
What Thou hast given me to fulfil –
Thy will – to me is dear.

*'It is my meat to do the will of Him I serve; and I am glad to know
it, because it is His – glad He has deigned to communicate it to me –
glad to have it perfect as He gives it.'* J.N.D.

Hymns – selected verses
Little Flock 47, 411,
Spiritual Songs 47

The Endless Song, 1835

OH! the joy of the salvation
We possess around the throne!
Countless thoughts of admiration,
Mingling, leave that joy but one.

Hark! Ten thousand voices crying
'Lamb of God!' with one accord;
Thousand thousand saints replying -
Bursts at once the echoing chord.

Long, with free and glad devotion,
Universal praise prevails;
Till, blest fruit of deep emotion,
Voice by voice in silence fails.

Now, in wondrous adoration
Dwelling on His matchless love,
Swayed with power of that salvation,
Silence fills the courts above.

Then, their richest thoughts unfolding,
Each to each, with joy divine
Heavenly converse blissful holding,
Tells how bright His glories shine.

Some on God's high glories dwelling,
Brightly beaming in His face;
Some His first-born greatness telling -
Ordering all things in their place:

These - of Godhead's counsels deep
Him th'Accomplisher proclaim;
These - how Jesus' self could weep,
Of Godhead's love the Witness came.

All on love surpassing rest,
That clothed in flesh the great I AM;
Till, from one heart, divinely prest,
Bursts forth at length the loud exclaim -

'Praise the Lamb!' At once awaking,
The gathered hosts their voices throng;
Loud and wide - each tongue partaking -
Rolls renewed the endless song.

Grateful incense this, ascending,
Rises to the Father's throne;
Every knee to Christ is bending;
All the mind in heaven is one.

All the Father's counsels claiming
Equal honours to the Son;
All the Son's effulgence beaming -
Glory of His Father's throne.

By the Spirit all-pervading,
Radiant hosts unnumber'd round,
Breathing glory never-fading,
Echo back the blissful sound.

Joyful now the wide creation
Rests in undisturbed repose;
Blest in Jesus' full salvation,
Sorrow now nor thralldom knows.

Rich the streams of bounty flowing-
Common blessings from above,
Life and holy joy, bestowing -
Tell of God's unwearied love.

Hark! the heavenly notes again!
Loudly swells the air-borne praise;
Throughout creation's vault, 'Amen!'
'Amen!' responsive joy doth raise.

Hymns – selected verses
Little Flock 14
Spiritual Songs 14

The Saints' Rest. 1845

REST of the saints above,
Jerusalem of God!
Who, in thy palaces of love,
Thy golden streets have trod

To me thy joy to tell?
Those courts secure from ill,
Where God Himself vouchsafes to dwell
And every bosom fill!

Who shall to me that joy
Of saint-thronged courts declare -
Tell of that constant, sweet employ
My spirit longs to share?

That rest, secure from ill,
No cloud of grief e'er stains;
Unfailing praise each heart doth fill,
And love eternal reigns.

The Lamb is there, my soul!
There God Himself doth rest
In love divine diffused through all,
With Him supremely blest.

God and the Lamb! 'Tis well
I know that source divine
Of joy and love no tongue can tell,
Yet know that all is mine.

And see, the Spirit's power
Has ope'd the heavenly door,
Has brought me to that favoured hour
When toil shall all be o'er.

There on the hidden Bread
Of Christ once humbled here -
God's treasured store - for ever fed,
His love my soul shall cheer.

Called by that secret name
Of undisclosed delight
(Blest answer to reproach and shame),
Graved on the stone of white.

There in effulgence bright,
Saviour and Guide, with Thee
I'll walk, and in Thy heavenly light
Whiter my robe shall be.

There in th'unsullied way
Which His own hand hath dressed
My feet press on, where brightest day
Shines forth on all the rest.⁶⁶

⁶⁶ That is, the saints' rest.

But who that glorious blaze
Of living light shall tell,
Where all His brightness God displays,
And the Lamb's glories dwell?

There only to adore,
My soul its strength may find -
Its life, its joy for evermore,
By sight nor sense defined.

God and the Lamb shall there
The light and temple be,
And radiant hosts for ever share
The unveiled mystery!

Hymns – selected verses
Little Flock 74, 79
Spiritual Songs 79

Patience of Hope, 1856

[1856]

7.6.7.6. usually sung as 7.6.7.6.D. or 7.6.7.6 x3

O JESUS, precious Saviour,
Oh, when wilt Thou return?
Our hearts, with woe familiar,
To Thee our Master turn.

Our woe is Thine, Lord Jesus;
Our joy is in Thy love;
But woe and joy all lead us
To Thee in heaven above.

We ponder the long story
Of this world's mournful ways;
We think on holy glory,
With Thee, through endless days.

We see God's gracious order
All spoiled by man below -
See all around disorder,
Meek hearts beset with woe.

Where'er we ope the pages,
In which - Thy wondrous word -
Man's path through varied ages
Is given us to record,

Of failure, ruin, sorrow,
The story still we find;
God's love but brings the morrow
Of evil in mankind.

To Thee we look, Lord Jesus,
To Thee whose love we know;
We wait the power that frees us
From bondage, sin and woe.

We look for Thine appearing,
Thy presence here to bless;
We greet the day that's nearing,
When all this woe shall cease.

But oh, for us, blest Saviour,
How brighter far the lot,
With Thee to be for ever,
Where evil enters not!

To see Thee, who'st so loved us,
Then face to face above,
Whose grace at first had moved us
To taste and know Thy love!

With Thee, O Lord, for ever,
Our souls shall be content;
Nor act, nor thought, shall ever
Full joy with Thee prevent.

Thy Father's perfect favour
Our dwelling-place shall be;
And all His glory ever
Shine forth on us and Thee.

Oh, come then soon, Lord Jesus;
In patience still we wait,
Await the power that frees us -
Our longed-for heavenly seat!

Hymns – selected verses
Little Flock 200
Spiritual Songs 450

The Upward Way 1856

SING without ceasing, sing
The Saviour's present grace;
How all things shine in light divine
For those who've seen His face.

He's gone within the veil,
For us that place He's won;
In Him we stand, a heavenly band,
Where He Himself is gone.

There all's unsullied light;
My heart lets in its rays,
And heavenly light makes all things bright,
Seen in that blissful gaze.

Such here on earth I am,
Though I in weakness roam;
My place on high, God's Self so nigh,
His presence is my home.

My heart is filled with bliss -
Heaven's own eternal joys;
My soul at rest, of peace possessed,
That world its strength employs.

Thus, in divine delight
Of love so richly known,
God's works below with beauty glow;
His hand, His grace, I own.

And stayed by joy divine,
As hireling fills his day,
Through scenes of strife and desert life
I tread in peace my way.⁶⁷

⁶⁷ J N Darby adds a note here: 'All is a vain show around us; but that which is inside abides. When the heart gets hold of this fact, it becomes like one taken into the house to work for the day; performs the duties well, but passes through, instead of living in the circumstances ... The Lord keep us going on in simplicity, fulfilling as a hireling our day, till Christ shall come, and then shall every man have praise of God.'
J.N.D.

That way is upward still,
Where life and glory are;
My rest's above, in perfect love
The glory I shall share -

For ever with the Lord,
For ever like Him then -
And see His face in that blest place,
My Father's house in heaven.

Hymns – selected verses
Little Flock 12
Spiritual Songs 12

Home 1867

OH! bright and blessed scenes,
Where sin shall never come;
Whose sight my longing spirit weans
From earth, where yet I roam.

And can I call my home
My Father's house on high?
The rest of God, my rest to come,
My place of liberty?

Yes! In that light unstained
My stainless soul shall live;
My heart's deep longings more than gained,
When God His rest shall give.

His presence there, my soul
Its rest, its joy untold,
Shall find, when endless ages roll
And time shall ne'er grow old.

My God the centre is;
His presence fills that land;
And countless myriads, own'd as His,
Round Him adoring stand.

My God whom I have known,
Well known in Jesus' love,
Rests in the blessing of His own
Before Himself above.

Glory supreme is there,
Glory that shines through all;
More precious still that love to share
As those that love did call.

Like Jesus in that place
Of light and love supreme;
Once Man of sorrows, full of grace;
Heaven's blest and endless theme.

Like Him! O grace supreme!
Like Him before Thy face!
Like Him - to know that glory beam
Unhindered, face to face!

O love, supreme and bright,
Good to the feeblest heart,
That gives me now, as heavenly light,
What soon shall be my part!

Be not to me, my God,
As one that turned aside
To tarry for a night, and trod
His onward path. Abide

With me as light divine,
That brings into my breast
Those gladdening scenes e'en now as mine,
Soon my eternal rest.

Hymns – selected verses
Little Flock 64, 72
Spiritual Songs 64

The Hope of Day, 1872

AND is it so, I shall be like Thy Son,
Is this the grace which He for me has won?
Father of glory! Thought beyond all thought,
In glory to His own blest likeness brought!

O Jesus, Lord, who loved me like to Thee?
Fruit of Thy work! With Thee, too, there to see
Thy glory, Lord, while endless ages roll,
Myself the prize and travail of Thy soul.

Yet it must be! Thy love had not its rest
Were Thy redeemed not with Thee fully blest -
That love that gives not as the world, but shares
All it possesses with its loved co-heirs!

Nor I alone; Thy loved ones all, complete,
In glory around Thee with joy shall meet;
All like Thee, for Thy glory like Thee, Lord!
Object supreme of all, by all adored!

And yet it must be so! A perfect state,
To meet Christ's perfect love - what we await;
The Spirit's hopes, desires, in us inwrought,
Our present joy - with living blessings fraught.

The heart is satisfied, can ask no more;
All thought of self is now for ever o'er;
Christ, its unmingled Object, fills the heart
In blest adoring love - its endless part.

Father of mercies, in Thy presence bright
All this shall be unfolded in the light;
Thy children, all, with joy Thy counsels know
Fulfilled; patient in hope while here below.

Hymns – selected verses
Little Flock 247, 249
Spiritual Songs 247

Fulness of Joy, 1879

OH, bright and blessed
hope!
When shall it be
That we His face, long
loved,
Revealed shall see?

Oh! when, without a
cloud,
His features trace,
Whose faithful love so
long
We've known in grace;

That love itself enjoy,
Which, ever true,
Did in our feeble path
Its work pursue?

O Jesus, not unknown,
Thy love shall fill
The heart in which Thou
dwell'st,
And shalt dwell still.

Still, Lord, to see Thy face,
Thy voice to hear;
To know Thy present love
For ever near;

To gaze upon Thyself,
So faithful known,
Long proved in secret help
With Thee alone;

To see that love, content,
On me flow forth,
For ever Thy delight,
Clothed with Thy worth!

O Lord, 'twas sweet the
thought
That Thou wast mine;
But brighter still the joy
That I am Thine!

Thine own, O Lord, the
fruit,
The cherished fruit,
Of Thine all perfect love!
No passing root

Of evil e'er will dim
Thy cloudless rays;
But a full heart pour forth
Thine endless praise!

Nor what is next Thy heart
Can we forget -
Thy saints, O Lord, with
Thee
In glory met,

(Perfect in comeliness
Before Thy face -
Th'eternal witness all
Of Thine own grace),

Together then their songs
Of endless praise,
With one harmonious
voice,
In joy shall raise!

O joy supreme and full,
Where sunless day
Sheds forth, with light di-
vine,
Its cloudless ray!

Hymns - selected verses
Little Flock 160
Spiritual Songs 160

Waiting for the Glory, 1879

I'm waiting for the glory;
Are your thoughts with me too?
It is the old, old story,
But all most sweetly true.

I'm waiting for the glory;
Jesus Himself is there;
He's gone on high before me -
Calls me with Him to share.

Jesus, the Lord, did love us -
Will love us to the end,
And lifts our hearts above us,
To love that will not end.

For the day is nearing, nearing,
When we shall see His face;
Each step the way endearing,
Which leads to that blest place.

For Jesus comes with power
To change these bodies vile,
Or raise them in that hour
From where they rest awhile.

Then shall His soul's deep travail
Find its love-fraught reward;
Nor joy nor promise shall fail -
With Him, like Him, their Lord!

But who's this all-glorious Lord,
To whom each knee doth bow?
The Sorrower, once abhorred!
The Lord in His glory now!

Art waiting for the glory?
Thy thoughts go with me too!
Yes, 'tis the old, old story,
But all most sweetly true!

Hope, 1881

And shall we see Thy face,
And hear Thy heavenly voice,
Well known to us in present grace!
Well may our hearts rejoice.

With Thee in garments white,
O Jesus, we shall walk;
And, spotless in that heavenly light,
Of all Thy sufferings talk.

Close to Thy trusted side,
In fellowship divine,
No cloud, no distance, e'er shall hide
Glories that there shall shine.

Fruit of Thy boundless love
That gave Thyself for us -
For ever we shall with Thee prove
That Thou still lov'st us thus.

And we love Thee, blest Lord,
E'en now, though feeble here;
Thy sorrows and Thy cross record
What makes us know Thee near.

We wait to see Thee, Lord!
Yet now within our hearts
Thou dwell'st in love, that doth afford
The joy *that* love imparts.

Yet still we wait for Thee,
To see Thee as Thou art,
Be with Thee, like Thee, Lord, and free
To love with all our heart.

Unfoldings, 1881

O LORD, Thy glory we behold,
Though not with mortal eyes;
That glory, on the Father's throne,
No human sight descries.

But though the world can see no more
Him it cast out with scorn,
The eye of fresh-born faith can soar
Above - where He is gone.

'Tis not for human eye to see
Nor human ear to hear,
Nor heart conceive what it may be,
Or bring the prospect near;

But God in love has freely given
His Spirit, who reveals
All He's prepared for those, in heaven,
Whom here on earth He seals.

'Tis thence, now Christ is gone on high,
Redemption's work complete,
The Spirit brings His glory nigh
To those who for Him wait.

Blest gift! As sons we look above
And see the Saviour there;
And, fruit of God's now well-known love,
We shall His glory share.

God has been glorified in Man;
Man sits at God's right hand -
Obedient in the race He ran,
Can now all power command.

In lowliness on earth, as Son,
The Father He made known;
And now in heaven, His work all done,
He sits upon His throne.

And we our great Fore-runner see
In His own glory there;
Yet not ashamed - with such as we,
As First-born, all to share.

For we as sons through grace are owned,
And 'Abba, Father,' cry;
Heirs too, so rich did grace abound,
Joint-heirs with Him on high.

The Father's love, the source of all,
Sweeter than all it gives,
Shines on us now without recall,
And lasts while Jesus lives.

The new creation's stainless joy
Gleams through the present gloom,
That world of bliss without alloy,
The saint's eternal home!

Hymns - selected verses

Little Flock 81

Spiritual Songs 81

*Love Displayed*⁶⁸

[1881]

S.M.

WE'LL praise Thee, glorious Lord,
Who died to set us free;
No earthly songs can joy afford
Like heavenly melody!

Love that no suffering stayed
We'll praise - true Love divine;
Love that for us atonement made;
Love that has made us Thine.

Love in Thy lonely life
Of sorrow here below;
Thy words of grace, with mercy rife,
Make grateful praises flow!

Love that on death's dark vale
Its sweetest odours spread,
Where sin o'er all seemed to prevail
Redemption glory shed.

And now we see Thee risen,
Who once for us hast died,
Seated above the highest heaven,
The Father's Glorified.

Soon wilt Thou take Thy throne,
Thy foes Thy footstool made,

⁶⁸ This hymn was given by Mr Darby a sick friend in March 1881.

And take us with Thee for Thine own -
In glory love displayed!

Jesus, we wait for Thee,
With Thee to have our part;
What can full joy and blessing be
But being where Thou art!

Hymns – selected verses
Little Flock 235
Spiritual Songs 235

*The Soul's Desire, 1881*⁶⁹

I'M waiting for Thee, Lord,
Thyself then to see, Lord;
I'm waiting for Thee,
At Thy coming again.
Thy glory'll be great, Lord,
In heavenly state, Lord;
Thy glory'll be great
At Thy coming again.

Caught up in the air, Lord,
That glory we'll share, Lord;

⁶⁹ This was sent by Mr Derby to a friend November 1881. In the letter accompanying it, he says, 'I send a hymn suggested by the one you like: but that brought you down to being 'often weary'. This goes up to where there is no weariness. I don't quite like it as there is a certain levity about the metre. But it is Christ!'

The hymn is a paraphrase of: '*I'm waiting for Thee, Lord, Thy beauty to see, Lord*' by Hannah Burlingham (1842-1901) – *Spiritual Songs* 1978 No 440.

Each saint will be there,
At Thy coming again.
How glorious the grace, Lord,
That gave such a place, Lord;
It's nearing apace,
At Thy coming again.

We'll sit on Thy throne, Lord,
Confessed as Thine own, Lord,
Of all to be known
At Thy coming again;
But glory on high, Lord,
Is not like being nigh, Lord,
When all is gone by,
At Thy coming again.

The traits of that face, Lord,
Once marred through Thy grace, Lord,
Our joy'll be to trace
At Thy coming again;
With Thee evermore, Lord,
Our hearts will adore, Lord,
Our sorrow'll be o'er
At Thy coming again.

But, better than all, Lord,
To rise at Thy call, Lord,
Adoring to fall,
At Thy coming again;
With Thee, clothed in white, Lord,
To walk in the light, Lord,
Where all will be bright
At Thy coming again.

For ever with Thee, Lord,
And like Thee to be, Lord,
For ever with Thee,
At Thy coming again;

I'll live in Thy grace, Lord,
I'll gaze on Thy face, Lord,
When finished my race,
At Thy coming again.

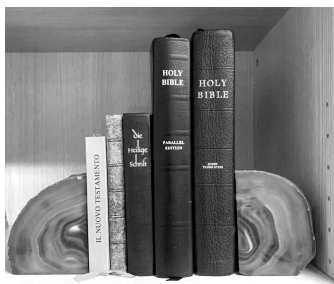
I'll talk of Thy love, Lord,
With Thee there above, Lord,
Thy goodness still prove,
At Thy coming again.

Hymns – selected verses
Little Flock 19

6.3 Bibliography

Here is a selection of a few books by or relevant to J N Darby's prophetic teaching.

Darby's Bibles



Darby's Translations of the Bible from the original languages.

French: First published (New Testament) 1859, complete Bible – 1885. Oxford University Press.

English: First published (New Testament) 1867, complete Bible – 1880. 1962 edition Kingston Bible Trust, Bibles etc and elsewhere. 1890 parallel edition (KJV/Darby) Bible Truth Publishers.

German: Elberfelder Übersetzung Darby/Julius Anton von Prosek/Carl Brockhaus 1871 – Verlag Brockhaus.

Translations of the above (mostly New Testament only) into:

Dutch

Italian

Swedish

Faroese

Romanian

Slovak

Collected Writings

Published by Kingston Bible Trust unless otherwise stated. There are other published works e.g. Bible Truth Publishers (BTP), Bible & Gospel Trust (BGT). Some of the above are out of print, but all are available on-line from www.stempublishing.com/authors/darby/



List of volumes – Table of contents on Prophetic Volumes

Volume 2 - Prophetic 1

Lectures on "The Hopes of the Church of God": 1 2 3
4 5 6 7 8 9 10 11 – *Chapters 3.1 to 3.11.*

Reflections upon the Prophetic Inquiry and the views advanced in it.

On "Days" signifying "Years" in prophetic language.

On the Extended Scope of Prophecy.

The Dispensation of the Kingdom of Heaven.

The Melchisedec Priesthood of Christ.

A letter addressed to -, Parsonstown.

Evidence from Scripture of the passing away of the present dispensation – *Chapter 5.5*

Divine Mercy in the Church and towards Israel.

Notes on the Revelation: 1 2.

The Purpose of God.

Volume 5 - Prophetic 2

Seven Lectures on the Prophetical Addresses to the Seven Churches: 1 2 3 4.

Notes on the Apocalypse gleaned at lectures in Geneva, 1842: 1 2 3 4.

Substance of a lecture on Prophecy.

Studies on the Book of Daniel: 1 2 3.

Remarks on a Part of Daniel.

Enquiry as to the Antichrist of Prophecy.

Signs of Antichrist.

Questions of Interest as to Prophecy.

Outline of the Revelation.

Remarks on the Seven Churches.

The Principles displayed in the Ways of God, compared with His Ultimate Dealings.

Volume 8 - Prophetic 3

An Examination of the statements made in the "Thoughts on the Apocalypse": 1 2 3 4 5 6 7 8 9 10.

Answer to a "Letter to the Brethren and Sisters who meet for communion in Ebrington Street."

Answer to a "Second Letter to the Brethren and Sisters who meet for communion in Ebrington Street."

A brief notice of a tract entitled "Remarks on the Seventh Chapter of Daniel."

Volume 11 - Prophetic 4

Lectures on the Second Coming of Christ: 1 2 3 4 5 6.

Remarks on three tracts entitled "Signs of the Coming of the Lord: for whom are they given?"

A few brief remarks on "A Letter on Revelation 12."

Elements of Prophecy, in connection with the Church, the Jews, and the Gentiles.
Brief Analysis of the Book of Daniel.
Short but serious Examination of the Fundamental Principles issued by Mr. Gausson in his book entitled "Daniel the Prophet."
What Saints will be in the Tribulation?
The Rapture of the Saints and the Character of the Jewish Remnant: *Chapters 5.2, 5.3 and 5.4*
Are there Two Half Weeks in the Apocalypse?
The Blessing of the Tribes by Jacob .
The Coming of the Lord and the Translation of the Church.
Brief thoughts on the Apocalypse.
Brief Remarks on the Work of Rev. David Brown, D.D., entitled. "Christ's Second Coming: is it Pre-Millennial?"

Volume 3 - Doctrinal 1
Volume 7 - Doctrinal 2
Volume 10 - Doctrinal 3
Volume 15 - Doctrinal 4
Volume 18 - Doctrinal 5
Volume 22 - Doctrinal 6
Volume 23 - Doctrinal 7
Volume 29 - Doctrinal 8
Volume 31 - Doctrinal 9

Volume 1 - Ecclesiastical 1
Volume 4 - Ecclesiastical 2
Volume 14 - Ecclesiastical 3
Volume 20 - Ecclesiastical 4

Volume 6 - Apologetic 1
Volume 9 - Apologetic 2

Volume 12 - Evangelical 1
Volume 21 - Evangelical 2

Volume 13 - Critical 1

Volume 16 - Practical 1
Volume 17 - Practical 2

Volume 19 - Expository 1
Volume 30 - Expository 2
Volume 24 - Expository 3
Volume 25 - Expository 4
Volume 26 - Expository 5
Volume 27 - Expository 6
Volume 28 - Expository 7

Volume 32 - Miscellaneous 1
Volume 33 - Miscellaneous 2
Volume 34 - Miscellaneous 3

Dates of J N Darby's Collected Writings
(BGT)

Notes and Comments on Scripture

Volume 1
Volume 2
Volume 3
Volume 4
Volume 5
Volume 6
Volume 7 (Notes & Jottings)

Letters of J N Darby

Volume 1

Volume 2

Volume 3

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Supplement from French Volume 2 (BGT)

Synopsis of the Books of the Bible

Volume 1 Genesis to 2 Chronicles

Volume 2 Ezra to Malachi

Volume 3 Matthew to John

Volume 4 Acts to Philipians

Volume 5 Colossians to Revelation

Miscellaneous

Spiritual Songs

Additional Writings of J.N. Darby Volume
1 (BTP)

Additional Writings of J.N. Darby Volume
2 (BTP)

Bible Notes From the 1871 Edition of the
New Testament (BTP)

Numerous booklets, most of which are out of print, many being assembled into the Additional Volumes (BTP) or accessible on-line at www.stempublishing.com/authors/darby/

Not by J N Darby

Here are a few books valued by those who enjoy the ministry of John Nelson Darby. It is by no means exhaustive.

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A Concordance to the Holy Scriptures (*Darby Translation*) - C.J.H.Davidson

Writings on Prophecy - W. Kelly (BTP)

The Lord's Coming – C H Mackintosh (Chapter Two)

Daniel's 70 Weeks and the Revival of the Roman Empire – R A Huebner, PTP/Chapter Two

Future Events – R A Huebner, PTP/Chapter Two

Things which must surely Come to Pass – A J Pollock (BTP)

John Nelson Darby, a Biography - Max S. Weremchuk- Loizeaux Brothers (out of print)

J N Darby's Teaching Regarding Dispensations, Ages, Administrations and the two Parenthesis – R A Huebner, PTP/Chapter Two

Outline of Revelation – C A Coates (KBT)

Outline of the Minor Prophets C A Coates (KBT)

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For full address and contact information and catalogues, please refer to the publisher's websites.

websites.

Kingston Bible Trust, Lancing, Sussex

Email: sales@kingstonbibletrust.co.uk

Website: www.kingstonbibletrust.co.uk

Most KBT books are also available from

Bibles, etc., Wheaton, Illinois

Email: wsc@bibles-etc.com

Website: <http://www.bibles-etc.com/>

Bible Truth Publishers Addison, IL

Email: BTPorders@bibletruthpublishers.com

Website; www.bibletruthpublishers.com

Present Truth Publishers (PTP), Jackson NJ

Email steve@presenttruthpublishers.com

Website www.presenttruthpublishers.com

Most BTP and PTP Publications Available in UK from **Chapter Two**, London SE18

Email: info@chaptertwobooks.org.uk

Website: www.chaptertwobooks.org.uk

Bible and Gospel Trust Chessington, Surrey

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www.cdagp.org

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