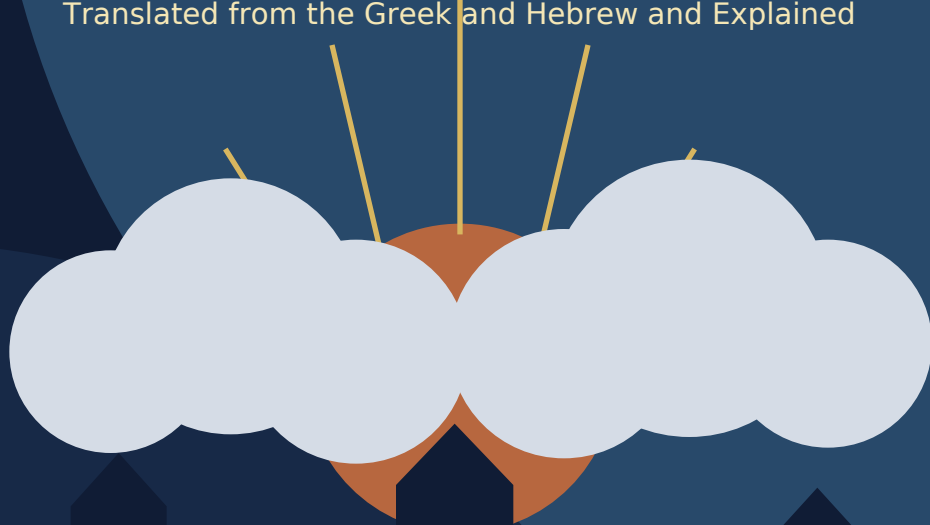


A SCRIPTURAL STUDY OF THE LORD'S RETURN

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# THE SECOND COMING OF CHRIST

Translated from the Greek and Hebrew and Explained



**J. LOUIS GUTHRIE, PH.D.**

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# THE SECOND COMING OF CHRIST

Translated From The Greek And Hebrew  
And Explained

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## THE FOREWORDS TO THE SECOND COMING

I have never read any books in our age that interpreted this great event, or perhaps I should say that men choose rather to give other men's words and labors their thought, which thoughts and labors of other men have been worked out under different times, different beliefs religiously, and different educational ideals than we have today. I determined to study first hand evidences by the help of the latest Archaeological research to the best of my ability, and formulate my opinions from the Bible as nearly as I could do so. This little book is the result of my study on one very great teaching of the Bible, the **Second Coming of Jesus**. I have laboriously worked out the languages of the Old and New Testaments so I could say that these thoughts are my own received from what the Hebrew and Greek have taught me rather than traditionalized works of men.

Whatever men find in this work that harmonizes with their beliefs, I am glad for that, and whatever they find that does not, they may criticize freely without rancor, if they can, for I have always believed with my brethren the primary articles which they have as a basis of faith. While I know that for more than three thousand years the Jew, or Israel, and the Gentile, or the races, have tried by persecution, and even in our own day, they have tried by persecution and ridicule to belittle every man who thinks for himself, and has the Word of God as his guide, yet there is no bounds to the thoughts of mankind as long as they take the revealed Word of God. So I considered it my duty to let the Word, untarnished by the hands of either Jew, Israel, or Gentile, racist, teach me what it would of this Divine masterpiece of Sending Jesus to restore all things to Israel and the Races of man. I have set my mind to this task, and to it alone.

## INTRODUCTION

## CHAPTER I.

In setting out to write a treatise on this subject, I am sure that I intruded on grounds so well covered, that in an ordinary sense no one should enter this sacred precinct, unless he gets the consent of those who have written about it. As you know most men who write on a special subject like this think they have a patent on the subject and everything that can be said on it. However such people as Jehovah's Witnesses as they call themselves have no patent on the doctrines of the Second Coming. And that my Baptist People may not accuse me of being one of them I introduce the subject of the Second Coming in this way.

Again, that our people might more fully understand what I have set out to do, I wish to begin with this statement, "THE ONLY CHANCE THAT ANY MAN HAS OR WILL EVER HAVE IS BETWEEN HIS AGE OF ACCOUNTABILITY AND HIS BODY DEATH AS FAR AS HIS SALVATION IS CONCERNED." No man ever has a second chance in the coming or anywhere else. Just one length of time is for salvation and that is between the accountable age and the death of the body. This is the charge that the average reader brings against the writer of any new thing pertaining

to the Second Coming doctrines. I have known men accused of being Russelites and Jehovah's Witnesses because they entered into the teachings of the Second Coming a bit more in detail than others.

In the third reason for introducing this subject, I wish to state that I shall make a very close study of the Greek language, in which the New Testament is written as well as many passages of the Hebrew Old Testament, which contains the teaching of the Second Coming. I shall translate in simple language leaving out the Theological terms the average writer uses, when writing about this subject. I have very little patience with Theology and Theological terms, when it comes to the great teachings of the Bible, knowing that most Theological terms were given us by apostate Roman Catholics and High Church of England men, and we Baptists have borrowed their terms and used them like they were sweet morsels for our palates. I am sure that the best way to discover the truths of any great doctrines is to go back to the languages in which the Bible is or was written, and study carefully the words of the doctrine and if possible find there the meanings which these languages gave us in the colloquial of the times in which there were used.

In the way above stated, we can free ourselves from the superstitious and traditional growth of language, which to be alive and grow must change as centuries go on. To illustrate, a piece of English of five hundred years ago is impossible for this present reading English people. One has to study it like he would have to study a foreign language to get any sense out of it. "Forsoothe in Thoose Dayes, wend oute a mandement fro Caesare Auguste, that alle the woorld shoulde be descruyed." Even when we put it in modern letters we have serious trouble making it out. In our own words it would read, "Indeed in those days, a command went out from Caesar Augustus that all the world should be taxed." Now the English language has changed and that very markedly. In fact six or seven hundred years ago, it was not English, but a blend of the languages out of which it came.

Many have the notion that the present day English came all the way down from the time of the Apostles and it has always been what it is now, therefore the Bible has always been in English, in fact they believe that "saint" or "king" James put the Bible together about fifty years after the time of Jesus in the present form in the English, not knowing that the Bible has come down through many languages to its present form even in English. I have before me here in my study copies of the three great manuscripts of the early New Testament. They all date before 450 A. D. Two of them go back to about 325 to 350 A. D. I want soon to put out a book on the Bible and how it got to us, which will appear in print perhaps during the Summer. In this I wish to show the struggles of our people in their attempt to get the real Bible to us throughout the centuries. This reads like a romance. It is the most beautiful and tragic of all the things I have ever studied, so I want to put in simple language for my Baptist people this entrancing story so they may have it from the sources, which they cannot get. It takes years and even decades to get the story so it makes a beautiful whole for popular reading.

But to return to our subject in hand. There is so much study today of the great teaching of the Second Coming, and so much of it borrowed from the traditionalism of both the Post Millennialism of the Roman Church, and much of it

borrowed from the Pre Millennialism of the Protestants, that we hardly can find the true settings of the Coming in all this fog of tradition handed down to us by preachers and teachers who never had access to source material on the subject. Baptists have always wanted source material, and they will not be put off with anything else that does not bring it to them. There is no wonder that so many people have been led into wrong thinking by the tradition and even superstition of the preachers and teachers have off brand names in the multiplicity of such for churches in this time of ours. They are continually multiplying the output of church names until the whole scheme of Christianity looks like a Chinese or Crossword puzzle, and not many common people are very much gifted in solving puzzles. Especially, when the puzzle is introduced by statements such as this, "Well it makes no difference what church one belongs to, we are all working for the same place," and the common man is troubled to find he has no definite way of meeting this sophistry, and besides is not skilled in argument, if he could meet it. There are only about four churches in the world today, that say only they, are the saviours of mankind. 1. Roman Catholic, and if one is not saved by that church, he goes to Hell. 2. Church of Christ, and if one is not saved by that and her ministry, he goes to Hell. 3. The Mormon, or church of latter day saints, and if one is not saved by that, he is sure to go to Hell. 4. The group calling themselves the Christadelphians, and if one is not of their group, he is sure to be annihilated. There are some minor ones, but they are not as well known especially in our neck of the woods.

Strange as it may seem and in spite of the accusations against us, we Baptists are not any relation to the four. We give the privileges of salvation to any person in spite of his churchianity. We have never said and still do not say that one will not be given salvation, should he not become a member of the Baptist Church. In fact there is no such thing as THE BAPTIST CHURCH, there is such a thing as THE BAPTIST CHURCHES, but not such a thing as a Baptist Denomination in the sense that moderns use it. Why all this getting on and off the subject in this introduction so much? The reason is, that I want our position carefully defined to begin with and make it clear that we are not trying to delude any one into thinking that we demand that nobody but Baptists have any Christian or salvation rights in the world, however I would like to say this, that Christians are followers of Jesus, and real Christianity is nothing more or less than following Christ, and that only, is Christianity. One may be saved and not much of a Christian.

The Second Coming of Jesus is necessarily one of the great Christian Doctrines, and we need to get it right, if possible. I know of no place else to go than to the Bible, in the languages in which it is written. One may ask, "Are all peoples wrong on the teaching?" No, they are not wrong, when they go to the source material to get the teaching. No peoples ever had the teaching, except in legend and story. No language has the original genius for that teaching, until it was put into that language by the Inspiration of God, who had His Bible written in the two languages, Hebrew and Greek. Let me incorporate here a spicy little extract found in Hody, "De Texibus Biblicus," a Latin article written about the time of King James and the Authorized Version. "They said that there was a new language discovered called Greek, of which people should beware, since it was that which produced all the heresies; that in this language was come forth the New Testament,

which was full of thorns and briers; that there was also another language too, called Hebrew, that they who learned it were turned to Hebrews.” This is funny is it not? This little extract is found in my little book, “History of Baptismal Salvation.”

Now, since I have made the position of Baptists plain on the general matters of their teaching, I can leave this explanatory beginning and enter into a summary of the doctrine of the Second Coming as I wish to give it in this writing.

Following up the order of the Return of Jesus. I shall take it up from the following standpoint. First I shall give the reader a study of the preparation for the advent of our Lord from our own time forward to the real coming. In this I shall give the various subjects of the Return in about the following subjects. 1. Religious preparation. In this I shall show from the Scripture what the present trend of religion is, and how it portends the Second Coming. 2. The second subject of the Return of our Lord will be that of national preparation for His return. This with the religious trend will mark out a study for the preparation of national life for the Lord’s return. 3. Nature is getting ready for the return of our Lord, just as she got ready for the flood and for the first advent of Jesus. A scriptural study of this will entertain our minds in our study of the preparation of the Coming. 4. Another element in the present preparation for the Advent is that which we shall call Social. This is one of the prominent elements of the preparation for the return of our Lord. 5. Educational preparation is on us now with all its falseness and with all its help in getting the saints of God ready for that marvelous event of His open manifestation first to His saints and then to the whole world. 6. The preparation of Churchianity is another important one in this present time. This is all the more because of the vast number of faiths that are being introduced just now to the world. After we have made a careful scriptural study of these matters of preparation, we will then enter into the Advent proper. We shall introduce many words to the reader, which are not found in our English Bibles and point out the scriptures that contain them and give simple plain speech translations of these words.

We will make a careful scriptural study of the four parts of the coming, and will present the reader with the elements in these four parts, showing the time element in the Coming. In this the persons who have the Coming Doctrine well in hand there is a remarkable similarity. Most of the students of this great theme have summed this up in rather a fine way. The four elements that we shall study will be marked by the four words in the Greek language which mean “body presence,” “Shining on,” “Revelation,” and “Glory.” Then we shall discuss the various words translated “Coming” in our English Bibles. Several more words like “Appear” as our English Bible gives it, “Reveal,” in the same way, “Glory,” and several others that have in the common man’s Greek specific meanings. I am sure that no one will understand all about the Second Coming until he gets the meanings injected into these words by the men who wrote them down and the times of writing will be reflected in the minds of the people who wish to study carefully the doctrine. It has been now nineteen hundred years since the words were written, or so nearly that we may declare that many centuries since the words have been translated into tongue after tongue and in the rounds they have lost a good deal of their force and meanings. Words tell us thought and ideas, so we will refuse to

put up sentences in our study and carefully study the words of Holy Writ, as those words were given to the men who wrote the Bible down under the Spirit's direction. We shall pay small attention to other books written on the subject, except to check up the order of the coming with them and give their general order. There are many words connected with the event of the Second Coming of the Lord used very few times elsewhere in the New Testament, and having specific meanings connected with the Advent.

Strange is the word to be used, that men have been so lax in studying these words in connection with the coming, when they have stood in the New Testament so long and no one has apparently cared for anything else in connection with the great Doctrine except the traditionalized teaching of off brand churches that have been in the ascendancy in the centuries from the forming of the State Church under Constantine in 324-325 A. D. until only a half century age. Baptists now have been coming into their own in this teaching of the coming phase of the kingdom. However, Baptists, who have the priority of right to this doctrine, have feared for about forty years that they should be dubbed Russelites or Jehovah's Witnesses, should they enter very greatly into the interpretation the happenings of the Second Advent of our Lord. They also feared that they might be called Adventists, with all the opprobrium that went with those visionary people, who go so fanatical on the subject, that they set time after time for the coming and even got their ascension robes ready, and then were disappointed, although they always had the alibi, that they had been mistaken in the time. Baptists as a rule are a bit too practical to admit anything like these things mentioned.

After a study of the words of the uses in connection with the Second Coming, we shall enter into a study of the episodes of the time of the coming. Such happenings as the Tribulation period, the facts of the First Resurrection, the Body Presence of our Lord, the happening, which for a better word in English, shall be called the Epiphany of the Lord, the paying of losses and rewards to His own people, the Revelation of Jesus to the whole inhabitable earth, the restoration of Israel and Judah to their own land, the remnants that shall go into the thousand years, both the races and the Israelites, the Battle of Armageddon, the Judgment of the nations, the destruction of false religions, the destruction of the Lawless One, discussions of the Beast of Empire, the False Prophet, the Glory of Jesus, and that revealed glory in, and into His resurrected and translated, the happenings of the first resurrection, the seven year period of the Second Coming. These and many other things will be discussed in this book. No attempt will be made in this small book to chart these things and anyone will be free to make charts of what they find here. Later however, in a larger book, the writer will attempt to take charts which some might wish to submit to him, and he will give credit to those who wish to do so, in a larger work which will be called "The Bible in Eight Ages."

The intention of the writer is now to sum up all the writings he has put out on that subject and include all the smaller summaries of these short books in it so the work will be in the Bible Interpretation as a whole. Such things as "Creation," "Creation of Man," "Bible Physiography," "Bible Psychology," "Bible Pneumatology," "Ages of the Bible," and this book

with others will be put into that larger textbook on the study of the Bible. It is to be hoped that my fellow worker, Dr. Ben M. Bogard will put out his Analysis of the bible and Defense of the faith into a large book so our people can have these two companion books for the study of the bible in the future. In this present time, we need to return to the Bible and study it instead of studying our modern system of education and then, when our preachers have learned all this dangerous and ungodly trash of modern education, we will not have to take all that wicked subtle ungodly stuff along with their preaching. Too many preachers think they learn how to handle the Word of God when they take all the modern education they can get. They think they can do this and not study the Word. The truth is when they learn all the slimy teachings of modern ungodly educators and their pernicious textbooks, they are ready to put off on the churches the work of off brand so-called Christians, and the common folks in the pews think they are finely educated and great Bible teachers when the truth is they are mere puppets in the hands of modernists. There is no wonder that Baptists are losing preachers continually to commercialized religion, and other off brands of so-called Baptist churches, who appeal to human emotions instead of to the truth of God's book. God give us a new hold on the teaching of the Book, and do not let us take any modern interpretation or the comments of men who have been filled with the traditional falsity of the ages, which they have borrowed off commercial and ungodly religionists. Modern sophistry, modern pleasure mad men, modern tolerance, if such it can be called, modern broadness, modern chicanery, modern ridicule, all heaped on our young preachers while in modernistic educational institutions, and besides being heaped on them poured into them to make them think they must tie up with and vie with the worldly to gain men, all these will ruin any young man, although called of God as a preacher. To win men, it must be done on the Word of God and the preacher must fit the charges laid down there instead of working into his life, all this modernistic sophistry and treachery, instead of specializing in human trickery and so-called broadness. Men cannot compromise with ungodliness and be free from the taint and punishment put as injunctions against all such is the Word.

## CHAPTER II.

### THE WORDS USED COMMONLY WITH THE COMING.

This is not the order of the study as given in the chapter on introduction, but I think it best to take up these words at this time, and let the reader get acquainted with them right at the beginning, so he will have understanding of this treatise as he goes along. There are about six of these words that are common with the doctrine of the coming. These we shall attempt to study and show clearly in the light of the latest research of the Archaeologists. In the last fifty years and more especially in the last twenty five, they have been digging in the remains of those long gone civilizations, while the Bible was being written, and have made some startling discoveries, all of which have corroborated the truth of the Bible, and along with that have made discoveries, that have cleared up the meaning of many words in the Greek and Hebrew languages. These languages, as they were used after the Bible came into them and that book was fixed as to the meaning of the words that were used in the Bible, then when the Hebrews and the Greeks used the languages, they changed up the meanings of the words slightly

because they were growing in ideas and ideals, and they made the words of their languages fit their growing ideas. This was true with every language. As a language is used it grows. The Greek and Hebrew did not stand stationary, when the bible was put in them, and the languages veered off from the meanings of the Biblical words.

People grow and they put into their languages the domestic, civil, religious, military, commercial, industrial, and other things that they engage themselves to do, right into the languages themselves. So when the Greek and Hebrew as Biblical languages were set permanently in their meanings as they were in the bible, when any change of meaning came outside the Bible, it should be cleared up in the exact meaning of the time in which the Bible was given to us. This means an 1100 year study of the Hebrew to get the exact meaning of the Hebrew in every time while the Old Testament was being written. However, the Hebrew, while the Old Testament was being written, did not vary so much as one would think, but outside nations affected the Hebrews, and the few chapters that were written in the Chaldee have to be studied rather seriously. The Greek of the New Testament is much more single in meanings of the time it was written, for the book was written in a period of forty or forty-five years, while the Greek Koine or Common language of the time was almost universal over the whole earth as to meaning. We need to get this notion of the Greek language of the time of the Lord and the Apostles. Then the Greek began to change with the later use of it when other nations began to use it with their own idioms and they by the time of the middle ages and the reformation and establishment of Protestantism, throughout Catholicism, gave the words other meanings which have come to us traditionally throughout the fifteen centuries which have elapsed since all these forces have been working into our Greek New Testament. So evident was this, that the middle age manuscripts of the Greek New Testament vary so many places, giving evidence of having been corrected to read like the traditional religious notions of the time, that they are not reliable.

However, we have three great manuscripts of the New Testament, that go back to within three or four hundred years of the Apostles and the Lord. These manuscripts were copied from those so close to the authors, that we can know that they are thoroughly reliable. After we have for half a century studied carefully these sources, there is every assurance that these three great copies of the Greek New Testament, the sinaiticus, the Vaticanus, and the Alexandrian, are reliable for every purpose of any discussion or test we put to them. Further, these manuscripts have been checked by the writings of the early Christian fathers who know the apostles, and those one or two generations removed from the apostles, and there is found that the manuscripts check closely with the quotations of these early Christian fathers. This is so much so that all but 14 verses of the exact wording of these early manuscripts have been found in the writings of these men. The Ostraca, another source of the early New Testament quotations, have been found in sufficient quantities to have 84 per cent of the New Testament incorporated in the writings found on these broken pots of the poor who could not buy papyrus. The Graffiti or Papyrus writings have a large quantity of scripture quotations in them. From these and tombs and other sources there have been found a whole reproduction in quotations of the New Testament and almost all of the Old.

The six words above mentioned will now with this explanation be given a careful study. There are a few more than that, but these occur so many times that they are worth a great deal of study in connection with the Coming. The first one of these six words and the one properly meaning coming is spelled “ercomai” [Erchomai] in the Greek. This word is first person singular Indicative active, and is properly translated “I come.” This is really the only word in the coming that should be so translated. A few Scriptures here will give one the idea. The word is used something over 500 times in the New Testament alone. Scriptures with this word connected with the coming would be hard to list here in so small space. But just a few will be all we can list. Scriptures using the word “Erchomai” will follow and with them a translation of each.

In Matthew Chapter 24, verses 30,42,44,46, the word is properly translated “coming.” A translation of these in order will give the reader the true idea concerning this word. “Then shall all the tribes of the earth be cut to the heart, and they shall see the son of the human race coming upon the clouds of the heaven with active power and much glory.” “Watch (keep awake), therefore, because you are not conscious of what hour your lord comes.” “On account of this even you become prepared, because you are not conscious as to the hour the son of the human race comes.” “Happy is that bondsman whom the lord of him coming shall find him doing thus.”

In Matthew 25:6,10,13,19,31,46 also this word is used concerning the Coming. In these verses, a translation of which we will give here in order, another phase of the coming is given. “But in middle of night a cry has become, behold the bridegroom, go out unto the meeting (lit. unto the going away with him).” “But as they were coming to buy, came the bridegroom, and the prepared went in with him into the marriage rites.” “Watch, therefore, because you are not conscious of the day nor the hour.” “After long time came the lord of those bondslaves and made a reckoning with them.” “But when comes the son (heir) of the human race in his glory, and all the angels with him.” “And these shall come (this word is the word that is used above for come) away into ages long punishment, but the righteous (shall come) into ages long life.”

This word is the general word for “COME.” It is the one that should properly be translated “come” or some other tense or form of the word. Let the reader now get the notion that the SECOND COMING is not done in an instant or even in a few minutes or hours. The real fact of the time element is that of at least seven years. The nations and peoples will have to have some time to adjust to this momentous occasion. All the things written in the Word are general terms and cannot happen in an instant. The battle of the Armageddon will take time, the Tribulation will take time, the destruction will take some little time, and every one of the things written dealing with the nations, such as the restoration of Israel will take time. God will do these things in time and space for the human race. The destruction and judgment of the nations will take some time. However, such things as the resurrection of the dead and the translation of the righteous will be instantaneous. So thus the word “ERCHOMAI” covering as it does the whole time of the coming will spread over at least seven years. Most Bible Scholars agree that the time of that will be spread over at least seven years of our time. In the last of the book, we will give a page of the scriptures that have these six words in them, every one that deals with the Coming.

There is another word commonly translated “COMING,” that really should be what we call “arrive” in our English. This word in the Greek language in English letters is “HEKEI” a verb, third person singular and means “he came” or literally “he arrived.” This word is used but sixteen times with the idea of coming. It is scattered pretty much over the New Testament. Matthew 23:36; 24:14,50; Romans 11:16; Heb. 10:37; 2 Peter 3:10; Rev. 2:25, 3:3; John 2:4; 1 John 5:20; Luke 12:46; 13:25; Matt. 8:11; Luke 13:29; Rev. 15:4; Rev. 18:8. I shall pick out a few of these and translate them properly. “Truly, I say to you, will come (arrive) these things upon this generation,” Matt. 23:36. “And shall be heralded this good news of the kingdom in the whole habitable earth into witnessing to all the races, and then will arrive the finish,” Matt. 24:14. “And will arrive the lord of that bondsman in a day in which he is unaware and an hour in which he does not know--,” Matt. 24:50. “Just as it has been written, will arrive out of Zion the deliverer, and shall turn aside unworshipfulness from Jacob,” Romans 11:26. “For yet for a very little while, the one coming will arrive and will not delay,” Heb. 10:37.

“Will arrive the lordly day as a thief, wherein the heavens shall be loosed with a great noise, and the elements shall be dissolved with burning,” 2 Pet. 3:10. “Hold what you have, moreover, until when I would arrive,” Rev. 2:25. “Whenever, therefore, you may not be watching, I will arrive as a thief,” Rev. 3:3. “And they shall arrive from the East and the West and the North and the South, and shall recline (at table) in the kingdom of the God,” Luke 13:29. “Because all the nations shall arrive, and bow down before him, because the righteous deeds of thee have shone forth,” Rev. 15:4. “On account of this in one day shall arrive the plague of her--,” Rev. 18:8. These are most of the times this word “Hekei” occurs in the New Testament and these all are used with the “Coming.” Properly this word means arrival, and these events are such that they suddenly come or arrive. This is the second word used with the coming and its place is with events that come suddenly in the coming. The former word covers the whole of the Coming, while this one is used with events that come or arrive within the coming.

Another word used twice in connection with the coming is “paraginetai” (PARAGINETAI). This word is used just twice in any connection whatever with the Second coming of Jesus. Once in Luke in the parable of the pounds, Luke 19:16. This reference is used concerning the first of those who had received from his Lord a “MNA” or about fifteen dollars. This parable is concerning the Second Coming of our Lord, corresponding to the parable in Matt. 25:14-30. Yet the parable was spoken another time. However, the lessons drawn from the two parables are a bit different. One a matter of service and the other the punishment of the unfaithful at the Second Coming. The other instance in a sense connected with the coming is found in Heb. 9:11. “Christ having arrived as a High Priest of the intended good things through the greater of the intended good things through the greater and more finished dwelling not made by hands.” These two are all the uses this word that has any reference to the Second Coming in the New Testament.

The fourth word used with the Coming is found more often than any of the others. This word should never have been translated with the idea of straight “Coming” in it, but it has a shade of meaning in connection with the Coming that has

been missed by the translators of the Authorized Version. When just translated merely “coming,” it gives rather a bit of help to the Post Millennialists. It has the specific meaning of “presence,” literally “bodily presence.” To show that it literally means one, body and all in the presence, this story will fit. A certain Greek Nobleman was expecting an official friend. He wrote him a letter, and this letter is still in existence. The letter was written within a few years of the time of the teaching years of Jesus. In the letter this phrase occurs. “We are expecting your “PAROUSIA,” (body presence), and for that purpose I have shut up a coop of friars.” If the word does not mean being there, why the frying chickens? Spirits cannot eat friars. Some places in the New Testament that literally mean body presence will now be given. In 2 Cor. 10:10, Paul wrote this that the enemies of the Gospel and others were saying about him. “His letters, they say are weighty and strong, but his presence of body is weak and his statements make themselves of no account.” There are two or three places in the writings of Paul which mean that this word is “presence” instead of “coming.” This is literally and truly “body presence.”

Now since this is a study of the “SECOND COMING” for those who wish to go deeply into it even beyond the text here, we shall make this word study a practical matter in this book. The word is used 26 times in the New Testament and is more used than any other excepting “Erchomai.” Of these twenty-six times the translation is most of the time “Coming” in our Authorized Version. The translators did the best they could with the information they had. In their day little or nothing was known of the Koine or Alexandrian Greek, and the classic meanings were put into the word. However, anyone who is versed in Greek will know that the word is a compound of two Greek words meaning to be with and being. I have already given one place in the New Testament translated “presence” and since this is the better meaning. I shall give all these that translation. Two more times are so translated in our Authorized Version. They are Phil. 2:12 and 1 Thess. 2:19. “So that, my beloved, just as always you have heard, not as in my presence only, but now rather in my absence, work down (to finish) the salvation, your own, with fear and trembling, for God is the one working in you both as to desiring and to working concerning his good pleasure.” I have translated both twelve and thirteen for the desire of the reader would be, “I wish he had finished that salvation translation and not leave us up in the air about that.” That Salvation is the completion of it in us when Jesus Comes.

The other instance of the translation of “Presence” is in 1 Thess. 2:19. “For who of us has the hope of joy or crown of exulting? Is it not truly you, before the Lord of us a saviour, in his presence?” These two instances with another specific one which cannot be missed when the translation is “presence” instead of Coming. 1 Thess. 3:13. “Unto the making firm of your hearts, blameless before the God and Father of us, in the presence of the Lord of us Jesus (a saviour) with all his holy ones.” This is much better translated presence. “May the God of peace himself preserve to sanctify you wholly finished, even the untarnished spirit of you, and the soul even down to the body blamelessly at the presence of the Lord of us Jesus Christ (a saviour annointed).” With these few verses to show that the word really means “Presence” instead of “Coming,” we shall now study the word as it is translated “Coming.” In the course of this we shall be able to show two times the “presence” of

Jesus is used within the Coming proper. Once to his own and once to the whole world. After that we will take up another word. However, further in the teachings of the Coming, we will take up this word again and show it as the first one of the great happenings of the Coming. 1 Cor. 15:28 has this word and it is better given as “presence.” “Each in his own rank, Christ from beginning, then those of the Christ in the presence of him.” Christ is here shown as the very first of the Resurrection. Then another place is found in Matt. 24:3. The disciples of Jesus asked him three questions. “When he was seated upon the mountain of the olives, having come to him his disciples apart saying, ‘Tell us when will these things be, and what will be the sign of your presence, and the finish of the age’?.” His disciples were wanting to know about the destruction of Jerusalem, his coming in body presence and the finish of the age. The word is used four times in this 24<sup>th</sup> chapter of Matthew.

The next word we shall study will be found several times in connection with the coming and transliterated from the Greek is “EPIPHAINO.” It has two forms, verb and noun. It is translated generally as appearing. Really the word means a shining splendor. It is the word that literally translates the Hebrew word “Shekinah” or splendor. The verb is shine upon. It is used just ten times in the New Testament in connection with the Coming. It is used both about Jesus and our splendor in the resurrection and translation. This word together with another one has in it the idea of shining, this one more properly means that. The other is “DOXA,” commonly translated “glory.”

In Titus 2:11 this word “Epiphaino” is used and I shall give it the rendering of shine upon. For the grace (unmerited favor) of God shone upon all men as a salvation, instructing us, that denying unworldliness and the worldly desires wisely and righteously and worshipfully, we should carry on (literally live) in the present age.” “But when the kindness and friendliness to mankind of the saviour God of us shone out,” Titus 3:4. This word in the two passages here refers to the fact that God made to shine out the work in the first coming of Jesus and he will make it more glorious in the Second Coming. A use of this verb in John 1:9 declares that this light lighted every man coming into the world. This is the real meaning of the word throughout the Coming and should be so given. We will give the meaning shine on in our discussion of this as the second great happening.

Another word used and translated as Coming once in the New Testament is the word “” apocalypse, literally to take the veil off, uncover, reveal. This word is used but twenty-one times in the New Testament entirely. It is used a few times as a verb, but these twenty-one times are all that have any connection with the Second Coming. This word has three translations when used with the Second Coming, Revelation, Appearing, and once Coming. A thought right here with the word. That is that Jesus will be unveiled to our eyes in his spiritual self with glory and shiningness and all the brightness of spirit that he now possesses in the realm of spirit. I shall give here the three meanings of the word. As “COMING,” it is translated in 1 Cor. 1:7. “So that you not belate yourselves in any bestowed gift, awaiting the unveiling of Jesus Christ, the lord of us.” The meaning here is when Jesus shall be revealed to us who are faithful, we shall not have to await a future bestowing of his free

gifts, but be ready because of our service here for these gifts.

As “REVELATION” it is translated in Rev. 1:1. “The revelation of Jesus Christ--.” This is literally the unveiling of Jesus. The Spirit took John up in himself and he saw the things that should be hereafter. The book of Revelation will all be realized in our literal vision of Jesus, when He unveils Himself to us or literally takes the covering off for our eyes to see. At present we cannot see Him, but He will be visible to us in the future, when we are resurrected and translated in body. As “APPEARING” the word is translated in our Authorized Version in 1 Peter 1:7. “In order that the trial of your faith proved by fire, much more precious than gold destroyed, may be found unto praise and glory and honor in the revealing (unveiling) of Jesus Christ.” The three verses are translated respectively as “COMING,” “REVELATION,” and “APPEARING” in our Authorized Version, but I think in the Revised, these words are all rendered “REVELATION.” The Scriptures on this word will be given in the later chapters of the book. A summary of all the scriptures will be given as an appendix with their proper headings.

The last one of the words, however it is not translated as Coming, but is used so much with the Second Coming is “DOXA” translated Glory. This word is rather a composite word, yet a small one. It comes from the word “Dokeo” to appear, to seem, to be splendid. It is always translated as glory, honor, splendor and a few other English words. It is the base word from which we get our English word Doctrine, however we borrow that word from the Latin Vulgate instead of the Greek stem. One or two scriptures on this word will suffice here in this statement of the words of the Second Coming. In Matthew 25:31 there is the best use of the word. “When the Son (heir) of the human race comes in his splendor, and all the angels with him, then shall he sit on the throne of his splendor---.” Rom. 8:18, “For I consider that the sufferings of the present crisis are not worthy to be compared to the coming splendor to be revealed in us.” These two verses will be enough to introduce the words later in the discussion. At the close of the book we will give a summary of the verses which we have left out here.

Now for a resume of the wording connected with the Second Coming. Three general words used with the Second Coming as properly “COMING,” “ARRIVAL,” “BE PRESENT.” These three words respectively are “ERCHOMAI,” “HEKEI,” “PARAGINETAI” transliterated from the Greek. Then the four others, three of which are generally considered “Coming,” yet neither of them are truly so. They are in English, PRESENCE (bodily), EPIPMANY (shining on), REVELATION (unveiling, uncovering), and GLORY (splendor). Transliterated from the Greek they are, PAROUSIA, EPIPHANEIA, APOKALUPSIS, DOXA. Now there are many more terms used with this coming of the Lord, but these have special significance. However, as we go further into the teaching, we shall give these other expressions and sum up the various parts of the teaching.

### CHAPTER III.

#### THE PREPARATION FOR THE COMING

According to the order of the Preparation given in the Introduction, I shall give this order as it is given there. The

first is Religious Preparation. The present trend which was prophesied by Jesus Himself and the Apostles after Him, is going on just now in this very time in which we live. I should not be surprised any day now to know that the Lord had come. While it may not occur in my time, yet I shall not be surprised, should it come soon, even within a few months, or even days or a very few years. Daniel gave us a list of days and times, which no one seems to really understand and it will be useless for me to dwell on date setting. However I should like here to quote from the letter of Barnabas, Chapter 13 verses 4 to 10.

4. "Consider, my children, what that signifies, he finished them in six days. The meaning of it is this: that in six thousand years the Lord will bring all things to an end.

5. For one day is with the Lord as a thousand years, as he himself testifies, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished.

6. And what is that he saith, and he rested the seventh day: he meaneth this; that when his Son shall come, and abolish the season of the Wicked one, and judge the ungodly: and shall change the sun and the moon and the stars, then he shall gloriously rest in that seventh day.

7. He lastly adds; Thou shalt sanctify it with clean hands and a pure heart. Wherefore, we are greatly deceived if we imagine anyone can now sanctify that day which God has made holy, without having a pure heart in all things.

8. Behold therefore, he will truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity shall be no more, all things shall be renewed by the Lord) shall be able to sanctify it, being ourselves first made holy.

9. Lastly he saith unto them: Your new moons and your Sabbaths I cannot bear them. Consider what he means by it; The Sabbaths, says he, which ye now keep are not acceptable unto me, but those which I have are not acceptable unto me, but those which I have made; When resting from all things I shall begin the eighth day, that is, the beginning of another world.

10. For which cause we observe the eighth day with gladness, in which Jesus rose from the dead: and having manifested himself to his disciples ascended into heaven."

From this letter of Barnabas there is going on social and religious preparation for the Coming just as there is going on national, natural and every other preparation for that marvelous event. In Matt. 24:4-5 there is a statement about the religious preparation for the Coming. "Look to it lest anyone should deceive you, For many shall come upon the name of me, saying, I am the anointed one, and may shall deceive (you peoples). This does not mean deceive the elect, but this was spoken to the peoples of the world through the disciples with him. Also in verses 9-14 there are several features of this religious preparation. "Then shall they turn you over into trouble and will kill you, and you will be hated by all the races on account of my name. And then many shall be scandalized (offended?) and shall betray each other and hate each other; and many false prophets shall rise and shall deceive many; and on account of being deceived as to the lawless one the love of the

many shall become cold. (Observe this says the many and the love should literally be translated the fine high respect for men), but the one staying through into the finish shall be kept (preserved, saved, since the same word is the same as saved, and these meanings are secondary or Koine meanings). And this good news of the kingdom shall be preached in the whole habitable earth for a witness to all the races, then shall the end arrive. When therefore you see the abominable thing told of the wilderness, through Daniel the prophet, standing in a holy place, let the one reading know--," I have translated through the sixteenth verse to preserve the connection. Similar passages are found in Mark, Luke, and the writings of Paul.

Some explanation here of these things is necessary. This very day of ours is the literal fulfillment of these things. False Prophets, False Christs, False Doctrines, False Churchianity, False everything. False Science, in fact everything that goes to make up falsity religiously is running rampant and filling the nations full of unrest and treachery all over the world right before our eyes. We feel like crying out "Come Lord Jesus, Come now." In the last four hundred years there have arisen everything new by way of religion under the sun. They are all mixtures and hybrids of the three great original ideals of religion, the true faith, the chaotic or false theistic ideas, and the Chemical idea of religion.

There are two things stated in the Bible about this religious preparation. One is the getting ready of the elect. They will preach the Gospel (good news) of the kingdom. Never has there been a time in the history of the world, when the preaching of the Second Coming has been so before the peoples of the earth as now. Everywhere we hear men preaching on the Second Coming. We hear it so much that the people of the churches and others tell us they are weary of it. Whatever they may want and desire from their preachers has nothing to do with the case. They will have to hear it for it is one of the ways of getting ready for the Coming. God said so and we will have to take it. Another thing is the persecution of the people of God is everywhere a marked thing in the reports of the peoples of the earth. Killings for religion's sake, especially Christianity. In the nations where the dictators are supreme, religion, especially those who believe in one God and Christ, is the keynote for persecution, beheadings, killings, and supreme suffering. Note the persecution of the Jews and the Christians of many lands. This is one of the straws which show the way the wind blows in this modern age of religious persecution.

The other side of this religious preparation is that of falsity. The world is apparently now seeking something false for a solace in its troubles. We cannot find any solace in anything just now but the Gospel of Salvation through Jesus Christ. There is none that will satisfy, and the worldly peoples of the earth, who worship this present age and government and other perishable human affairs cannot find in these things any consolation. There is none besides the Salvation of the individual through Jesus. He is the one consolation. The world is looking for a new philosophy. Any man with a new philosophy, regardless of how ridiculous it is can get followers today. Men are grasping at straws. Like drowning men they will grasp at anything that looks like hope. The dictators are trying to get men to put trust in hugh armament, in navies in air armadas, in poison gas and steel, and all other things of that nature, yet must turn to religious cults. They are many, there are many false Christs. This is the preparation for the MAN OF SIN who is to come at the close of these troublous times. 2 Thess. 2:8-9.

“And then will be unveiled the lawless one, whom the Lord will destroy with the spirit of his mouth, and he will put him down with the splendor of his presence, of whom (the lawless) is the presence (body presence in the man of sin) and working in of Satan in every active power and sign and marvel of a lie, and in every deceit of unrighteousness in them perishing.”

There is no doubt that in this very hour we are getting ready for the world Dictator, who is the man of Sin, the Lawless One, who will sit as God in the temple of God and declare himself so. He shall declare that he is the Messiah, Jews and Gentiles alike will believe him. He will deceive all but the elect of God, and the testing time is just a little ways ahead of us just now. Let me quote from the Didache here. Chapter 16, verses 4-9, “For in those last days the false prophets and corrupters shall become multitudes, and the sheep shall be turned among wolves, and the love (fine high respect) shall be turned to hate, for while lawlessness increases, they shall appear another and persecute and betray, and then shall appear the world deceiver as the Son of God, and shall do earthly signs, and the earth shall be given into his hands, and he shall do wickedness, never yet done in any age. Then will come the judgment of the human race into the firing of trial (test), and many shall be scandalized (stumble?) and be destroyed, but they remaining steadfast in their faith shall be preserved in this same curse. And then shall appear the sign of the truth, first, a sign of an opening out in heaven, then, a sign of a trumpet voice, and the third, the sign of the standing up of the dead bodies, but not all, But as said, the Lord will come and all the holy ones with him, Then shall the created universe see the Lord coming upon the clouds of the heaven.”

The above quotation is from the first writing after the apostles. It even antedates the last of the New Testament. It reflects the preaching of the apostles. It reflects the preaching of the Lord. This is the most pointed statement of our good news of the kingdom there is of ancient times. It also depicts the troubles of this age and what men wish at the last days of the Church age. This corresponds to the quotations from Paul’s letters to Timothy about the last days. I shall give here in simple language these quotations. 2 Tim. 3:1-7. “But know this that in the last (this word is literally last and not any but the last) days shall stand in serious situations, for the human beings shall be friendly of selves, money lovers, braggarts (literally the word is high-belted), too shiny (literally over gaudy), wicked talkers, unpersuaded by their parents, without grace, unholy, (husbands) not faithful (wives not faithful), contract breakers, accusers (slanderers), uncontrolled, fierce, not friendly to good (inside good), betrayers, rash, puffed up with pride (literally windy), friendly to pleasure rather than to God, having a form of worship but denying the power (active power) of it, even turn away from these. For out of these are the ones putting themselves on into the houses, captivating foolish women loaded with sins (women are already loaded), (women) being lead by their manifold desires, (women) always learning and never able to come to a clear knowledge of truth.”

Then is 2 Tim. 4:3-4. “For the situation will be when they will not put up with healthy teaching, but according to their peculiar desires they shall heap up teachers who itch as to hearing, and they will turn away their hearing from the truth and will turn themselves to myths (literally to the myths).” In James there are two passages which show religious preparation

as well as social and other kinds of preparation for the Coming. James uses much the same language concerning these false teachers and the awful Satan filled mankind of the last days. All the nations of the ancient world fell when they lost faith in their gods. As long as they kept faith in their gods they went about the business of life and the nation prospered. This shows that faith even though not put in the right God of Heaven and earth is good for nationalism. The people have a balance by faith in their gods which is good for their nationalism. They fight for their gods and are nationally held together by this thing. One reason why just at this time the nations of the world are in the condition they are, is because they have lost faith in their religion, and that is always bad for nationalism. This is the reason the Man of Sin will be able to build a great world empire in so short a time. He will have the trust and confidence of the people who follow him and they will gain adherents rapidly. We know that this can be the only outcome of this present age of belief in the god of sin and wickedness, and necessarily there will have to be a being in the sight of men who represents this belief in sin and wickedness, and who will pose as the son of God as 2 Thess. 2:1-13 declares.

National preparation is bound up with that of religious preparation. In these last days we are expecting the world Dictator. He may be here now. Times are rushing on so swiftly now that one can hardly keep up in his thinking with the pace of his speed mad age. Daniel 12:4 perfectly describes that time in which we live. "And thou Daniel, close the words, and seal the record until the finish time, multitudes shall go hither and yonder, and knowing shall be much." The Hebrew words here for multitudes, and running to and from, have incorporated in them three ideas each. Multitudes, many, and multiplied, are the three meanings of many. It means literally multiplied hosts. The word run here has in it three ideas, one to spread out, another to turn away from the right way, and the third to go over and around the earth. This verse describes the situation of this very day in which we live.

Some verses in Matthew 24:6, 7, 8, have this national preparation, and it is declared to be national preparation. "You shall necessarily hear of wars and reports of wars, see that you be not disturbed, for it is necessary that his happen, but not yet (in that) is the end (finish). For race shall raise itself up upon race, and kingdom upon kingdom, and there will be famines and earthquakes, all these things are a beginning of sorrow." These verses state the conditions of nationalism at the very last of the present age. We are just now in the middle of war and rumors of war nearly all over the face of the earth. The Orient torn with war and the West getting ready for war. The whole world is an armed camp today. These things have to be from the very nature of the nationalism of the present times. One race shall rise instead of another, and one kingdom shall arise where another was. The real meaning here is not nations and races attacking each other so much as that it is that one nation shall go down and another rise in its place. New racial ideals shall come up and new races shall take the place of old ones. The word in the Greek is "Ethnos," and has the notion of national races, which have other ideals, instead of other kingdoms. In the world war the Slovaks and Greeks arose nationally and racially. They clamored for a specific recognition of the racial traditions and nationality. This was granted and the treaty of Versailles granted them separated territories and nationality. The

idea is more that instead of nations attacking others, for the word against is in the Greek as “epi,” and it means upon instead of against. However the wars and rumors of wars is the reason for saying that nations attack nations as we have in our English translated as “Nation shall rise against nation, and kingdom against kingdom.”

Luke 21:25 speaks of distress of nations. The word in that verse literally means a strait, or difficult financial, social, and economic conditions. The word is “Sunochē,” which literally means what has been said and not distress in our meaning of sorrow. This is repeated many many times in the New Testament and the word is used in different forms in the New Testament and is the base of our word anxiety. Nations shall be anxious about their government, about taxes, about commerce, about labor, about produce, about many things. There is also another word which means literally, narrow places. This word is used much to denote distress in these things. National difficulties will arise in the last times. Daniel 12:4, already given, and 2 Tim. 3:1 also have this signification. The word in this verse means difficult situations. If ever there was a time in the history of nations, when this is true it is now. Jesus discussed these very things with His disciples stating that these things should be and that these should be marks of the nearness of the Coming. All this is linked up with the religious side of the coming. As we have above shown, that there are two preparednesses for the Coming. One of the faithfulness of God’s own people and the other of the commonly called “Falling away.”

The falling away or as it is literally shown in the text. 2. Thess. 2:3, the meaning is literally “standing off”, the Greek word is rather mistranslated in that one verse, which really should have been rendered standing off. Let us give the verse direct. “Do not let any one strike you out of your wits in any manner at all, because except may come the standing off before, and the lawless human being be revealed, the heir of the destruction--.” This certifies that there will be not a falling away of the saints, but a literal standing away from the truth on the part of religious people. Not the saved principally, but those who claim religion, and who have forms but deny the power. This verse from 2 Tim. 3:5, states this accurately in simple language, “Having a form of worship, but denying the active power of it.”

Since religion has for centuries been linked up with nationalism, and that contrary to the principles of the early church, and now more than ever religion has been tied into national life by almost every nation on the earth. Even the pagan religions are now being revived, such as Aryan Christianity, Japhetic Superman worship, Emperor worship, King worship, Flesh worship, Hero worship, Dictator worship, and everything else but the worship of God and His Son, we have made these things national fetishes and we are fast going the way of national religion for the place and sake of ruling the people. Somebody said that religion is a good thing to rule the people by its use. So we are now going that route as nations faster than any time in the history of the world. We are sure to come to the various national religions, and when they fail, then the world will try the Man of Sin and acclaim him the Son of god. I believe I have already quoted the “Didache” on this person. The Bible is just as clear in verse four already quoted and verses eight and nine of the 2 Thess. Chapter 2. “And that lawless one will then be unveiled, who the Lord will destroy with the spirit of his mouth, and he will take him away in the splendor of his

presence, of whom the presence is the energy of the adversary (literally Satan) in all active power and signs and wonder of lies and deceiving of unrighteous to those destroying themselves.”

Such is the religious and national setting of the present time, and it is getting more aggregated continually against the saints of god and against His true faith. Men are multiplying continually their vagaries in religious matters and will have none of the truth. The Truth does not seem complex enough for men. They want something like the Athenians wanted, when Paul was in Athens. They spend their time continually trying to learn something new and some new vagary of religion. Just in the last two years I have reviewed for my readers three or four of these vagaries. There is the “Father Divine,” “Psychiana,” which is pentacostalism gone high-hat, “Oxford Groups,” “Pentecostalism,” “Aryan Christianity,” and a thousand other religious beliefs that are trying to gather sufficient strength to make themselves state religions. A while back I got a letter from one of these religious cranks who had the notion that we in America ought to elect Jesus Christ King of the United States. Then nationally there are Sovietism, Bolshevism, Natsiism, Fascism, I. W. W., C. I. O., and all the other alphabet organizations, such as A. A. A. A., and a thousand other national and party alignments that mean a huge lot in this study of the Second Coming.

The third matter I wish to bring into the preparation of the Coming is that of nature. Just before any change of dispensation there are many different national disturbances. Recently I have been looking over the history of earthquakes. I made this discovery from that study. At the beginning of the Christian era, there were many earthquakes. At the giving of the Law on Sinai, there were many earthquakes, at the time of the Abrahamic change there were heavy shakings of the earth. When the flood came there also were serious disturbances of the crust of the earth and shakings of the whole earth. Then the prophecies of Jesus and the apostles are that there will be serious disturbances of the earth just before His Coming. In reviewing the history of earthquakes, I have observed that the last hundred years have been packed with many earthquakes. Now, it appears that there are more serious earth disturbances at the beginning and end of ages or dispensations of the grace of God. The evidence is there in the earth that at the fall of angels there was deadly and terrible upheavals of the whole earth. So I am sure it will be so when the Second Coming takes place, and we are now preparing for that blessed event although it will be terrible for the inhabitants of the earth that know not the Lord, because of the great upheavals of the earth and atmosphere. I am sure that the disturbances will be of such serious nature that they will destroy whole continents, and islands and whole nations will be thrown into confusion because of such natural disturbances. A few Scriptures to support this statement will be fitting here. Luke 21:11 has a summary of the upheavals of nature. “And great trembling of the earth in places and famines and pestilences, and fearful signs from heaven will happen.” Matthew and Mark state the same. New diseases or really different diseases, that are incurable. Plagues of this and that, destroyers of crops, evils, misfortunes because of the misbehaviors of nature and production of evil things. Man is continually waging a losing fight against the vagaries of nature. Storms, air disturbances. When man thought he had conquered the air, that very conquest brings

destruction to him. When he had the sea conquered, that conquest meant his undoing. The last hundred years have been an age of machinery and machinery service to the human race. Conquests with sin in the offing of every one will destroy. Man will never learn to conquest with sin as the manifest motive in the conquest. Any conquest for the human race must be free from the taint of sin. So rebellious nature rises into a destructive agency when man tries his conquest on her. He may think he can rule rebellious nature, but as long as he tries to rule her with greed, avarice, and the baser passions as his master, nature will raise her rebellious head and undo all man's gain. Only with right and good as the motive behind her conquest can man hope to gain a peaceful and gentle nature to his work. Paul put it so clearly in Romans 8:22. "For the whole creation groans within herself and has travail pains until the now." Sin set nature wrong, and it will take righteousness to set her right. God is in all this. He lets nature take her pay for violation of her laws. With Lowell we may write,

"Careless seems the great avenger,  
 History's pages still record,  
 One death grapple trix old systems and the word,  
 Right forever on the scaffold,  
       wrong forever on the throne,  
 But that scaffold sways the future,  
       and behind the dim unknown,  
 Stands God within the shadow,  
       keeping watch above his own."

Nature is getting ready for the Coming. She has rebelled and risen against the injustice and unrighteousness of mankind. He has thought he is conquering, but he is merely arranging for a terrible holocaust from the very elements of earth, air, fire, water, and the natural elements which he has been trying to conquest. He is piling up rebellion on the part of earth and heavens and the created universe.

Then there is another thing. The whole earth is out of balance. This is plainly shown by the way the earth behaves. The polar axis seems to be in the wrong place. The poles wobble. The North pole is wobbling like a top that is heavy on one side. I am sure that sin put that into the earth. A preadamic or pre-flood earth was in better balance. Temperatures and climatic conditions of the earth are irregular. The huge ice caps of the earth come and go in size. They with everything else irregular on and around the earth tell of the earth being out of balance. Not that the tell of the earth will burst or anything like that and go into destruction yet a while, but that god is displeased with the behavior of the earth. This is all another reason for the Second Coming of Jesus so the time for the Kingdom of Jesus in the thousand years will have as perfect conditions as can be given under circumstances for the adjustment for the eternal heaven of heavens. A quotation here from the sixty-fifth chapter of Isaiah will help. In verses seventeen to the close of the chapter there is a very pointed and fine description of this

great age and the preparation of nature for it. We will just translate from verse seventeen to and through nineteen.

“For behold I the one feeding heavens afresh and earth afresh and not will the former be remembered and they will not come upon the heart, for if my peoples had joy and rejoiced upon that which I am feeding, for behold I the one feeding Jerusalem a joy and my people a rejoicing, for I will be glad in the twentieth which shows that it is future. “For behold there will not be from there a baby (dying) in days and an old man that will not fill his days, for the grown person shall as a son of a hundred years separate, but the sinner, a son of a hundred years shall be cursed.” The word create as rendered in our English is in the stative mood of the Qal Hebrew verb and is translated feed in that mood. This passage shows that God gives the heavens and earth, the created Universe, her force and literally feeds them and keeps them going in their courses.

Nature is getting ready for the Second Coming. God has allowed the Universe to run along in lack of balance because of sin and with that trouble, disturbances, storms, and all of the functions of the moving of the Universe being off balance and not moving exactly in time. When the time is fully right, then God will adjust with the Second Coming of His Son and the nearly perfect balance under the personal reign of the Kingdom of His Son will be demonstrated before the eyes of men. True the effect of sin will not be removed until the dissolution of worlds and the Heavenly Creation has been accomplished after the White Throne Judgment that will be at the close of the Millennium. That will be after the earth has been ruled by Jesus and His saints for more than a thousand years. Literally a thousand years of the Millennium, and whatever time it takes to destroy Satan and his deceived at the second battle of God and Magog. The Bible is so clear on that battle that we have no doubts about it being Satan’s last trial at the nations. As Revelation Chapter 20:8-10 declares.

The next preparation for the Coming is that which we have named Social. Men are trying every method and means they can think of now to solve the social problems of the human race, and they are getting worse all the time. I cannot understand how men who are conversant with conditions under which mankind has to work and live today are at a terrible stage, Socially, nationally, and these two are in a large part the same. Men are at a loss to know to what to turn. They have not yet tried wars extermination, they are preparing for that now, but every man fears that he will be caught in the exterminative acts, and they fear as yet be caught in the exterminative acts, and they fear as yet to try the business of extermination of others. That is Satan’s report to persuade men that the others will be destroyed and each believes he will escape, but War has shown little respect for any. Although men are actually not in the conflict, they are not safe from the ravages and effects of war now. There seems no hope as far as man is concerned for the social security of which we hear so much, and realize so little. Society is so insecure today that thousands are giving up hope and becoming careless of their own or the lives of others. We are in the midst of dangers today that were unknown a few decades ago. We are killing at the rate of thousands every day. Our machines, which we tried to make great helps for social security are turning on us with deadly vengeance. World news is one continuous recital of death! Social Insecurity! There is no social security. Crime is costing more than all the governments of the world. Armament is a heavier tax than all the philanthropies of the whole millennium

before us. We are spreading vengeance on the earth! Do you think God will endure it much longer? If you do you are surely mistaken. This is one force which is making for the Second Coming. The Kings of the East are getting ready for the deluge of blood with which the earth must be bathed.

What truer picture of the financial situation of this hour can one find than in James 5:1-6. This financial condition shows social equality has been reduced to the worst conditions possible. Men have literally taken away the social rights of their fellows by legislation, money manipulation, national conditions. In this month, November 1938, today in Germany, the Jews have been made subject to terrible persecution for the slaying of an ambassador's attaché by a Jewish boy of 17 years. All this taking place because one boy was insane enough to kill a man. Germans are Jew haters this very day, when the truth is they should hate Jewish Internationalism and give regular Jews a place in their empire. However we may try to solve the conditions which are around us, socially we cannot by any means work out the social conditions of the present world conditions nor can we solve the present situation. We have tried legislation for the social conditions of America, and we have literally failed to change the times or the crises in which we find ourselves. Take the strike situation. I have been hearing of strikes for forty years and more. Murders, bombings, assassination of prominent men, and every conceivable thing had been and is being done in spite of the legislation of the nation in the matter of labor troubles. Yet with all the laws we have made, there seems to be no end of the violence attached to the question of labor. I am merely stating the difficulties that attend it. Why all this struggle of the millions who work, and the untold millions that trade and everything on which the social fabric is built? Why all this turmoil crowded into the last five or six decades? Things that the human race never heard of two centuries ago have been forced to their attention. These things have some very forceful portent for the present situation. They certainly are not just universal sporadic happenings. They certainly bear on the change of dispensation that is just ahead of us. I heard Dr. S. J. Porter say once, that this was a terrible time in which to live, but he added that in this stress, when it seemed that the Lord could not wait very much longer to come that all the pain was worth it in the expectancy of the saints who were looking for the coming.

Luke 21:26 has a statement that is sometimes applied improperly. Our English declares that "Men's hearts failing them for fear and expecting those things to come on the earth." But literally the Greek words mean, "Men's souls being souled off on account of fears and expecting things to happen in the inhabitable earth." This is not heart failure in death, it literally is that men's souls are disturbed about the things happening in the whole earth. An illustration. A father of grown young men is anxious when he wakes or sleeps about whether conditions will start a war in which his own sons are to be made cannon fodder for the guns of an enemy. Whether crime will take him and his loved ones in one of its chances, whether a motor car accident will kill his friends, his loved ones, whether disease will take out some of his before their time. I have just recently had that experience. I have two grown sons. I am anxious as to whether they will have to go to war and be killed for the gain of some munitions magnate for his profit, for his gain. This is the meaning of this awful condition of society

today. God help us to have faith so that we and ours shall escape these things that are to come to pass. Jesus said in verse 36. "But watch in every situation and be ready, that ye may be able to flee out of all these things intending to come, and be standing before the son of the human race." So our escape from this terrible social condition is partly our own lookout and partly the providence of God watching over us. We must keep ourselves from the worldly way of living and from the curses of this present crisis. The total cost of crime today is practically one third the income of the world. It seems from these three conditions caused by the social conditions of the world is putting the world into bankruptcy as fast as possible. When nations go bankrupt there is a revolution, and when the world goes bankrupt, there is a world revolution. The cost of world armament caused by the conditions of society is about three fourths of the taxes of the world. All these social conditions of expense because of the sins of society are bearing down on human income and it is getting less and less as time goes on. Now the many millions of unemployed are becoming parasite on the social structure, and they cannot get employment. This is breaking down society. Here is the trend of society this very hour and the breakdown is at hand. If dictators can get us out of this situation, and bring back peace and human happiness, then we will have to say that these things are not part of the social preparation, but now for twenty years the nations of the world have been struggling for prosperity and peace and we are farther away from social and domestic peace and prosperity than we have ever been. The SECOND COMING IS SURELY JUST A SHORT TIME IN THE FUTURE, according to the words, as recorded, of Jesus and the prophets. Trouble, struggle, perplexity and sorrow for the masses of people under the false leadership of the politicians and dictators, and we have not solved the social and civil questions that loom large on the horizon of the close of this age of churches and supposed democracy. We are no longer democratic as a nation, we are in serfdom, and the whole created universe lieth in wickedness, as our Lord told his disciples. If such a mere condition could have existed as that Jesus were not even the Son of God, then he was the mightiest Social Prophet since the world began. But being also the Son of God, to return to this wicked old world, when it has worn itself threadbare with its own problems, which it has not and could never solve, then we have a bright hope in the Second Coming, when the Lord Jesus shall come and set up a Divine Kingdom, before the eyes of men and give them a true Divine Democracy, which shall last through a thousand years. This is the only social and civil hope for this world now. When it will come is declared to be at the fullness of the wrath of the nations. It was said to Abraham that the iniquity of the Canaanites was not yet full. It is said in the Word that when the iniquity of the races is full the end of the church age will be there. God help us to be ready and prepared for the crisis.

Educational preparation is another of the things that today is soon to be realized as a potent factor toward the Second Coming. What condition has the world brought about in the matter of education? Faith of men is being destroyed faster today because of education than for any other cause. The reason for this is that at least in most of the civilized nations of the world, the states are working to reduce illiteracy as rapidly as they can. This means that they are putting the present educational system, which is literally the most ungodly thing in this age, as the means of salvation of the racial problems even down to

the very youngest of the students in that system. Even our six and seven year old children are being taught and trained to forget about God and the essentials of religious training. One might expect that in savage countries where force and might is supreme, but in civilized countries, where the interdependency of men is the force which make for security, we find that even there not God of life and love is the God, but the God of Forces and the wolf hunting in packs is the rule of the day, and our children are being socialized and taught to be a wolf pack with the strength of numbers to prey on others. We have left God out of our educational life.

The terrible feature of modern education is that children are being taught that their bodies are animal and that all mentality and spirituality comes out from this animalism. This destroys the faith of children in the God of the heavens and the earth. They lose their integrity as created human beings from the direct creation of God. Thus, in education there are really three ideas in the world today. One is the idea of Theistic origin for everything, and then the second is that there is a chemical origin of the whole of creation, and the third is a very much smaller as far as the belief of men is concerned. This is the idea of the Divine origin for everything in the Universe. This is the DIRECT CREATION and direct sustaining of everything by the Divine power of God.

This educational preparation of the day points directly to the loss of faith on the part of humanity. The question that Jesus asked His disciples was this, "When the Son of Man cometh, will he find faith on the earth?" This is a rhetorical question and the answer is decidedly "no". With the rabid evolutionism of both the Theistic party and party who believe in Chemical creation or literally Atheistic origin for the universe and life, we are in a serious condition today as far as education is concerned. We are going also into fatalism in education as the evolution parties are clearly declaring. This robs the human race of the privilege and the power to think. We are deceiving ourselves by saying that this is an age of reason, but we are more emotional now than at any other time of the history of the world. Our whole educational scheme is run on emotionalism, even with our braggadocio about reason and judgment in our whole scheme of training and education and life.

The sum of this all is this; When men get so far along in their lives that they have lost faith in their gods even if they be Pagan Gods, their educational and religious life has broken. When men leave God out of their educational life, they will have a national breakdown. So this educational system is hastening the thing that is prophesied in the Old Testament and the New. Daniel said, "Many shall run to and fro, and knowledge shall be increased, but the wise shall understand." Education today is preparing to destroy the faith of men in even a belief in God and the Bible. This is the educational preparation of the wicked. The two types of evolution today in the world are rapidly undermining the faith of many Christians. Even our preachers, who are educated in the ways of the modern schools are rapidly putting this pseudoscientific interpretation on their bibles, and preaching from their pulpits modernism, sovietism, and a thousand of the vagaries of modern education. We who are being educated in the way s of the Lord are rapidly learning the true things of God. The Bible is the only book, out of my long experience of being a teacher, that is worthwhile considering as the ultimate truth in all things. If we can make science

fit the Bible, we have come to the truth. If we can make history fit the Bible, we have come to the ultimate truth of History. If we can make everything else taught in the schools fit the Bible, we have come to the truth of education. We should chart everything that is taught and all education by the Book of God. All this preparation for the Second Coming is in the world today. We have the two parties. One that of education against God and the other of education of some of the saved to the truth. Jesus said it should be so in the last days, just before the Second Coming. He said that in the last days they would not endure sound teaching, but would heap to themselves teachers who had ears that itched for praise of the crowds. So we may expect an educational preparation for this glorious Second Coming.

The sixth thing of preparation that I wish to mention here is that of what I am pleased to call Churchianity. This needs some explanation. The last hundred years has been very prolific in the making of many so-called Christian denominations. We hear every day of something new. Just the last year I have been informed by letters and other ways of four kinds of new so-called Churchianity. Just at this time there is at least more than six or seven hundred brands of Churchianity in the whole world. Every one of them have for their cry, "Save Humanity," but every one of them excepting one, state their own notion of trying to save Humanity. This one is the Church of Jesus Christ, and she always teaches that the Word of God and the Spirit are the power through which men are brought into salvation. That Jesus Christ is the means used in God's way of securing salvation for human beings.

Jesus said that in these days there should come false prophets, and just at this time every one of these false prophets seem bent on establishing a new organization on the initiative of each one. So with the six or seven hundred false prophets in the world, we have that many new so-called Churches. This is the index finger of churchianity pointing to the Second Coming. A hundred years ago there began much preaching about the Second Coming of Jesus. Some churches used that Second Coming Doctrine on which to start some new churches. They forgot the real Church of Jesus has the patent right on that doctrine and teaching and never once thought that they were not the one through whom that teaching should be given to the world. Since the only churches in existence when the New Testament was written, were Churches of Jesus Christ, and the men of that Church gave the New Testament to her, then the priority of right ought to be hers to give out the teaching. So our Baptist peoples did not begin teaching this much loved and important doctrine until a good while after the other off-brand churches started the teaching. Why! Our Lord was getting ready for His Church to preach it and as she is doing so, the end of this church age is close.

#### CHAPTER IV.

In introducing the Coming proper, we are in the beginning of a large task. As suggested in the beginning of this book, there are six words that are commonly translated coming. This comprises the general even and various phases of that event. Most Bible students think that the coming will cover a period of at least seven years of our time, unless we have misread the scriptures. In Revelation Chapter 11, there is a period of twelve hundred and sixty days in which the two

witnesses of God are prophesying. This is read to mean three and one half years. Most Bible students state that that is the time of the Tribulation. All who can best interpret that period and the things that go before it know that the first part of the Coming is prior to that period, which literally begins with the first happening in the Coming. Now going back to our words of the Coming, “ERCHOMAI,” (Greek) literally means Come. “HEKEI,” (Greek) literally means Arrive. “PARAGINETAI,” (Greek) means Arrive or Come.

There three words are those which are always used with the actual Coming. They comprise that group of scriptures which declare the return of Jesus. Several of which we can here study. In John Chapter 14, verses 1-4 we have the expression of this actual Coming. Let us give here a translation off the Greek text, not for selfish purposes, but to bring out this idea. “Let not the hearts of you be troubled, you are putting your trust into God, you are even putting your trust into me. In my Father’s house are many staying places, if not, I would have said it to you. I am going to get ready a place for you, and whenever I go and get ready a place for you, I will come and take you to me, in order that where I am even you may be there, and where I am going you know the road.”

This is decidedly a use of the word that speaks certainly about coming back. Now in Acts 1:9, 10, 11 have the same word concerning the Coming as spoken by the angels. “And saying these things, as they are looking, he was taken up and a cloud received him from their eyes, and as they were attentively looking into the heaven, as he was going, behold even two men were standing near them dressed in white, who also said, Galilean men, why are you standing looking into the heaven? This Jesus who was taken away from you into the heaven, thus will come as to what manner you have seen him going into the heaven.” Here the word is that of Come and the same root as that in John Chapter 14. These two times the statement that Jesus is coming back to earth is made plainly and there can be no mistake about that truth. Jesus said He is coming back to receive His own. Angels said it of Him, since we draw the conclusion that these beings here were of the angelic host of God in form of men dressed in white. The teaching of the return of Jesus is one that should make the saved rejoice exceedingly. There is no teaching in the whole of the Bible that is so much cause for joy on the part of the saved. Even the doctrine of salvation alone without this teaching attached gives us small joy beside this great teaching.

Now since the world is getting ready for this event, and we know this very time in which we live, is the preparation as we have seen from the first chapters of this book, which are merely summaries of the teaching that Jesus Himself gave us, we may be preparing now for that Coming. Commonly this is called the Second Coming, which it really is. He has been here as Saviour. He will return as resurrection to His saints and give them all of this age, who have not had the privilege of seeing Him face to face, this glorious privilege. We have been expecting Him for nineteen hundred years as people, so in the near future, we will have our expectations filled.

There are some great events that His people may expect, when He comes. The resurrection is perhaps one of the few greatest. Along with this will be the translation of the living. Also there will be the Bridal relation, and connected with it will

be the Wedding Guest relation. Then again there will be the happenings of the world as they will unfold in rapid succession while the Coming going on. All these are told with sudden swift boldness in the scriptures which relate to the Second Coming. The Second Coming will consummate the Church Age of the present time. Under recent conditions, we cannot expect this present age to continue very much longer. It has been my privilege to study civilization from the beginning of history. I have delved into the Archaeology of civilization also. Having taught the Ancient languages in College, High School, and Theological schools, and besides that being compelled to know their civilizations as only men who have done this can know them, I find that this astonishing thing is forced into my consciousness. Nations that have spent four thousand years of human history in building civilization, have come to the end of their powers and have given up hope of ever trying to solve the human problems that have come along with civilization, are now despairing of any method or means of going further in human hopes and trials. I see the tragedy of that civilization that it has taken so long to build, breeding the decay and the germs of destruction at its foundations and the civilization will decay and fall apart. This is tragic, but men have tried every kind of government, from savagery up the line to dictatorships. Every grade of government they have tried. Every kind has failed to accomplish the purpose of making civilization permanent. After this discouraging inspection of this more than forty centuries of struggle for permanency by men, I conclude that this is the reason. Civilization built around a human being must fail. Empire of that kind cannot stand. That is Monarchical civilization. Then again civilization built on a people will fall. But when civilization is built on Divine principles it is permanent. Now for the statement of all this. God has allowed mankind to try and govern himself and try out all of his own plans until he has shown that all his own plans are failures. Now the Democracy of God and His Son Jesus is to be made the government of the race for a thousand years. Thus a beautiful millennium of government on the principles Jesus laid down when He came as Saviour of men will be brought in with the return of our Lord Jesus. When we come to sum all this up, we discover that only that government of people will survive that has for its basis the principles voiced by the Son of God and mankind which He pronounced while here on earth with them. So he will be compelled to return to give men that government. All the democracies and republics, the monarchies and constitutions ever written by men will eventually fail and are doing so just at this stage in the history of the human race.

The principle that Jesus gave in government and fellowship is what we call the Golden Rule. Nothing else will succeed. However, we will be compelled to have spiritualized beings as helpers to teach that age just what they shall do to make such a government successful. What the Millennium will bring will depend on the teaching of the saved and spiritualized out of this age. In the letter of Barnabas this thing is put very concisely about the Millennium. In Chapter 13, verses 6 to 8, Barnabas states this principle of Divine government from spiritualized beings, like we shall be in that period of a blessed thousand years. "And what is that he saith, And he rested the seventh day: he meaneth this; that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun and the moon and the stars; then he shall gloriously rest in that seventh day. He adds lastly. Thou shalt sanctify it with clean hands and a pure heart.

Wherefore we are greatly deceived if we imagine that anyone can now (meaning in this period of the six thousand years) sanctify that day which God has made holy, without having a heart pure in all things. Behold therefore he will then truly sanctify it with blessed rest, when we having received the righteous promise, when iniquity shall be no more, all things being renewed by the Lord, shall be able to sanctify it, being ourselves first made holy.”

In this passage of the letter of Barnabas, which will be considered a genuine letter of the associate of Paul by all the men who have really gone into the study of it from the truth standpoint, we discover that the discussion of a thousand years even before the writings of this very things in the book of Revelation, was considered a large part of the thinking of the early Christians. Now, further, if the book of this letter should have been written by a later Barnabas, later than Revelation, then we have the teachings as clearly as it can be put, and it was still believed by the Christians in the second century. The reader should get this letter of Barnabas and study this thirteenth chapter to make here that the resurrection must come before we can be made holy in all things. The promise referred to in the last verse quoted is the promise of the resurrection.

The reason for the Second Coming now becomes clearer to the saints of the early Churches and to us in this later time. God wishes the Divine Democracy to be demonstrated before the eyes of human beings, therefore, and God will do what He has said He will do, that is, make men see His Divine Government for a thousand years of peace and prosperity and glory in the rule of the person of His Son Jesus on the throne of David. Read Acts 2:30; 3:19-21; 15:13-17. God promised that Christ should sit on the throne of His father David. After all the attempts of men to established a government for themselves, God will wait until humanity breaks down in its own attempts to establish a government, and a civilization, and all demoniacal men have been weeded out and then will save His own out into another glorious age and will bring through into that glorious kingdom one sixth of the Gentiles (Ezk. 39:2) and one third of Israel, (Zech. 13:9) to repopulate the earth during the thousand years in which before the very eyes of men who are born into that Kingdom Age, the grand truth of His Divine Democracy being demonstrated before the eyes of born living men as we are, and then besides, we who are resurrected and translated over into this Kingdom Age, who have seen nothing of the kind in our own times, shall also see that which we have never seen, a Divine Government over flesh and blood men. As to us who are translated out of this age and resurrected into that, we shall be like the angels in the resurrection, but not angels yet like Jesus was after His resurrection before His ascension. In this kingdom a new rule of righteousness will prevail and a new human civilization will be built under the ministration of spiritual values and no longer under the values of evil physical and mental values. Nothing like that has been tried by man. He is under evil rule now and the benefit of the resurrection and Second Coming of Jesus will be this spiritualized value to be set on the new age.

As we have before stated the period of the Coming covers seven years. This is Scripturally shown both in prophesy and in the statements of the New Testament. Most Bible students believe that the seventy weeks of Daniel teach this to be true. According to the statements made there concerning the seventy weeks of the Messiah, there is a lost week in that which

is the last week. Then this week must be filled out in the last week of seven days, which prophetically records seven years. In Daniel 9:27 we will observe from a vernacular translation the following. "And he has caused to be strong a covenant with the many one week, and a middle of the week will stop a sacrifice and offering, and upon a wing of abominations, desolation, and upon a finish of appointed matters a pouring out upon a desolator." In Daniel Chapter twelve also is this name subject discussed. In verses 11-12 this language is used, "And from the time of turning away the continual (sacrifice) even to the time of the desolation is a thousand two hundred and ninety days, O the blessings of the one waiting and coming unto the thousand three hundred and thirty five days, And thou go to the end, and rest and stand in thy place at the end of the days." Daniel is being told here to wait and he will be in his place at the end of these days. The twelfth chapter of Daniel is speaking concerning the Second Coming as the first and second verses attest. Chapter 11 deals with the preparation for the Coming and the twelfth deals with the Second Coming.

The eleventh chapter of Revelation as interpreted by most Bible scholars also speaks of the time of the Second Coming. According to the prominent interpretations of the Revelation, this very time of the two witnesses is all in the Second Coming. According to one interpretation it stands between the sixth and seventh angels' trumpets and this surely puts the seven years in the Second Coming, as we shall show. Then the other interpretation puts the whole of the chapter and those going before it in the time of the Second Coming. So we are safe both ways. The eleventh chapter is that part of the Second Coming which shows the actual time of seven years; so we can know from the time. The first thing we observe is the prophesy of the two witnesses of God. We know who the witnesses are, and whatever form they take we may only guess. According to Zachariah Chapter four verses four to six, everything is ruled out of the figure of the olive trees, but the Word and Spirit. Revelation Chapter eleven is very figurative language. These witnesses continue in prophesy for three and a half years, then they lay as dead three and a half days. This according to the prophetic count of a day for a year makes three and a half years more of apparent deadness. This corresponds to the week of Daniel and the middle of the week and the whole count of seven years for the Coming. This is the time of Jacob's trouble, (Jer. 30:7). Through this shall come the Hebrew race to the triumph of restoration of the kingdom under the king prophesied, who shall sit on the throne of David His father. Here will be the period of the Coming, the time of Daniel, Chapter twelve.

It will be proper now to record the events of the Coming through the seven years as we have arranged the Scriptures for these events. We shall give as stated in the beginning of the work, the list of the Scriptures used in this study, at the close of this book. When Jesus first comes as stated by the use of the word "Erchomai" in the Greek, which literally means come. None of the other words so mean come. Men have asked for the Scripture that shows that Jesus is coming in secret at the first happening of the Coming. There are plenty and we shall leave the reader to interpret them after we have given the key. In Revelation we have mention of this. The first verse we shall use is Revelation 16:15, "Behold I come lie a thief, exceedingly happy is he that walks and holds fast his garments, lest he walk naked and they see his shame." A thief comes in secret, not

wishing men to know his coming, so does Jesus. The word “naked” means lightly clad like the athletes at the games and does not mean entirely without clothing. Most of the places in the New Testament that use the word naked use it this way. In other words a man must not appear before the Lord with merely light clothing and without his bridal dress, or he will be shamed before the Lord and the Heavenly Host who come at the Bridal event.

This recalls us to the very first event of the people of the Lord. This event is the glorious Bridal happening. Jesus continually kept telling His disciples about the Bride relation. John the Baptist said this. The Scriptures are everywhere clear that the Bridal relation is the first event of the Coming. All who are acquainted with the events of the Coming know that the first thing is this relation with Jesus and His Church. All, who study the Coming, know this. There are many interpretations of what and who the Bride is, but it is plenty to know that the Bride is that pure called out group of Jesus, which shall enter into a special relation with the Lord at the Coming. Most Bible scholars know that the marriage is to take place in the air. The very word used in the Greek is “aer,” and this means the upper space above the earth. The Bride and Wedding Guests will be caught up to meet the Lord in the “aer,” regions above the earth, and as yet the resurrected and translated do not go to Heaven, as we commonly think, but we go into a special relation with our Lord as Bridegroom in a figurative relation like that of bride and bridegroom at the marriage. If I have not already made these words clear, let me say that a Bride in the New Testament is one promised to marriage. Our modern meaning is that of a newly married woman, but the New Testament knows nothing of that. It merely calls the “Promised One” Bride. Then the Bridegroom is also the Promised One. Jesus will return and become the husband at the marriage. The Church of Jesus will become the Wife at the marriage, and the Bride and Bridegroom relation of waiting will end at the marriage. Men are apt to quote an English dictionary for the meaning of the words, but the modern meanings never entered into New Testament discussions.

The Scriptures relating to this are found in John 3:29; Rev. 21:2; 21:9; 22:7; Matt. 9:15; Mark 2:19; Luke 5:34. Paul used the figure of virginity in 2 Cor. 11:2. Revelation 14:1 states a certain virgin relation of the Bride. This Bride is a select group called the Church, or called out, of Jesus. The word Church is merely a poor translation of the Greek word, “Ekklesis,” which literally means “called out.” The parable of the ten virgins has the idea of the Bride and Bridegroom aside from the Wedding Guests written into it. This parable found in Matthew 25:1-13 has the one great central truth of the Wedding Guests which is the great lessons in the parable. Matthew Chapter 22:1-13 has the same idea written large in the hidden meaning. All these Scriptures show that there are these two ideas in the Second Coming. One of them shows Bridal Relation and the other is Wedding Guest Relation with the returned Lord at the Coming. Another idea is shown in Matthew 24:42-51. There are saved fold who will be neither in the Bridal Relation nor in the Wedding Guest Relation. Some will be living such lives at the Coming, that these who are alive at the Coming will not even get to be Wedding Guests.

Perhaps the last statement will need a bit of explanation. The word servant as found in Matthew 25, verses 45, 46, concerning the faithful and wise servant, and in verses 48 and 50 concerning the unwise and unfaithful servant, is the same

word. The word for both cases is the Greek “Doulos.” This word means a servant that has been bought and paid for and literally means “Bond Servant.” This is a figure from the old slave market. The word is a “Koine” (common) word in the Greek and is used in its “Koine” sense. I have given you that meaning here. The word means “one who is the property of another by purchase.” Now we have a peculiar case in these two slaves of the master by purchase. One is faithful and wise, and he is made ruler of the goods of the master at the Coming of the Lord. The other a like slave but unfaithful is not even allowed to enter the master’s presence (observe the word “Parousia”) in the discussion before this paragraph, and that which will follow. This bondslave will be cast into the place of hypocrites, where weeping and grinding of teeth exists. This cannot be loss of salvation because the slave has been bought and paid for. This must mean the “Great Tribulation.” This will be explained later.

We come now to the first two words of the Coming proper. That of “Parousia” and the other which is “Epiphaneia.” The former literally means “presence” and the later literally means “Shining on.” The first is used in the New Testament 27 times directly with the Coming of Jesus. If one had told the early church saints that Jesus was coming in finer and higher ideals in a Postmillennial way, these saints who saw Jesus would have laughed in the face of the person telling them that. The letter mentioned in the first part of this work explains the meaning of this word. We are so far separated from the writing of the New Testament, and men have taken the superstition and tradition of what men have packed into Christian teaching for the last 1600 years and more that we think in terms of supersessionized and traditionalized Bible interpretation of the Roman Catholic Middle Ages. When men have left the true meanings of the original words of the New Testament and the “Koine” Greek, they always have substituted some of their own the superstitions and traditions of others into those words and they make the Bible mean altogether different from the original of the words of the Scriptures. If we give the meaning of Verbal Inspiration to the Scriptures, we will certainly have to go back to the original meanings of the words to get the meaning of the Scriptures.

The second word, “Epiphaneia,” meaning “shine on” can mean nothing less than the reward and loss question which deals with the resurrected and translated saints at the time when Jesus Comes. It has long been declared by preachers, until recently, I think, about “Rewards in Heaven.” I never was able to determine from the preaching I heard about it just what was the service or lack of service on which “Rewards and Losses” were built. I think we can now determine just what is the Bridal Relation in the Coming. I am quite sure that that relation is marked carefully in the “Great Commission.” It seems there are but four things to make rewards and those who are rewarded and those who are to receive loss both receive the first one. They cannot be candidates for either reward or loss without Jesus as Foundation. They must all build on this one foundation. There are two kinds of building material. That which will burn and that which will not. 1 Corinthians 3:11-15 marks carefully out this fact.

But the second even of the Coming for the saved is found in this very subject of losses and rewards. A third word

connected with the Coming is the Greek word “Doxa,” which is nearly always translated glory. This word in its true sense means exactly what the Hebrew word “Shachan” means, literally to dwell, make a home. While the Hebrew word “Chabhodh” translated Glory in the Old Testament, had the meaning of weight or supremacy originally, it and our New Testament word “Doxa” have come to mean splendor, shining. This is due to the Spiritual power within and from the nature of it the Spiritual appearance becomes “Glory.” The word both in the Old and New Testament originally meaning make a home or a staying place as the “Shechinah” of Jehovah in the tabernacle. This will be connected with the shining of the Spirit. The original stem of “Doxa” or glory in the New Testament means to appear, show as being something.

The best translation is the fact of indwelling making us appear as shining creatures. These ideas are all worked out in such places as 1 Peter 1:7; 1:13; 4:13; 2 Tim. 4:1; 4:8. This word “Epiphaia” is used many times in the New Testament and is nearly always translated as “appear.” This is hardly the proper translation of it, literally it should be translated as “shining on.” Paul mentions this in those who love His appearing as found in 2 Tim. 4:8. The first half of the seven years of the Coming is taken up with the Wedding and the attendance of the Wedding Guests on the Bridal Relation going into the Marriage of the Lamb and His Bride as Rev. 19:7-8-9 states. The other part of the three and a half years of this first part of the Coming is given over the paying of losses and rewards. Literally the word for “reward” is the Greek word “Misthos” and is translated reward, wages, pay, and some other ways indiscriminately in our English version.

These few short paragraphs are the general statements of what is in store for the saints in the first half of the Second Coming. We shall now turn to the parts of the Coming, which will be here on earth after the saints have been raised and translated. I remarked that the unfaithful persons who did not love the appearing of the Lord, and who had been beating their fellow servants and eating and drinking with the drunken would neither be translated nor glorified. Some may not yet be ready in their studies for this rather rugged idea, but let us here now turn to the part played by the Tribulation the Great. The first three and a half years of the Coming, which is primarily for the saved, yet has a huge part to play in the world and those of the spiritually saved who are not translated with the faithful and wise. I have showed that these are left. I refer here to two or three places in the New Testament speaking about this very thing. The faithful and wise servant as opposed to the evil servant of Matthew Chapter 24. Then the parable of the Virgins and the parable of the talents of the 25<sup>th</sup> chapter of Matthew. Also in Chapter 22 there is a case of the wedding guest who was not dressed properly. All these show that not all the spiritually saved will be in the select Bride and Wedding Guests. Then since the Coming is seven years long and in that period all the saved out of this age will be ready and prepared for the final summary of the Coming, when the thrones are set up and the whole of the Coming has been finished. The Second Coming finishes the whole of the idea of anything like Resurrection. After the Second Coming is over there will never be any more resurrection of any righteous. There will remain for the White Throne Judgment a resurrection for the wicked to the Judgment.

Returning now to the earth after the saints are caught up to be with the Lord. It has been stated here that the

unfaithful and unwise, and this term has been explained already, will have to suffer the tribulation, which is called the Tribulation the Great in Rev. 7:14. There is in the Greek an article that is left out in the English. This Tribulation period, which literally means being hard pressed to the holy ones, that is the saved going out of this age, and when we say saved we must remember the trinity of Salvation, for it is first spiritual, then mental, and then physical in God's own way and pleasure. Salvation is first spiritual at regeneration, then mental with growth in Grace and then physical at the resurrection of the body. These three physical at the resurrection of the body. These three steps are God's way of saving men. He makes the whole of the three depend on the first or spiritual salvation. We cannot say that the salvation of a man is complete until the body is brought into salvation. In this our holiness friends go astray in error not knowing the Scripture. Jesus clearly told His disciples that these three events were necessary for glory.

While the Tribulation the Great is going on, it is also set for the salvation of men who have been unfaithful and unwise in mind and body. Read again the words of Jesus about the evil servant in Matthew the last of Chapter 24. This evil servant will be one of them who cannot go into the Bridal Relation or even the Wedding Guest Relation. They must have the teaching and chastisement of the Tribulation to teach them for better things. There is nothing purgatorial in this. All sin is cleansed in the blood of Jesus as Rev. 7:14 states about these very persons. This will be the period of the Tribulation the Great for such as saved to go through that period. Another case is of the five foolish virgins. Another is of the man in Matthew 22. Another of the one talent man in Matthew 25. Luke hints at this in Luke 21:26 about us being prepared to stand before the Son of the Human Race. God must give His children the chastisement of love for their disobedience.

During this period of the Tribulation the Great, the worldly will move along in peace and happiness. This lasting for three and one half years will be the time of a universal peace for the wicked. They will think the wicked are those children of God, who will fall under the most terrible persecution the world has ever seen. This is shown clearly in 2 Thess. 2:3-13. The only fly in the ointment of these wicked will be the Revelation of Jesus at the end of the three and a half years. The Lawless One commonly known as the Man of Sin will be supreme in this period. He will even deceive and will in a measure be deceived. He will rule the world as one who is entirely lawless. Men miss the meaning of that term. They think that means a terrible time and thing for the whole world. It will be under the rule of one who has no law over him. In that way he will rule beneficently for the wicked. He will enforce religion on the world. He will be master of the world in a perfect so-called scientific way. That time will be a time of prosperity, under the rule of this Lawless Man. He will have Religion, Commerce, Government, and everything man made at its nearly perfect condition. Yet he will only deceive the non-elect. He will be destroyed at the presence of Jesus to the whole human race living at that time. The word presence is here again "Parousia," from the Greek meaning presence. This will come to pass at the third word used with the Coming, and that is "Apokalupsia" or Revelation of Jesus. Here at this point, the whole world will be conscious of the presence of Jesus and the scene will be set for the Armageddon of God Almighty. Read Matt. 25:31; Jude 14-15; Rev. 19:11; 1:12; 16:16. These Scriptures give the

setting for the Revelation of Jesus in and during the Coming. Remember the time for the whole Coming is set for seven years. Then this Revelation will be after three and one half years in which the Tribulation the Great will come to pass.

Attendant on the Revelation of Jesus is a series of events, which will be terrific in their meaning and activity both to the Saints and to the world. At this Revelation of Jesus, is where the saints, who have suffered the tribulation will come out into spiritualized bodies. See Revelation 7:14. The happenings of this work of the Second Coming are not put in detail in many statements, but statements here and there throughout the Old and New Testaments will give the reader much notion of this last half of the seven years. The Battle of Armageddon is one of the tragedies of human civilization which comes in the first part of this last half of the Coming. When men get the idea that the Lord gives the human race some time to adjust to these events, it will not be so hard to get the settings of these happenings in the Coming. So many have the notion that the Coming is instantaneous and it will be done and over practically in an instant. When the truth is it is a series of events which accommodate themselves to the nations and to both saint and sinner. This period of seven years will be packed with so many events following closely on each other, that seven years will appear all too short, when we think of the number of tremendous events that will take place. Let the reader remember that all this Coming and these events come in Time and Space. There will be so much packed into this period, that it will all hardly have time to happen consecutively. Time and Space men must see the Coming. Things will not be translated into the spiritual in this period. The raised dead and translated living will be spiritualized in body, that is true, but the unsaved of this period will have their natural bodies and the time of this thing will be filled with terrible Time and Space happenings. Tragedy, Suffering, Destruction, Death, National Spoliation, Pestilence, Famine, everything that will be awful and terrible will be visited on the wicked especially in the last half of the seven years. The Battle will be a peculiar one.

#### CHAPTER V.

In Ezekiel Chapters 38-39 there is a description of that terrific engagement called in Revelation the Battle of Armageddon. The short descriptions in both Old and New Testament make it terrible enough to shock the hearts and minds of any one. At that battle war will reach its utmost destructive heights. It will be one of the two most peculiar battles recorded in the Word of God. The descriptions of the party of attack and whom they will attack is found in Revelation Chapter 19:11-20. The Man of Sin and his hordes will have the audacity to attempt to fight Jesus and His hosts who come from the air at the close of the three and one half years of the period of the Tribulation the Great. The Man of Sin should know better than this, as well as men and Demons, but the Saints and the Lord and the Angels unharmed by the battle will be at the destruction of the nations and the False Prophet and Beast of Empire. The Beast and the False Prophet will be taken and cast alive into the Abyss and the battle will end with the Lord and His hosts supreme on this earth. This will mean that Jesus and His spiritualized hosts will conquest the earth, which they have never been able to do under the Church of the present age. If these things are interpreted mystically, the language of these passages is utterly beyond the ken of men. But the language is

so plain, that in the vernacular men cannot miss its meaning.

At this Battle of Armageddon, the Japhethite and Hamite and Apostate Jew and Apostate Gentiles will be marshaled and it gives their lineup in Ezekiel Chapters 38 and 39. It appears there that the very same names that occur in the 10<sup>th</sup> chapter of Genesis are repeated and the Japhethites and Hamites and their kin and their adherents must marshal themselves against the real Jew and Israelite and the Shemite for this struggle, which will end in no harm to the Saints of this present age, but in a Titanic destruction of the Apostate nations of the Earth. In the word Apostate I am giving it the meaning of “Standing off” from God and His righteousness. This is the real meaning of the term in the Koine of the Greek, and Apostasy does not mean to get religion and lose it. That meaning is just merely a modern term applied to the folks who believe in falling from Grace. The word is from two Greek words, which in being defined, mean, “Apo” is away from, off from, and “Histemi” meaning stand. The traditions of men have again been put into the thinking of so-called Christians. An Apostate was originally one who stood away from, off from, against, Christ and Christian thought and living. The word Apostate is a Roman Catholic term anyway.

After the Battle of Armageddon, the Judgment of the Nations as related in Matt. 25:31 to the close of the chapter. In this Judgment of the Nations the generalization of what is to be done to the nations who have been kind to the brethren of Jesus, the King, there is related the story of the Sheep and Goat nations of Hebrews and Christians will be the basis on which this judgment will be carried out. The Lord Jesus, the King of the Nations will carry this out before He sets up His kingdom. The scene of this Judgment will be in the Valley of Jehoshaphat South of Jerusalem. The nations will be assembled and divided as sheep from goats and the King will say to them their sentences, on party going into the Millennial kingdom and the other going into the Hell of departed spirits to await the White Throne Judgment for the Eternal punishment of the eternal or Third Hell, which is the Hell for Eternity.

There are two numbers found in Daniel Chapter 12. In verses 11 and 12 this is the reading in translation direct from the Hebrew Language. “And from the time of the destroying Abomination, that desolates, will come to pass a thousand two hundred and ninety days.” There is but one thing in Scripture that I have found that will be set in this 1290 days, which is three years and seven months by count, and that is the story of the chaining of Satan found in Revelation 20:1-3. This count of 1290 days runs one month beyond the three and a half years of the last part of the Coming, as recorded in the Battle of Armageddon and the Judgment of the nations. The chaining of Satan will take up this month after the close of the Second Coming. Observe in the last of the Battle of Armageddon the Beast of Empire and False Prophet are both cast into the Abyss and when Satan is caught in this month, he is to be chained and cast in for a thousand years, and after that he will be turned loose again to deceive the nations again at the close of the thousand years.

In the twelfth verse of which this is a literal translation, “The blessings of him waiting and coming to the thousand three hundred and thirty five days!” What can be put in here but the setting up of the thrones stated in Rev. 20:4-6. In this is

stated the close of this upstanding of all saints who have lived up to that time. Here let me repeat the meaning of that word “PROOTEE” which describes the “First” resurrection or “Upstanding” as it is called in the Koine Greek. The word got its meaning as “first” from outside the Greek tongue, and was given this meaning from the idea of “First Resurrection” as distinguished from “Second Resurrection.” The word “First in order” as we say “first” was not part of this word. The word “First” meaning best is “Aristos” in Greek. The word “beginning is “Archeen.” The Greeks did not have such words as first, second, third, in our sense, and the order of things were not put in words as we do. The real meaning of the word “First,” as we apply it in Greek concerning the Resurrection is merely the former, the one going before, the one which starts with spirit and ends with body. It means the great triune coming entirely out of sin. Resurrection has that significance some times in the New Testament. A human being is dead to God, but through the work of Christ he is raised out of this dead condition from sin. He is called a spiritual, intellectual, and physical corpse to God while he is in sin. However, nearly all the times the word “Anastasis,” or as we translate it in English, “Resurrection,” the meaning is about the body, yet a very few times the word means also the standing up of the spiritual man to God. This is the raising of completely dead beings, dead to God.

Of the Resurrection of Jesus out of the dead, it is used thirty-four times in the New Testament; and the expression there is always “Standing up out from among dead corpses.” It is also used as “Raised out from among dead corpses.” This expression is peculiar to the Greek Idiom. The words are “ex nekroon,” and the meaning is “out of or from among dead.” These thirty-four times are significant of the truth that not all the dead will rise at the same time. For this same expression is used about the saints and Patriarchs. This signifies that when we come out of the tomb, not all the people in the tomb will be brought out. There will be left the truly dead, who have no hope of the resurrection of Jesus in righteousness, and together with that a hope of their own resurrection in righteousness. When Jesus came out of the tomb, He left the unsaved in the grave, but after He came out there were righteous who came out and followed Him into this glorious resurrection. Read Matt. 27:51-53 for this and then 1 Peter 3:18-21, and if possible read the Gospel of Nicodemus, not an inspired record, and visionary, but the early Christians believed something of this kind. I do not accept all they say, but there is some ground for this belief. Read in Nicodemus Chapters XII to the close of the book. The going of Jesus into Hell and taking Purgatory apart is pretty far-fetched, but the resurrection of the dead up to the time of Jesus was believed by the Ancient Christians. Perhaps an exact translation of Matt. 27:51-53 here will help. “And behold the veil of the temple was split from top unto bottom into two, and the earth was quaked, and the rocks were split, and the tombs were opened and many bodies of the sleeping holy ones were raised, and coming out of the tombs after His raising, they went into the holy city and had appeared unto many.” If this does not mean, what we have stated above as the second thing in the First Resurrection, it has no meaning to us and no place in the scheme of things, but we are convinced from this reading that Matthew must be denied or it must be accepted just this way. Now Matthew is an Inspired book and must be accepted as the truth here about this.

As a usual thing so many of the commentators on the teaching of the Second Coming and the resurrection do not

mention these peculiar Scriptures, that we have here given with explanations. These folk that are mentioned here in Matt. 27:51-53 are nowhere mentioned in Scriptures, expecting in 1 Peter 3:18-21. Let us give here a direct translation of that part of the writing of Peter. It will clear up also another thing that has troubled many students of the Scriptures. This writing deals with part of the same persons mentioned in Matt. 27:51-53. "Because even Christ, once in behalf of sins died, the righteous in behalf of the unrighteous, in order that he might lead us forward to the God, having been put to death on the one hand as to human nature, on the other hand having been made alive as to spirit, in which he having gone to the spirits in prison (literally, "under guard") heralded, (the spirits) once having been unpersuaded, while the forbearance of the God waited in Noah's days, the Ark being prepared, in which a few, this is, eight souls, were through-saved through water." The reference here is part of those who arose after the resurrection of Jesus and after He ascended they followed Him into the Holy New Jerusalem. As you know Jesus evidently went back and forth from Heaven to the earth during His forty days of appearance to the disciples after His resurrection. As you remember, He told Mary that since He had not yet ascended to His Father, not to touch Him. This clears up some of our thinking concerning the resurrection of those saints who died before the flood and even before the suffering and resurrection of Jesus.

Now, at this juncture let us discuss the Scriptures found in 1 Thess. 4:13 to 18. We shall give here a simple translation of these Scriptures throughout these verses. We are translating here to get the meaning and not holding to elegance in English. "But I do not wish you not to know, brethren, about the sleeping ones, in order that you may not grieve, just like the remaining ones not having hope. Because, if we believe that Jesus died and stood up, thus (in the same manner) the God will lead through the Saviour with him (in the same manner with Jesus) the sleeping ones. For this we state to you in a Lordly Word, that we the living the left around into the presence of the Lord shall not at all go in ahead of the sleeping ones, because the same Lord in a loud order (the nearest meaning to command in the New Testament) in an Archangel's voice, and in a Godly Trumpet (sound) shall come down from Heaven, and the corpses in Christ Jesus shall stand up before (us), then we the living the left around shall be snatched up in clouds into a meeting of the Lord into upper regions, and in this manner always with the Lord, we shall be. Thus call alongside each other in these words." This Scripture is very enlightening put this way in the common vernacular, and it will clear up some of our theological tangles because of the old theological terminology which we have had for a little more than three centuries in our religious thinking since 1611!

This third happening of the so-called "First Resurrection" is really nothing more than a part of the plan of the Lord to set all His saints physically into the realm of sinlessness and spiritual living after His own plans and ways. We have at present much argument concerning the happenings and the activity of the Second Coming and the Resurrection, as to whether it will all be done and over in an instant or whether it will be a series of circumstances, and a thousand other things that the theologians have packed into these Scriptures. All this I am sure could have been cleaned up, if the Scriptures could have been kept free from the theological bias and chicanery of religious men who had the purpose of ruling the people with their

own priest-craft and still not knowing at the time that they are given strong delusions from the God by their very failure to see the truth in the Scriptures, but rather prejudiced by their own religious and superstitious and traditional ideals handed down through centuries of twisting the Word to their own notion. I know I am laying myself bare here to criticism and vile epithets even by some who would still like to rule the people and keep them in ignorance of the Word in the common man's tongue. Yet I am satisfied, if I can help some to have a better knowledge of the Word in its purity, and give them a love for this same Word. This very thing is too true. The very men who believe that a certain group of men who translated our Bibles for us are inspired to do so, reject every scientific theory and every bit of so-called scholarship those very "inspired (?) " men had in everything else, and even praise their scholarship loudly, even when they put scientific principles in the bible which have been proved absolutely untrue by real science of our own time. We could mention fifty statements in many translations of the Bible into English, that were stated as truth believed a few decades back, that science has demonstrated to be right the reverse today. So little, men think of the facts as they read their Bibles!

Now we come to a Scripture in the series of verses which are connected with the Second Coming and Resurrection, that most readers leave out. This is due to the fact that men do not understand the book of Revelation. In chapter 7 verses 9 through 15, there is a great crowd of peoples with the ones around the throne before God. In verse 9 this expression is used, "After these things I perceived, and behold a great crowd, which nobody is able to count, out of every race and tribe and people and language, standing before the throne and before the Lamb, and having palm-branches in their hands, and they shouted in a great voice saying, --- (13) and answered, one of the elders saying to me, 'Who are these dressed as to the white robes, and from where did they come?' and I said to him, my lord, you know. And he said to me, 'These are the ones coming out of the Tribulation the Great (Troubles the especially great), and have rinsed their robes, and whitened the same in the blood of the Lamb. On account of this they are before the throne of the God, and serve him day and night in the temple of Him, and the one sitting upon the throne will tent among them.'" Some explanation of this and these verses will be needed here. If the reader will remember, the statement has been made that many who are in the salvation relation with Jesus will not be worthy to meet Him in the Parousia, but will be left to go through the Tribulation the Great in the first half of the Coming. This great crowd in this chapter is this group. Observe that I translated the word given as "wash" in our ordinary versions in English as "rinse." Our modern advertisements of soap today state this very clearly in the "Tattle-tale gray" that housewives so dread in their clothing. The Scripture declares that the robes of the saints are their deeds of righteousness. Too many Christians now have this tattle-tale gray in their living, and they have to rinse out their robes during the Tribulation the Great in the blood of the Lamb. This acts as the bluing put into wash to whiten it. This word here translated as wash never meant wash in the Greek. It always meant to rinse and consequently to whiten it. The word is "Pluno," literally to plunge which word is a splendid translation. Then these saved persons who go through the "Tribulation the Great" plunge their deeds in the blood of the Lamb, by giving their own persecutions and shedding their blood, putting their own deeds into the blood of the

Lamb. The word is used but three times in the New Testament and is entirely a Koine word. This puts this expression down into the vernacular of the common man. Verse 15 states that during the Coming period in the Heaven of Heavens these who had paid the penalties of sin in the tribulation period have been taken into the great group for whom there is special privilege in Heaven because of their martyrdom during the tribulation. It is not said that these have reward but that God tents among them. The first part of the verse states “on account of this” which is the fact of their rinsing and whitening their robes during that period.

This word here used just three times in the New Testament in Luke 5:2, “And he perceived two boats standing beside the shore, and the fishers going off from them, they rinsed their nets.” The other time is found in Revelation 22:14, “Happy are the ones having rinsed their robes, in order that the privilege of them will be upon the word of the life, and the going into the city by means of the gates.” These other two times in connection with the other verse show that when a human being’s deeds have the proverbial “tattle-tale gray” in them they will have to be rinsed in and through the blood of the Lamb. Our friends who teach that the rewards come in Heaven or the final home are sadly mistaken, for they do not consider the Scriptures in their purity and have their ideas all built in the superstition and tradition of the 16 hundred years while such superstition has changed the truth of the God into something that men have taught and not what the writers have given out. I am convinced that the Word demands of us a more careful study to acquire the very things that the writers of the New Testament had in mind. This brings to our thinking again that verse of Paul to Timothy, “Study to show thyself approved unto God.”

The last of these five Scriptures, which deal with this subject is found in the Revelation 20:4-6, “And I perceived thrones, and they sat upon them, and judgment was given to them, and I saw the souls of the ones beheaded on account of the witnessing of Jesus and on account of the Word of the God and such as worshipped not the beast and the likeness of him, and did not take the character (mark) upon the forehead and upon their hand; and they lived and were kings with the Christ through a thousand years. Those left of the dead corpses did not live until the thousand years were finished. The same is the upstanding (resurrection) the former. Happy is the holy one even having portion in the upstanding the former. Upon these the second death does not have authority, but they shall be priests of the God, and of the Christ, and they shall be kings with him the thousand years.”

The discussion of these verses has been partially given before. Here I wish to state that the closing of the first resurrection is here given in this list of Scriptures. Let an explanation be given here. Instead of there being a number of resurrections, there is a former one and the other is not even dignified by the title of the second resurrection. There is nothing definite in the Greek Scriptures about a set first resurrection as performed in a single instant of time for the whole thing. It is stated in the Greek that there is a former “upstanding” and five parts of it are called the former resurrection. The Greek Scriptures in this matter are general and not specific, and the term “The Upstanding” literally means a standing up out of dead

corpses or bodies. As shown before the two words for Resurrection do not have the average meaning given to resurrection as an act of one happening and no more.

At the close of the Second Coming all resurrections are forever over for the Saints. After that time there will be no more of saved people going into the grave. However, as has been stated before, the Scripture in Isaiah 65:17 to the close of the chapter describing the thousand years of the reign of Christ, states pretty clearly in the Hebrew, that those saved will be translated in their hundredth year, and the unsaved will go under the curse of the grave to await the White Throne Judgment. With the Second Coming and its close there will be no more resurrections. After the happenings of that Coming, all these saved will be brought into eternal happiness as God's hand intended when He created Adam in the Garden in Eden. Should Adam have taken of the Tree of Life as food before he ate of the tree of knowing good and evil, he would have gone the way of translation, just as Enoch and Elijah have gone. In the Millennium there will be the rule of the power of translation for the persons saved there instead of the route of the grave to shake off the bonds of physical death. Then all sinners, who not receive the grace of God will die and go into the grave to await the White Throne Judgment.

I should like here to give a translation of Isaiah 65:17-25, "For behold, I am the one freshening heavens anew and earth anew, and not will be remembered the former ones, and they shall not come upon a heart. For if you have rejoiced and enjoyed forever (literally evers of ever) what I am freshening, for behold I am the one freshening Jerusalem a rejoicing and my people a joy, and I rejoiced in Jerusalem and I had joy in my people and not will be heard in her again a voice of wailing and a voice of crying out. Not will become from there again a baby of days and an old one who has not filled out his days, for the strong one (literally one in youthful vigor) a son of a hundred years shall be (violently) cursed. And they shall build houses and inhabit (them) and they shall plant vineyards and eat their fruit. And they shall not build and another inhabit and not shall they plant and another eat, for as the tree (so) the days of my people, and the work of their hands they shall offer (bring as offerings) the chosen (literally the best or chosen thing). Not will they labor as to empty things, and not will they beget for destruction (in modern parlance, sons for cannon fodder), for offspring of the blessed of Jehovah they and their children with them. And it became (as) not yet they will be calling I will answer them again, as they are speaking I will hear. Wolf and lamb shall lie down as one, and a lion as the ox shall eat fodder, and the serpent, lowly things for his food, and they shall not hurt and they shall not destroy in all the mountain of my holiness said Jehovah."

I will leave this translated as it is to show just what the thousand year period will be like to everyone living in the bounds of that blessed Kingdom Age of the Jehovah, the Christ, who comes to sit on the throne of the fathers of the line of David. By using this vernacular translation the reader will have some things cleared up for his thinking in this line of the Kingdom Age.

## CHAPTER VI.

In the present chapter we shall take up the events of the Second Coming as they come such as we have not given

here. One of the important happenings is the Restoration of the Kingdom of Israel. This event does not really come to pass until the setting up of the thrones of the thousand year period of the Reign of Jesus on the earth. In this event there is to be a restoration of Israel and Judah into the Kingdom. The modern Jew declares that only the Jew of these days are the People of God who will inhabit the Kingdom and for whom it will be restored. They declare that they are all the Israel that is left in the world today. Such cannot be the case or else there are many prophecies in the Old Testament that are untrue and cannot ever be fulfilled. Such as the statement found in Isaiah 11:11-12-13, of which I wish to give here a translation. "And it became in that day, he will add a lordly hand twice to set up the rest of his people which shall be left from Ashoor, and from Mitsrayim, and from Pathros, and from Coosh, and from Elam, and from Shinar, and from Hamath, and from the shores of the sea. And he has set up a standard for the nations (races), and I will add the driven out of Israel, and the broken pieces of Judah, and they shall be gathered from the four directions of the earth. And the envy of Ephraim turned away, and the distresses of Judah, and Judah shall not be destroyed, and Ephraim shall not be angry at Judah and Judah shall not form against Ephraim." This language clearly shows that not Jews alone will come into that kingdom. The Xiliad Kingdom will be a restoration of the kingdom of the whole of the twelve tribes of Israel into that thousand year kingdom or as expressed the Xiliad.

Farther down in this same chapter and in some other prophecies the hint is there given that a son of David according to the flesh shall rule in this kingdom. In Ezekiel Chapter 37 verse 24 clearly states that David the servant of Jehovah shall be king to them. This includes Israel and Judah as the two prophecies mentioned make clear statements. The dispersed of Israel shall be gathered and the scattered of Judah shall be brought together into this kingdom of the Xiliad. There are many other prophecies in the Old Testament, in which it is clearly said that Israel and Judah will be brought together into a kingdom in which a son of David, our Christ, will be the ruler of this thousand year kingdom.

This restoration of the kingdom of Israel is completely written out in the last chapters of Ezekiel. Beginning with Chapter 40 and reading through the book, we have a redivision of the land, a rebuilding of the temple of the Millennium or Chiliad, sometimes spelled "Xiliad." This will be a reign of peace for Israel and the world. There is stated there a restoration of the Davidic Kingdom, and a seed of David is so many times prophetically set as the heir to that kingdom as king. Jews cannot now tell from their genealogies, who this is to be and in fact all their lines have been lost, so there must be a Messiah come from Heaven to sit on the throne of David. It is my custom to ask Jews, of whom I have many friends, 'From where do you expect your Messiah?' Nearly always they answer, 'We do not know, but we think from Heaven.' When I suggest that their Messiah, is likely to be our returning Christ, they always look astonished at the thought of it, and some of them have said, 'Well, maybe so.' This question always finds a serious minded Jew to be a bit lenient toward the thought.

To show from the New Testament that Jesus is the returning Messiah, let me here translate some scriptures from the New Testament. Acts 2:29-34, "Men, brethren, allow me to speak out with freeness before you about the patriarch David,

that he even died and was buried and his tomb is with us to this day, therefore carrying on as a prophet, and being conscious that the God had sworn to him out of his loins to sit on his throne, looking ahead he talked about the upstanding (resurrecting) of the Christ (an anointed one) that neither would he be left down in Hades (place of departed spirits) nor would the human nature of him see decay. The God stood up (resurrected) this Jesus of whom all you are witnesses. Having been lifted up, therefore, on the right hand of the God, taking the promise of the Holy Spirit from the Father, he poured out this which you both see and hear. For David did not go into the heavens, but he said, (and verses 35-36 finish the discussion to Israel) For a Lordly one said to my Lord, 'Sit out from my right until I put down the personal enemies of you under your feet,' Therefore let the whole house of Israel safely know that the God made him both Lord and Christ, thus the Saviour, whom ye crucified (nailed to a cross)."

Again we find such wording concerning the Christ and sitting on David's throne in Acts 3:19-21. "Repent ye, therefore, and turn toward the sending away of your sins, in order that may come the times of refreshing from the face of the Lord, and he may send to you the before appointed Anointed Saviour, whom it is necessary that the Heaven must receive until the times of the reestablishing of everything, of which the God talked through the mouth of all the holy prophets of his ages." Further in Acts 15:13-17, this same thing is stated. "After they were silent, James answered saying, Men brethren, hear me, Simeon (Peter) brought it out just as the God at the first looked over (it) to take out of the races a people to his name. And as to this the words of the prophets voiced together just as it has been written, 'After this I will turn up and I will build up the tent of David, fallen down, and I will build up the foundations of it, and I will set it up, in order that the remaining of the human race may seek the Lord, and all the races upon whom has been called my name upon them, ---'".

James said this would correspond to the sayings of all the prophets along the ages. Well, let us here see about that. In Ezekiel 37:1-14. "And became upon me Jehovah's hand, and he caused me to go forth in Jehovah's spirit, and he set me in the valley's middle, and it was filled as to bones. And he caused me to go over them round around, and behold they were exceedingly many upon the face of the valley and behold they were exceedingly dry. And he said unto me, Son of Man, Will these bones be caused to live? And I said, My Lord Jehovah, thou hast known. And he said unto me, prophesy over these bones, and say unto them, the dry bones hear Jehovah's word. Thus said Lord Jehovah unto these bones, Behold I am causing to come in you spirit and your lives. And I have put upon you sinew, and I have caused to come upon you flesh, and I have caused to wrap around you skin, and I have given in you spirit, and ye shall live and ye shall know that I am Jehovah. And I prophesied as which I was commanded, and became a voice (noise) as I prophesied, and behold a rattling and a coming together of bones, bone unto his bone. And I looked and behold upon them sinew, and flesh upon it, and covered (covering) upon them skin from above them, and as to spirit there was none in them. And he said unto me, Prophesy unto the spirit, prophesy, son of man, and say though unto the spirit, Thus said Lord Jehovah, From four the spirits come, the spirit and breathe in these killed (bodies) and they shall live. And I prophesied as which was commanded me and came into them the

spirit, and they lived and stood upon their feet an exceedingly exceeding great number (army). And he said unto me, Son of Man, these bones, they are the whole house of Israel, behold they are saying, Our bones have dried, we have hoped for a lost thing, and cutting us off in parts was for us. Therefore, prophesy and say unto them, Thus said Lord Jehovah, behold I am the one opening your graves, and I will cause you to come out of your graves, my people, and will know that I am Jehovah in opening your graves, and causing you to come out of your graves, my people. And I have given my spirit, and ye shall live, and I shall cause you to be back in your land, and ye shall know that I Jehovah spoke it, and I did it, oracularly said Jehovah.”

A further statement in this very chapter goes right on from this 14<sup>th</sup> verse in verses 15 to the close of the chapter. “And became a statement of Jehovah unto me to say, ‘Son of man, take to thee one piece of wood (literally tree) and write for Judah and for the sons of Israel his fellows, and take one piece of wood, and write on it for Joseph a tree of Ephraim and all Israel’s house his fellows, And bring them one to one to thee for one piece of wood, and they became oneness in thy hand, And as which the sons of thy people shall speak unto thee, to say, ‘Will you not make known unto us what are these things for you?’. Declare unto them, thus said Lord Jehovah, behold I am the one taking the piece of wood of Joseph, which is in the hand of Ephraim and tribes of Israel his fellows, and I have set them unto him the wood of Judah, and I have made them unto one piece in thy hand unto their eyes. And spoke God. Thus said Lord Jehovah, Behold I am the one taking the sons of Israel from between the races which they have walked there, and cause them to come back into their own land (literally, I will bring them from their going around, and cause them to come into their own land) And I will make them into one race (nation) in the earth, in mountains (governments of) of Israel, and one king will be to all them for a king, and not will they be unto two races again, and not again will they divide unto two kingdoms again. And they will not defile again in their idolatries and in their abominations and in all their rebellions and I have saved them from all their habitations which they have sinned in, and I have cleansed them, and they became to me for a people and I a god unto them will be. And David my servant will be a king unto them, and one shepherd will be for all them. And in my judgments they will walk, and my statutes they will keep and do them. And they shall settle upon the land which I gave to my servant unto Jacob, which they shall settle in her. And your fathers shall settle upon her they and their sons, and the sons of the sons of them, until a long age, and David my servant shall be a prince to them for a long age. And I have cut to them a covenant, a covenant of peace will become for a long age, and I have set them, and I have caused them to make them many, and I have set my holiness in the midst of them for a long age. And I will cause to set my habitation upon them, and I have become to them powerful ones (God), and they have become to me for a people. And the nations shall know that I am Jehovah, the sanctifier of Israel, and I shall be sanctified in the midst of them for a long age.”

Thus is the vernacular translation of Ezekiel, Chapter 37. This will be a help to understand that Israel will be God’s people and Kingdom for the period of a long age, when the prophecies of the New Testament shall be filled in the new age of

that kingdom of the Xiliad, when Jesus shall sit on David's throne throughout that blessed period of the thousand years of what is commonly called the Millennium. This is the most glorious hope for the Spiritual people of God, saved souls, and for the Literal children of God, Israel and Judah, the chosen people who to be brought through the breakdown of the civilizations of men into that kingdom as the blessed of the Lord, those who have been kind to Israel and Jew and Christian.

Here, let us take up the judgment of the nations, that marvelous plan of the Assize of God for the purpose of repeopling the earth during this thousand years. Now we shall here introduce the matter by first introducing the JUDGMENT OF NATIONS by giving the facts of the Battle of Armageddon. This struggle will take up some space and we will immediately follow it with the one great scripture of the Judgment of the nations. The Battle of the Armageddon is mentioned in prophesy in nearly all the Old Testament Prophets and in the Revelation of John especially. I wish to here give some of the Scriptures that declare it. Rev. 14:14-20; Rev. 16:16-21; Rev. 19:11-21; Ezekiel Chapters 38 and 39. I may give here a vernacular translation of several of these passages, and then some parts of the others. I do not wish to extend this section of the book to unnecessary length, therefore, I will not translate all in the common man's speech.

“And I perceived, and behold there was a white cloud, and upon the cloud was one like the heir of the human race sitting, and on his head a crown of gold and in his hand a sharp reap hook. And another angel came out of the temple, crying with a loud voice to the one seated on the cloud, ‘Swing your scythe and reap, for the hour to reap has come, because the harvest of the earth is ripe.’ And the one seated on the cloud swung his scythe upon the earth and the earth was reaped. And another angel came out of the temple in the Heaven having a sharp scythe. And another angel came out of the sacrificial altar, having authority on the Fire, and he shouted in a great voice to the one having the sharp scythe saying, “Swing your sharp scythe and gather the bunches of the grapes of the vine of the earth,’ and the angel swung his scythe into the earth, and gathered the vine of the earth, and he hurled into the winepress of the God the Great. And the winepress was trodden outside the city, and blood came out of the winepress up to the bridles of the horses for two hundred miles.”

We might interpret this Scripture for the Parable of the tares found in Matt. 13:40-43. “Therefore, just as they gather the darnels (tares) and burn them with fire, just that way it will be in the finish of the age (the church age). The heir of the human race will send his angels and collect out of his kingdom every scandalous thing (literally all scandals), and those doing lawlessness, and they shall throw them into the furnace of the Fire (same fire over which the angel had authority). There will be the crying out and the grinding of teeth. Then shall the righteous shine out as the sun in the kingdom of their father.” An interpretation of these verses. THE BATTLE OF THE ARMAGEDDON IS THIS GATHERING THE WICKED OUT OF THIS AGE FOR DESTRUCTION AND TO CAST THE SPIRITS AND MINDS OF THE WICKED OF THIS AGE INTO THE LAKE OF FIRE OR THE PUNISHMENT OF HADES. This is the same place where the rich man was. The same things are said here as are said in Rev. 14:14-20. However, the language is different, yet the two Scriptures refer to the same things, the preparation and the Battle of Armageddon, using different figures of speech.

In Rev. 16:16-21, we have another picture of this same Armageddon. “And he brought them together into the place, the one called in Hebrew “Harmageddon.” This is the valley of Jezreel north of the ridge of Mountain of Carmel, and extends to the Jordan over the low ridge between Carmel and Jordan, then extending North East along the valley between the Jabbok on the South and the Jarmuk on the North on the East side of the Jordan. This is the Mt. of Carmel. This is the location of the coming Battle of Armageddon. The battle and the Judgment of the nations to follow the battle will last about three and a half years. We shall give a vernacular translation here of these verses. “And the seventh poured out his bowl upon the air, and there came a great voice out of the temple from the throne saying, ‘It has come to pass.’ And became lightnings, and voices and thunders, and became a great earthquake, such as had not happened since men were made upon the earth, such an awful earthquake thus great, and the great city became into three parts, and the cities of the nations fell, and Babylon the Great was remembered before the God to give her the cup of the wine of the anger of the wrath of Him. And every island fled and the mountains were not found, and a great hail as (weight of) a talent came down out of the Heaven upon the human beings. And the human beings blasphemed (spoke evil of) the God out of the stroke (plague, blows) of hail, because exceedingly great was the stroke of it.” If one will remember to read this in the English, and trace the changes from the 12<sup>th</sup> verse through this translation, he will see that this is the Battle of Armageddon. This description is from another figure of speech containing the same things as the other Scriptures mentioned above. Just here let us state. Revelation is a series of visions. These visions many times depict the same events from the use of different figures of speech. This makes the things depicted all the more terrible as these descriptions are merely figures of speech. The reality must be awful, since the figures of them are awful.

The next verses we wish to take up are those found in Rev. 19:11-21. “And I saw THE HEAVEN opened, and behold a white horse, and I saw the one seated on him called Faithful and True and in righteousness he judges and battles, and his eyes as flaming fire, and upon his head many diadems, having a name written, which nobody but he understood, and he was dressed in as to a mantle dyed (literally baptized) in blood, and his name was called, ‘The Word of The God,’ and the armies in The Heaven followed him on white horses dressed in shining white linen. And out of his mouth went a sharp sword in order that in the same he might strike the races, and the same shepherds them in an iron rod, and he treads the winepress of the wrath of the anger of the Almighty God. And he has upon his garment and on his thigh a written name, ‘KING OF KINGS AND LORD OF LORDS.’ And I saw one angel standing in the Sun, and he cried in a great voice saying t all the carrion birds flying in the middle of the heavens, Gather yourselves hither into the dinner of the Great God, in order that you may eat the flesh of kings and the flesh of rulers of thousands and flesh of strong and flesh of horses and of them seated on them, and flesh of all free men and slaves and small and great. And I saw the Beast and the kings of the earth and the armies of them gathered to battle with him seated upon the horse and with his army, and the Beast was captured and False Prophet with him, the one doing the signs in his presence in which he deceived those taking the mark of the beast, and the ones worshipping the image of him, and they two living were cast into the lake of the Fire burning in sulphur. And the remaining

ones were cut down in the sword of him seated upon the horse, (the Sword) coming out of the mouth of Him, and all the birds were filled with their flesh.” Here a third description of the battle of the Armageddon.

About the last thing we had better list in this is the Judgment of the Nations. Practically the only great description of this mighty assize of the Christ is the last of the three parables found in Matthew Chapter 25, beginning with the 31<sup>st</sup> verse. This scene is fully described only here in this list of 16 verses found as the last thing of the Second Coming, excepting two happenings of the Chaining of Satan and the Setting up of the thrones at the close of the Coming and the two and a half months preceding the Kingdom. A translation of these verses from 31 to 46 will help here. “When, moreover, the heir of the human race comes in his appearance (glory) and all the angels with him, then he will sit upon a throne of his appearance (glory) and shall be brought together before him all the races, and he shall separate them from each other just like a shepherd separates the sheep from the goats, and he will stand the sheep, on the one hand, out from his right and the goats, on the other hand, out from his left. Then will the king say to those out from his right, come higher, you well spoken of the father of me, inherit the kingdom gotten ready for you from the throwing out of the universe, for I was hungry and you fed me (gave me to eat), I was thirsty and you watered me (literally, cupped me), I was thirsty and you took me with you, I was lightly clad and you dressed me, I was sick and you looked out for me, I was in prison and ye came to me. And the righteous (nations) then answered him saying, Lord, when did we see (literally, perceive) thee hungry and fed thee, or thirsty and watered thee, or when did we perceive thee as a guest and took you with us, or lightly clad and dressed thee, or when did we see thee sick or in prison and come to thee? and having answered, the king will say to them, upon such as ye did to one of THESE THE LEAST OF THE BRETHREN OF ME ye did it to me. Then he will say to those out from his left, ‘Go away, cursed, from me into the age-long fire gotten ready for the devil and his angels, for I was hungry and ye did not feed me, I was thirsty and ye did not water me (literally, cup me), I was a guest and ye did not take me with you, I was lightly clad and you did not take me with you, I was lightly clad and you did not dress me, I was sick and in prison and you did not look out for me.’ They will answer him saying, Lord, when did we perceive thee hungry or thirsty, or a guest, or lightly clad, or sick, or in prison, and did not be deacons to thee? Then he will answer them saying, ‘Truly I say to you upon such as you did not do it unto one of the least of these, you did not do to me.’ And these shall go away into age-long perishment, but the righteous into age-long life.”

This translation from the Greek copies of the oldest manuscripts of the New Testament is self explanatory. Yet, I wish to call attention to a few things in it that are valuable to the reader. When Jesus mentions why the righteous or sheep nations shall go into the Kingdom, He calls attention to His brethren, who can be nobody else but the Hebrews and Christians of the world. All dead men are already in the age-long punishment of the Hades, and they do not have to be sent there, but when Jesus comes, there will be super-racialism in the earth. The judgment of the nations is the judgments of the races. The world here is consistently “Ethnoi” in the Greek, which is literally races. The Bible is generally built with this idea in mind, “Either Hebrews or races in the Old Testament and on the other hand either Hebrews (Jews) and Christians or races in the

New.” We have so long been traditionalized by the Jew idea and the Roman Catholic idea, that we use the terms continually of Gentiles and Jews. But only those nations, who have been kind to Hebrew and Christian at the coming will be allowed to go into the kingdom. Nationalism or literally Racialism will entirely destroyed in this judgment of the nations. Men who are in the favored races or nations will be accorded kingdom rights and become subjects of that kingdom.

Being subjects of the kingdom will comprise both Gentilic and Israelitic men. This has been before explained. The kingdom of Jesus is the new departure in government for the world, which men have never yet seen, and which is a Divine Theocratic Democracy. Jesus is coming for that purpose and what Israel failed to do when they went into the land of Abraham out of Egypt, our Lord is coming back to restore to the whole of the human race. This judgment will occur in the valley of Jehoshaphat, which is South of Jerusalem. Read Joel 3:2 and 3:12, a translation of which I will give here, “I will gather the races, and they will be caused to come unto Jehoshaphat’s valley, and I will judge with them there upon my people and I have possessed Israel, which they scattered in the races, and they have desolated my land.” “Wake and come, races unto Jehoshaphat’s valley, for there I will sit down to judge all the races from around.” If the reader will carefully read these translations and get the spirit of the languages from which they come, he will have a grasp of the Coming as it deals with the Judgment of the nations. The Lord Jesus will judge nations, which are the races of the world in the closing of His Second Coming as Matthew 25:31-46 records.

## CHAPTER VII.

In this last chapter, I shall try to give my conclusion and print the outline of this study so all who have the book may study it from the Scriptures. However, most of the interpretations found in this book are from the Greek and Hebrew Scriptures. It is a bit difficult, therefore, to find these things in the Authorized Version of the New Testament in English, or in the same version in the Old Testament. This work has been independent of the Authorized Version of the Scriptures, taking the wording of the Greek and Hebrew Scriptures rather than any commentaries or any such work found in any book on the Scriptures.

A general statement of the summary will be found in this. The preparation for the Second Coming is on us right at this moment. As I write this afternoon, the German air force is bombing England with hundreds of planes to break the Nordic hold on civilization. The Teutonic ideal seems to be to stifle the Nords in every way. If we are any judge of these things, the final lineup of the world for the Battle of Armageddon will be the Nords, who are the remains of the old Shemitic civilization and the Israelitic blended into it. This will be the opposition to the Hamitic and Japhetic civilizations or lack of civilizations which have been blending for at least 4000 years into a civilization man-made and forged into what we have in the present dictatorship government of this very day. The industrialism and commercialism of the Nords which is about a thousand years ahead of the others, is seen in the testing time of this Nordic work of two thousand years. There was a time in Asia, when the Shemites were in the ascendancy, and then the Japhethites came into the ascendancy in Rome and Greece. Since then until

recently the world has been building itself around monarchy, until the Democratic ideals of the Shemites, represented in the Nords of today, came into existence about five or six hundred years ago.

The Japhethism of the South of Europe gave its religious ideals to all Europe, and in this image of Monarchy, the whole world of the West gave its expression to religion. Then when the Shemite ideal of Democracy rebelled against this idea of Monarchical religious practice, the North West of Europe rebelled and broke with the Japhetic and Hamitic notion of religion, giving the World a new ideal for Government and religious freedom. From this again today the Japhethites and Hamites are trying to break the religious democracy of the Shemites. These same racial differences, that have been since the flood are still in the world, and they will destroy the civilization of mankind as surely as that civilization exists. This is wholly within the plans and purposes of the God of the universe, in the plans and purposes of the God of the universe. God is making preparation for the breakdown of civilization, so that he can without violence on his part, at least in the destruction of civilization, make ready for the Coming of the Son of Mankind. Jesus is always mentioned in His Second Coming as the Son, or heir, of the Human Race. This is very significant to us who are human beings and not angels. Jesus is never spoken of, as angelic, but either as Son (heir) of humanity or as Son (heir) of God. This gives Him distinctiveness as heir of both God and man, an unexplainable thing, but nevertheless true.

Now, we hope the facts of the Second Coming have been fully brought to the reader's attention. Following this will be an outline of a listed number of Scriptures, which we hope will clearly set forth the happenings of the Second Coming so we can understand it well enough to preach much from it. My friends have kept asking me for this study and now, in a few weeks we shall have it in print. It has been a great deal of pleasure to set forth these humble scriptural truths. Many have written about the Second Coming, but most of the books, I hear, have never read them, have tried to bring out certain ideas of Premillennial or Postmillennial thinking. I have utterly disregarded these notions both in the study, with all their peculiarities as teachings. But in the main, I have been forced from this study to come to this solid bedrock basis, that Jesus will come and set up His Kingdom on the face of the earth. This kingdom will last as a government of men for a thousand years, and then the finality of man things will forever end in the White Throne Judgment and forever after this there will be an eternal Hell or lake of Fire for the unsaved, and on the other hand an eternal New Heaven and a New Earth, which will be the habitation of the saved through Eternity, if we dare speak such wording as "throughout eternity." My studies of this subject have in a singular measure been virgin studies. They have had no tradition of men woven into their makeup. They have been free as the Word of God dictated, and I have tried to interpret the Scriptures from the languages in which the Book has been written and now use the oldest manuscripts that the ravages of Gothic and Barbarous men failed to obliterate, so we could get them in their practical purity from the hands of the men who wrote them under the Inspiration of the Spirit, from the 3400 years since the first page of the Law Covenant, and from the 1900 years since the Blood or Grace Covenant through Jesus Christ. May the brethren know that there has entered into this study the best manuscript copies available to me, and I wish to thank the

Archaeologists, who are free from the prejudice and superstition of the three and a half millenniums, since the first page of the Word was written. An illustration here may fit. A certain man, educated in our modern universities and colleges, not a Baptist, when one of my students gave him an outline of a certain great truth that the Bible puts simply and frees man from animal ancestry, this man said, "There is nothing to it. Who is teaching that anyway?" This is a fine way some have of never checking up on Biblical truths, but showing ignorance of the very laws of God through leaning to modern scientific pseudoism in their thinking.

Our Lord comes. The index of everything is pointing to that assured fact. We may as well be ready, for in such an hour as we think not, the Son of Man Cometh. I trust my body will not have to recline in an earthly bed in the sleep called by unlearned men, death or annihilation, but that Jesus my Lord shall come and I shall be called up into the air to meet Him with all the loved bodies gone before. I am sure that He has a glory for us all, that will surpass all our ideals and make us free from human greed and desire for things that pass. When we come into the kingdom, we can then know the meaning of all our anxieties and hurts, in this time of the deadly destruction of men and the things of men. While I write today, England is being strafed by tons of earth-rocking shells, falling from the air above from above from thousands of bombing planes, and the air is filled with diving flying agents of destruction made by man, but above all this to quote Robert Browning and change it somewhat, "God's in His Heaven, and all is well in the Kingdom of my Lord." Let us be glad and rejoice for the marriage of the Lamb is near and His Bride is almost ready for the marriage.

J. Louis Guthrie,

August 1940.

## SCRIPTURE OUTLINE OF THE SECOND COMING

In placing here the outline of the **Second Coming**, we have given the reader the Scriptures of this remarkable event or series of events as the Scriptures prove this to be, thus, the student of these events can learn for himself the happenings of the great Divine movement to rid the earth of the rule of men and Satan for the thousand years, when God shall show the marvelous kingdom which is the Divine plan for human beings.

This kingdom will show the radical shift from the government of men to the government of God and His Christ in the affairs of mankind. The **Second Coming** as it has been prophesied all through the ages by prophets, who had warm heart touch with the Spirit leading them to tell these events, will rid the earth of al wicked rule of men and primarily of the Devil.

For those of this age, who are to be resurrected and translated out of this age, who are to be resurrected and translated out of this age, and that takes in every single one of the saved, who have received the first part of spiritual life, and many will go into that kingdom with little and many abundance. These will have varying stages of entrance with the things acquired here, while living as saved in the present age. The **Second Coming** as it is presented in this book gives these situations as they are worked out in that event by the Scriptures. We attempt to arrange this in the book as it is given here in this outline and the reader will with proper study be able to clearly discern **The Second Coming**.

J. Louis Guthrie,

August 1940.

I. Our **Lord is Coming.**

- A. HE said it ----- John 14:1-6.
- B. PROPHETS said it -----
- James ----- Acts 15:13-17.
- Amos ----- Amos 9:11.
- Enoch as uninspired man said it ----- Jude 14-15.
- Balaam prophesied ----- Num. 23-24:17-19.
- Job ----- Job 19:25-26.
- C. ANGELS said it ----- Acts 1:10-11.
- D. APOSTLES said it -----
- Paul ----- 1 Thess. 4:13-18.
- John ----- Rev. 1:17.
- Peter ----- 1 Peter 1:7, 13.
- 1 Peter 4:13.
- E. BUILD OF THE LANGUAGE says it. ----- Gen. 2:7-8.
- Ex. 3:13-14.
- Rev. 1:8.
- Ex. 6:2-3.

II. PREPARATION for **His Coming.**

- A. National – Racial ----- Matt. 24:7, 16.
- Mark 13:7-10.
- Luke 21:21-24.
- Rev. 16:12-14.
- B. Social ----- Matt. 24:8-10.
- Mark 13:12-13.
- Luke 21:16-17.
- Luke 25-26.
- II Tim. 3:1-9.
- II Tim. 4:3-4.

C. Nature ----- Matt. 24:7.  
 ----- Mark 13:8.  
 ----- Luke 21:11, 25.

D. Religious

1. False Prophets ----- Rev. 16:12-14.  
 ----- Matt. 24:5, 23-24.  
 ----- Mark 13:6.  
 ----- Matt. 24:11.  
 ----- Luke 21:8.

2. Apostasy – “Apoistimi” (standing off) ----- II Thess. 2:3.  
 ----- Matt. 24:10-12.  
 ----- Luke 8:13.  
 ----- Jude 24.  
 (fall aside – not out) ----- Heb. 6:4-6.  
 ----- Gal. 5:4.

3. Preaching of the Kingdom ----- Matt. 9:35.  
 ----- Matt. 24:14.  
 ----- Matt. 4:23.

4. The Gospel Published ----- Mark 13:9-10.

5. Religious Abominations ----- Matt. 24:15.  
 ----- Mark 13:14.  
 ----- Daniel 9:27; 12:11.

III. **Restoration** of ISRAEL and JUDAH.

(Before and After the Resurrection). ----- Isa. 11:10-16.

The fullness of the Races come in ----- Rom. 11:25.

----- Acts 15:13-17.

----- Luke 21:24.

----- Ezk. 37:15-28.

----- Zech. Chapter 10 to close of book.

----- Book of Obadiah.

IV. DESTRUCTION of EDOM as a Nation.

A. Who is Edom? ----- Gen. Chapter 36.

B. Esau, Edom, Idumia, Ottoman, Turk (in preparation for Coming) ----- Rev. 16:12.

----- Obadiah 1:1.

V. **Facts.** ----- Acts 1:9, 11.

A. Words – of **His Coming** which mean “Coming”

1. or “Erchomai” – (Greek) – covers seven years ----- Matt. 24:42.

----- Matt. 16:27.

----- Matt. 25:31.

----- Mark 8:38.

----- Jno. 14:3.

----- Rev. 11:1-15.

2. “Hekei” (He arrives) does not cover the whole period – Just an **instant** in the period -----

----- Luke 12:46.

----- Rom. 11:26.

----- Matt. 24:50.

3. He arrives or is there – “Paraginetai” – along side of ----- Heb. 9:11.

----- Luke 11:6.

4. Presence ----- Matt. 24:5.

“Parousia” ----- Matt. 24:27, 37, 39.

B. In the **middle** of **His Coming** ----- I Thess. 2:19.

C. These following are in the first part of **His Coming** -----

1. “Erchomai” (come) – also used in middle of Coming ----- II Thess. 2:9.

2. “Hekai” (arrive) ----- Matt. 24:50.

3. “Upokalupsis” (Uncover – Revelation) – BODY PRESENCE at the Revelation -- II Cor. 10:10.

4. “Ephiphaino” – I shine upon -----

“Ephiphaneia” – Shining upon in splendid appearance – middle ----- II Thess. 2:8.

----- I Tim. 4:1, 8.

Ephiphany never terminates after the Revelation. ----- Eph. 2:7.

- II Tim. 4:1, 8.
5. “Upokalupsis” (Revelation) ----- Rev. 1:1.
- I Peter 1:7, 13.
- I Peter 4:13.
- II Thess. 1:7.
6. “Apokalypse” – Revelation or unveiling.
7. “Doxa” – (Glory). Dazzling – brilliance – a shining ----- Matt. 25:31.
- In Jesus ----- Matt. 25:31.
- In us ----- Rom. 8:19.

#### VI. The **First Resurrection**.

- A. These are happenings in the first resurrection ----- Rev. 14:12-16.
1. **Christ the first** ----- I Cor. 15:23.
2. **Saints** up to Christ ----- Matt. 27:51-53.
3. **At the parousia** ----- I Thess. 4:13-17.
4. **After** the Great Tribulation ----- Rev. 7:14.
- Isa. 26:20-21.
- Heb. 11:5.
- B. In God’s saints in this dispensation ----- I Thess. 4:15-17.
- At “Parousia” ----- I Cor. 15:51.
5. First Resurrection **closes** ----- Rev. 20:4-6.

#### V. **Translation**.

- A. Prophecy in Enoch and Elijah ----- Gen. 5:24.
- II Kings 2:11.
- C. During Millennium ----- Isa. 65:20.

#### VI. THE TRIBULATION (thlipsis).

- A. Preliminary (tribulation) ----- Matt. 24:21.
- Mark 13:9.
- B. Real (tribulation) ----- Matt. 24:29.
- Mark 13:24.
- Rev. 2:22; 7:14.

- VII.     BATTLE OF ARMAGEDDON ----- Rev. 9:14-21.  
----- Rev. 14:20.  
----- Rev. 16:16-21.  
----- Ezk. 38:39; Zech. 14:2-3.

# ABOUT THIS BOOK

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What does Scripture reveal about the return of Jesus Christ? J. Louis Guthrie approaches the subject through close study of the Greek New Testament and Hebrew Old Testament, seeking to distinguish biblical language from inherited tradition.

This volume examines the words commonly associated with the Coming, the preparation of religion and nations, the resurrection of the saints, the Tribulation, the revelation of Christ, Israel's restoration, Armageddon, judgment, and the millennial reign.

Written from a historic Missionary Baptist perspective, the study calls readers back to the biblical text and offers a detailed outline for continued examination of prophetic Scripture.

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