

DOSE THE TIME FROM ETERNITY

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PREFACE

TO THIRD EDITION

A NEW edition of the Chart on "THE COURSE OF TIME FROM ETERNITY TO ETERNITY" being now called for, the writer has thought well to revise and enlarge the "KEY" also, to suit a few changes and additions made upon this new edition of the Chart.

It is again sent forth in dependence upon the Lord for His blessing to rest upon the truth contained therein.

Any help to a better understanding of the peerless Volume, we ought to welcome. Charts may be abused, and too much made of them, and not enough reliance placed upon the Scriptures which the Chart is meant to illustrate. We would guard the reader against this; but, on the other hand, of its use and help we are more and more convinced. For instance, the Holy Spirit gives us in the Word itself repeated examples of this use of illustrations to simplify the truths presented, and we see this again and again in the teaching of our Lord Jesus when here on earth.

A chart and its proper use may be compared to an architect's plans, which he uses side by side with his specifications which, to one not well acquainted with such work, may by themselves not be sufficient to convey the project clearly. But when the architect spreads out his plans on the table, reads the specifications one by one, points out each part on the plan, the whole can be easily and readily taken in,—the mind being thus instructed through the eye. The word of God is our

specifications; all, *all* our information is found within its sacred pages, and we would use the chart only as a *plan* to give its various parts and divisions and thus simplify them for the earnest and diligent soul.

The writer has sought from the first, and now again in this new edition, *simplicity* and *plainness*, and hence many things in themselves helpful, and used by others to profit, have been purposely kept out—things too much in detail, or extra lines of thought—in order that in this one the reader may be able to take in the main outlines of the dispensations, and their connection with the six days' work in the first chapter of Genesis.

We have, however, added a few things, here and there, not on previous editions, which we trust will be found helpful, and a note below each dispensation to give *the seed thoughts* in each period, to those who have not the Key by them.

This new edition is sent out with prayer for even more blessing than upon the former ones, and especially that the study of the same may stimulate the reader to a keener relish and love for the precious word of God itself,—to search every part of it as for hid treasures. Feeble indeed are the best efforts put forth to expound and explain the "Sacred Scriptures," and the writer feels this little service to be but a weak effort to this end. But, if one precious lamb of Christ's flock derives comfort or help, if but one sinner be led to face the issues of *eternity* and confess Jesus as Saviour and Lord, we will have abundant cause for thanksgiving to God in that day when each shall have praise of Him.

A. E. B.

KEY TO A CHART

ON THE COURSE OF TIME FROM

ETERNITY TO ETERNITY

THE accompanying chart will be seen by the reader to be an outline of the whole course of time "from eternity to eternity" giving briefly God's dealings with man on the earth from the beginning to the end, as illustrated by the first chapter of Genesis, with also a brief note on "eternity" past and future. It is presented to the reader for careful study in connection with each scripture given in this brief explanation of the same.*

NOTE I.—*Eternity.*

In this study we begin with "Eternity," and we will end with "Eternity." Such may be compared to a *shoreless* Sea—if the reader can take in the thought—and if it were possible to put *a small island* in the midst of this shoreless Sea, it would thus represent the *earth* now in the midst of "ETERNITY" which itself knows no beginning and no end. How immense the thought! Picture also one sailing in

* The writer is especially indebted to a book entitled "Genesis in the Light of the New Testament" by F. W. Grant, 50 cents, which we heartily commend to every reader for a fuller explanation of Gen. i. and its dispensational application.

Also to another entitled "In the Beginning," by W. Kelly, 70 cents. Both these, and any other book mentioned in this Key, may be had from the publishers: Loizeaux Brothers.

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such a Sea, and as you reach this island you step off the Sea, you walk over the island to the other side, six miles across, and there the same Sea is before you as you left it. You may find a new ship there to receive you, and the surroundings and the company in it may be different, but the Sea is the same. This will illustrate for us the idea of eternity; and the island six miles across, illustrates the whole period of the world's history with man upon it, divided, in an orderly way, into Six Dispensations, each carrying their special lessons, till we again reach "ETERNITY."

To begin with, note four things in "Eternity:"

First,—the *Eternal God* (Deut. xxxiii. 27). This is the first Person whose majesty and glory meet us as we think of "Eternity." Before *time* began there He *was*, and He (the Father) the source or origin of all that in *time* was brought into being. "In the beginning *God created*."

Second,—the *Eternal Son*. We behold Him there clothed with a glory His before the world was; the redeemed shall by and by behold that glory which He had with the Father before the world was,—before Gen. i.; and as we view Him in that glory we shall see the *grace* afterwards expressed in His coming to earth to save sinful man. Then the praise and homage of full hearts will be given Him also—the second person of the Godhead. (John i. 1-4; xvii. 5-24; Col. i. 15-19; Heb. i. 2, 3, 8.)

Third,—the *Eternal Spirit*. In Him we see the third person of the Godhead (Heb. ix. 14). He was there in Eternity, in a glory and majesty peculiarly His also, and when creation took place and time began, equal with the Father and the Son, the Spirit took part (Job xxvi. 13). These are the only

three Persons "eternal,"—the Eternal Father, the Eternal Son; the Eternal Spirit.

Fourth.—the Eternal purpose (or purposes of God) (Eph. i. 4, 5, 9; iii. 4-11). From these, and other passages, we learn that in eternity God had certain plans or settled *purposes* to be accomplished through various dispensations. The Ages of time are the carrying out or fulfilment of those vast plans of "Eternity."

These purposes will briefly be considered as we search the Word, and seek to point out the lessons of each dispensation.

NOTE 2.—*Creation.*

The first state in which we find the earth, "In the beginning," is given in the first part of the chart as we emerge from "Eternity" and step over to the new scene, termed "*Creation*,"—the earth as it first came from the hands of its Creator, — this is the original creation. By referring to Isa. xlv. 18 it will be seen that it was "not created waste" (R. V.). From this passage we gather that, like every work of God, it was created with the stamp of its Creator—perfection—upon it. How long the earth remained in this first state we are not informed; Scripture is silent as to it, and Gen. i. 1 simply declares the creation, in only seven words, "God created the heavens and the earth;" and then a full stop.

NOTE 3.—*The Earth in Chaos.*

The dark chaotic state comes next on the chart. In this we get the empty and desolate state in which the earth fell as seen in Gen. i. 2. "And the *earth* was without form and void" ("waste and void" R. V.)—this is the inspired record. The same testi-

mony is given in Jer. iv. 23. "I beheld the earth, and, lo, it was without form and void" (*waste* and void, R. V.); twice is this divine witness borne to us, that the earth was "*waste* and void." But Isa. xlv. 18, shews us this was not the original creation—not as it first came from the hand of God,—“He created it not *waste*” R. V. (the same word in Hebrew being used in each of these three passages).

In this second state, "*Chaotic*," we behold the earth after it had passed through great changes, upheavals and convulsions, now buried under the restless waste of waters and covered with thick darkness as a swaddling band. How long it remained in this second "chaotic" state, we do not know; it has pleased God to give us no revelation as to that. Thousands of years may have run their course between vers. 1 and 2; here is where Scripture gives all the room and time that scientific researches seem to require for the strata of the earth's surface.*

True science never contradicts the Word (scientific guess-work may); for God who made the one—the earth, wrote the other—the Scriptures. One is the book of Creation, for all to study who will; the other is the book of Revelation,—both are from God.

NOTE 4.—*The Making—the six Days work.*

A new period now commences with ver. 3,—the third stage.

God begins here His six day's work, in which He restores and furnishes the fallen earth to be man's abode; He sets His lights above to light it up; then, on the sixth day, puts man upon it to have, with his

* A valuable help on this subject, and others, is "Bible Handbook to the Bible," by W. Scott, Old Testament, with maps and charts, \$2.50.

companion—his bride—the full enjoyment of a finished work. He sets man as head over creation and gives him dominion over the earth.

This brings us now to the dispensational application.

The earth fell: Adam (made of the earth) fell; God takes six days (literal days, with an evening and a morning) to restore the earth before He can enjoy His rest on the seventh day. So, by a comparison of Scripture, we learn that in the same manner, just through six dispensations, God works to recover man from the moral ruin in which Adam's fall has brought him; then He will enjoy another sabbath, His eternal rest.

Great
God

Here it may be well to note that while it is recorded in Gen. i. that each of the six days had an evening and a morning, it is omitted as to the seventh day. Every dispensation, or age, in the course of time, like the six days have also an evening and a morning—a beginning and an end; but when we come to the seventh, the sabbath, "*Eternity*"* termed "*the age of ages*," there we find no evening or morning mentioned—there is no beginning or ending in eternity. Thus the seventh day of Gen. ii. gives us a little glimpse of eternity; the day of *God*, for He shall be "all in all;" the day of *eternity*, that will never close; the day of *rest*, because God will rest in His love, and rest forever. So will Christ rest in the joy of His own redemption—

* For a full explanation of the use of the Greek word *Aion*, *Aionios*, rendered in the English "age," "forever," "eternal" etc. in both the Old and New Testaments, we would urge every reader to examine a treatise by F. W. Grant in "Facts and Theories" pp. 252-276—a complete refutation of those who deny eternal punishment. \$1.50.

work; this same rest "remaineth for the people of God" (Heb. iv. 9; 2 Pet. iii. 12, 18, R. V. margin).

"Known unto God are all His works from the beginning of the world" (Acts xv. 18). "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure" (Isa. xlvi. 10). From this we learn how God can give us from the first chapter of Genesis, a chart to guide us through each dispensation on to the *eternal state*.

In the six days' work we get thus a ground plan of the whole word of God, each *day* pointing on to the work of God in each *dispensation*, and with such accuracy that it cannot be gainsaid.

We desire to impress this weighty fact upon our reader, that the *germ* or plan of the whole Book, of the entire Bible, lies thus outlined in this first part of it,—in the first and second chapters of Genesis. The six days outlining for us the six dispensations in time, and each of the dispensations having an end; but the sabbath, foreshadowing eternity, has no end, it is the perfect day without a cloud, the day of God, the day of eternity.

And it is important to notice as we trace out the leading features of each day's work, that each stage of the work was accomplished by the *Spirit* and the *Word*. The "*Spirit* moved" (brooded), and "God said"—here is the *Word* (see also Ps. xxxiii. 6, 9; Heb. xi. 3), and so in each dispensation the work is by the Spirit and by the Word. An illustration of this we have in Jno. iii. 5, "born of water (the Word) and of the Spirit." Thus God works from the beginning to the end, step by step, until His purposes are accomplished.

Then, again, "GOD" in Gen. i. is plural, in He-

brew, which necessitates more than one person. Jno. i. 1-4; Col. i. 15-17; Heb. i. 1-3, state clearly that the Son had part in that work, and Gen. i. 2; Job xxvi. 13, are as clear that the Spirit was there and had His part in the work also. Thus we learn that in all that great and wondrous work of *creating* and *making* in Gen. i., the Father, the Son, and the Holy Spirit were all engaged. When this truth is clearly seen, the "US," so often used in the Old Testament, can be understood aright (Gen. i. 26; xi. 7; Isa. vi. 8).

First day:—*Light Introduced.*

"And God said: Let there be light: and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness He called Night" (vers. 3-5). Here light is introduced—not created, and thus a division is made; part of the earth is light, and is called *day*, and part is yet dark, and is called *night*. This day foreshadows the first dispensation—from Adam to Noah, a period of 1656 years, during which time God gave to man *light*.

First, the light of *Creation*; this light man had from the beginning, and was a divine witness for God to the whole habitable earth, and remains still as His witness to all mankind, and especially to the *heathen* lands (Ps. xix. 1-6; Rom. i. 20; x. 16-18).

Second, God gave to man during this period also the light of *conscience* (Rom. ii. 15) which still remains in the whole human race,—a knowledge of good and evil, limited though it may be. Alas, the conscience is largely defiled (Titus i. 15) and in some

even seared (1 Tim. iv. 2). Yet God will hold everyone responsible for this witness from Him, as He did the antedeluvians.

Third, the light of *truth*; this additional light God gave regarding the coming of a Deliverer, the *Saviour* (Gen. iii. 15-21). When Adam had through the fall brought sin into the world and consequent judgment, the woman's Seed, the Saviour, was at once marked out as the One to meet the adversary, overcome him, make atonement for sin, and deliver fallen man from judgment. All this is embraced in the statement, "It shall bruise thy head, and thou shalt bruise His heel." Added to this we have the beautiful type of God clothing them both with skins (chap. iii. 21), which implies an animal slain, pointing to the Cross; the blood shed, by which guilt could be put away. The once guilty pair are thus "clothed," pointing to our acceptance in Him who was slain, but now risen and glorified. First cleansed, second clothed; what precious gospel truth was presented to their eyes! Whether *they* saw the spiritual meaning or not, it is all written for *us* to read and profit by. (Rom. xv. 4; 1 Cor. x. 11.)

An Abel, an Enoch, a Noah by faith receive the light and are blest (Heb. xi. 4-7); and thus along the line of Seth the *light* shines for ten generations (see chap. v.). But in the line of Cain what darkness, lust, corruption, and violence filled the earth (see chaps. iv. and vi.), until God was compelled to judge the whole earth by a flood!

Thus closes this first dispensation, shaded on our chart at its close, as is also every other one. Still the *light* God finds "*good*" here as in the first day, so an ark is built and Noah and his family are left for a new beginning upon earth.

Second day:—*Heaven's Rule;*

(Government Established.)

On the second day the waters are divided; the firmament, or expanse, is thus made, and God calls it "Heaven"—the atmospheric heaven—a power (Ps. cl. 1) through which the waters are drawn up and become the clouds. These are called "the bottles of heaven" (Job xxxviii. 37) and they empty themselves upon the earth (Eccl. xi. 3) when needful, "whether for correction, or for the land, or for mercy" (Job xxxvii. 11-13).

This day answers to the *second dispensation*—from Noah to Abraham. Rom. xiii. 1-4 refers to this time when the sword of justice was given to Noah; and man is still responsible to govern the earth. The sword means simply the power of government, and correction to death.

It is well that God's people should understand this aright, "He that sheddeth man's blood, by man shall his blood be shed" (Gen. ix. 6) was God's appointment when He instituted government,—committing it to the hands of Noah as the then existing head. The powers that be are ordained (established) of God" (Rom. xiii. 1).

One of the marks of the last days is that men "despise government" (2 Pet. ii. 10; Jude 8)—this is a great evil; it means the break down of all order; and the children of God, therefore, are enjoined to "obey the powers that be," to "submit yourselves to every ordinance of man for the Lord's sake" (Rom. xiii. 1-7; 1 Tim. ii. 1-3; 1 Pet. ii. 13-17)—except where the powers would require us to do what would clash with the revealed will of God as given in

His word. Then such scriptures as Dan. iii. 16-18; Acts iv. 19, 20: v. 29, "We ought to obey God rather than man" would guide.

Men have failed in this responsibility to govern, as did Noah, who, to begin with, failed in *self*-government. His sons followed, and soon his descendants fell into the awful sin of idolatry (Rom. i. 21-32; Josh. xxiv. 2, 24). Gen. ix.-xi. are important chapters to read and carefully study.

Failure in this responsibility will continue until the Lord Jesus comes (Eccl. iii. 16; Ezek. xxi. 25-27); then the *dominion* that Adam lost shall be given Him. The *government* which Noah and his successors failed in shall be laid upon His shoulders, and the *crown* that was taken from the last profane prince in Israel will be placed upon His brow (Ezek. xxi. 25-27). He will execute justice and judgment (Isa. ix. 6, 7). Man then will learn that the "*heavens* do rule" (Dan. iv. 17, 25, 26). "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. [And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isa. xxxii. 16, 17).] All government has failed in this respect, (and here we would note that on the second day God pronounced nothing "good," which is said of each of the other five,) but when Christ assumes it, then God's will shall be done on earth as in heaven. This is the lesson of the *second* dispensation: Government entrusted to man, and his failure therewith. Here again the chart is shaded dark at the end.

Third day:—*The Earth Appears.*

Raised up, and out of its watery grave, the earth now appears, is established, separated from the waters which now are bounded, is made fruitful;—these are the lessons of the *third day* (Job xxvi. 10; xxxviii. 4-11; Ps. civ. 3-10. Prov. viii. 26-30; Jer. v. 22).

This third day points to the third dispensation, —from Abraham to Christ. On the third day it was that the *earth* appeared, and in this third dispensation the *earthly* people appear, in Abraham the head of that race. Abraham, called and separated from idolatry, now becomes the head of an earthly people—the Israelites—whose history can be traced through the pages of the Old Testament until Christ came, the promised Seed.

From the call of Abraham Israel is traced on the chart by the *red* line; and wherever it appears through the dispensations it is always *Israel*, the whole nation,—or the two tribes, *the Jews*, after the ten are carried away captive. The broad *green* line, branching out just before the red, commences the Gentile world, in contrast to God's earthly people, Israel.

From Abraham to Christ, we get the history of Israel divided into *four* sections (as will be noticed on chart).

1st. From Abraham to Moses, when they are delivered from Egypt and *the law* (the ten commandments, etc.) is given to them.

2nd. From Moses to Solomon, when the *temple* was built and dedicated.

3rd. From Solomon till the close of the Babylonish captivity.

4th. From the Babylonish captivity to *the Cross*. This closes the *third* dispensation, (or age) in which each of these four sections have their special lessons, and if carefully studied will be found of about an equal number of years.

Two centuries and a half after Solomon's death, ten tribes are carried away captive by the king of Assyria (2 Kings xvii. 6-23), and disappear among the Gentiles. This is noted by the *red dotted* line. The remaining two tribes, are carried away to Babylon about 130 years after this, by Nebuchadnezzar, as predicted by Jeremiah the prophet (2 Chron. xxxvi. 20, 21; Jer. xxv. 8-14), where they remain for seventy years; after which time a remnant return to the land in the days of Ezra and Nehemiah. At this time the whole future history of that people unto Messiah's Kingdom (the Millennium) is revealed to Daniel. Seventy weeks, (of years)* are appointed, and these are divided into *three periods*: *seven* weeks—49 years—for the rebuilding of the city and walls. Then, *sixty-two* weeks, until Messiah their Prince,—434 years—when Messiah was to be *cut off*, and have nothing (Dan. ix. 24-27). See chart.

Sixty-nine weeks (483 years) were thus fulfilled when Christ was rejected ("cut off")—crucified, leaving *one* week of Daniel's prophecy yet to be fulfilled,—yet future, as the reader will observe on the chart. At the close of the sixty-nine weeks, the Messiah being cut off, the *red line* ceases and we ob-

* The "weeks" or rather *heptads* mentioned here are manifestly the "sabbatical week;" each seventh year being a "sabbath" year. See Lev. xxv. 8. See also a pamphlet "Reckoning of Time," Israel's whole history, to be had at the publishers. Price, 3 cts.

serve a *great* break now in the Jewish history. According to the New Testament, (Rom. xi.) Israel, is now cut off for their rejection of Messiah, is set aside for a time, while God visits the Gentiles, taking out of them a people for His name. (See Acts xv. 14-16). After this is complete, the Church dispensation will close, and God will take up the *Jew* once again; *then* will be the fulfilment of Daniel's last week (seven years); the *red* line therefore reappears on the chart.

The present Church-dispensation comes in as a *parenthesis* between the 69th and 70th week of Daniel's prophecy, hence the break in the *red* line after the cross, and the *blue parenthetical* lines which embrace the whole Church-dispensation, after which the *red* will again be resumed.*

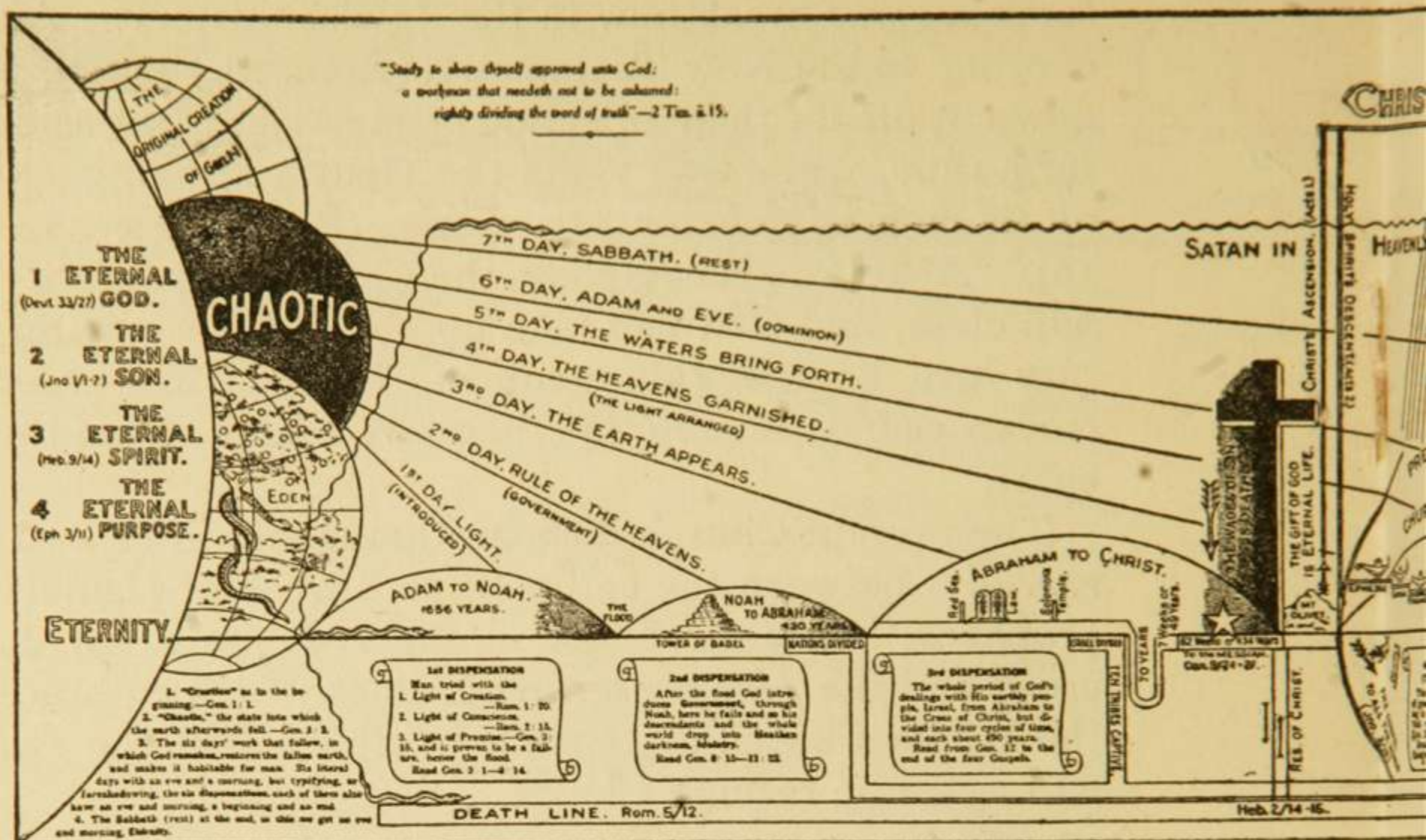
THE CROSS.

The Cross closes the sixty-nine weeks of Daniel, as also the *third* dispensation. Christ had come in grace to bless, yet to seek fruit from a people upon whom He had bestowed so much care and labor—the Jews. He was a “minister of the circumcision for the truth of God to confirm the promises made unto the fathers,” but they refused and rejected Him. They crucified the Son of God—their Messiah. Here we get the *Cross*. It stands at the close of the third dispensation, and at the beginning of the next three; in a word, it stands in the *centre* of the *six* dispensations. Three come before it and three after, but the Cross is the centre. Yea, Eternity it-

* For a very helpful little work upon Daniel's prophecy and especially chap. ix., “the seventy weeks” we would refer the reader to notes on Daniel by W. Kelly, 55 cents.

A CHART ON THE COURSE OF TIME

"FROM ETERNITY TO ETERNITY THOU ART GOD"



self before the ages began looked *on* to Calvary. And Eternity by and by, with the hosts which no one can number, will look *back* to it, and the Cross will stand out as the prominent object.

"O mystery of mysteries!
 Of life and death the tree;
 Centre of two eternities,
 Which look, with rapt adoring eyes,
 Onward and back to thee—
 O Cross of Christ, where all His pain
 And death is our eternal gain."

God ever had the *Cross* before Him: apart from it He could not bless fallen man. There His justice was satisfied, His holiness vindicated, for there *atonement*

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Here let us note that the six days which give mold to the six dispensations are divided also in the middle. The first three are linked together, and the last three linked in the same way:

First day.....LIGHT. }	{ Fourth day.....LIGHTS.
Second day.....WATERS. }	{ Fifth day.....WATERS.
Third day.....EARTH. }	{ Sixth day.....EARTH.

but with this difference:

The *first* day we get light introduced into a dark scene; in the *fourth* the light is divided and arranged.

In the *second* day the waters are divided (those above, in the heaven, from those beneath, in the sea); in the *fifth* God furnishes both with living creatures,—fowls to fly in the heaven, and fish to fill the sea.

On the *third* day the earth appears, with its fruit, grass, herb, and fruit trees; in the *sixth* man and all land creatures are placed on the earth, with food for both. How wonderful are the ways of our God!

In all this we get the perfection and precision of Scripture. The Cross! what a sight, when Jesus was upon it a spectacle for angels and for man! Heaven looked down upon it and the earth looked up, beholding God's beloved Son suffering for sin, making atonement!

Dear reader, that Cross divides this world to-day. On which side dost thou stand? Is it on nature's side? All is dark on that side; the shadow of the Cross (as on the chart) falls upon the world that rejects Him, for "he that believes not the Son shall not see life; but the wrath of God abideth on him" (Jno. iii. 36). But if, as a lost sinner, thou hast accepted Jesus, the *bright* side of the Cross is thine, reader;—the light of God's grace shines upon thee, and, forgiven thou canst say, "the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). Thanks be to God, Jesus is no longer on the cross; He is risen; Joseph's sepulchre He has left

behind; now ascended to the right hand of God, He sits on God's throne, a glorified Man in heaven.

We would note here, as marked on the chart, that the Lord having led out His disciples ascended up to heaven in their sight from the Mount of Olives where He had led them, and to this very Mount He will return when He comes to claim the Kingdom and to reign. (See Luke xxiv. 50-51; Acts i. 9-12; Zech. xiv. 1-9.)

Fourth day:—*The Heavens Garnished.*

The earth in a way is left on the fourth day, though not forgotten, and our eyes are turned to the heavens which are garnished with luminaries; the sun to rule the day, the moon to rule the night, and the stars also. This answers to this present *Church-period*. Christ, "the Sun of righteousness" in the heavens, though hidden from the gaze of man's natural eyes, as the sun after sunset, yet He is there, and shines for other eyes. If man would not let Him remain here, He has gone to shine in another sphere. But He is still in the heavens, ere long to return as "the Sun of righteousness" (Mal. iv.) to introduce the millennial day, and reign in righteousness. The world is in darkness meanwhile; it is night-time with the world,—although blinded to this solemn fact—and the moon comes into prominence, therefore, to shed light through the night; itself a heavenly body, it reflects the light of the sun. In this we have the Church collective, while in the stars the individual members of His body, the Church. But how often is the light of the moon interrupted! and so we find it in the history of the Church. "The

All Bp's

Corrected

night is far spent and the day is at hand " is what the Spirit says of our dispensation. The *absence* of Christ from the earth, and the presence of sin, and *Satan's rule* truly render the whole dispensation a "*night*;" but for us is it not the last watch, when the "Morning Star" is to appear?

After Christ ascended to heaven (as indicated by *gold* arrow and line rising from Mount Olivet) the Holy Spirit came down—the *blue line* marking this. The *blue* arrow going out represents God's people from the day of Pentecost, energized by the Holy Spirit and going out into all the world with the gospel which is the power of God unto salvation to all them that believe, to the Jew first, and then to the Gentile. The *red* arrow is the Jew responding here and there—the remnant from the nation now incorporated into Christianity (Rom. xi). The *green* arrow is for the Gentiles responding to the gospel and who form the great bulk of believers; the Lord by the Spirit baptizing both into one body, called the Church (Rom. i. 16; 1 Cor. xii. 13), where national distinctions are not recognized, but all become fellow-members of the same body.

This present period is marked by the *blue* parenthetical lines, between the two periods of Jewish history (between the sixty-ninth and seventieth week of Daniel). Sixty-nine weeks (483 years) are past; one week (seven years) are future, and the whole period of the Christian dispensation comes in between as a parenthesis in which, while Israel is set aside, God takes occasion to fulfil His eternal purposes concerning Christ and the Church* (Eph. i. 3).

* We would commend to the reader a beautiful pamphlet on this subject: "The Mystery,—the Church of God" and "the Kingdom of Heaven" with a Chart illustrating both, 15 cents.

This work commenced on the day of Pentecost, and in Rev. ii. and iii. we get the prophetic history of the professing Church. It, also, has been a history of decline, as seen on the chart; it began brightly, but is shaded dark at its close also. Ephesus leaves her first love, and so drops down, and each stage is a step downward. The first four stages are successive; but the last three come out of, and run parallel with the fourth, till Christ returns.

Ephesus: First stage of the Church from Pentecost, declining from first love—the first century.

Smyrna: Times of persecution from Nero to Constantine—54–312, A. D.

Pergamos: The unholy alliance of the Church with the world in the days of Constantine. The *blue* line in the different stages of the Church represents true believers. The *brown* joins this in Pergamos, the Church and the world uniting,—the unequal yoke.

Thyatira: The Roman Catholic period which followed this unholy alliance of the Church. Thyatira continues to the coming of Christ,—an awful system, yet with some believers there (noted by the blue line).

Sardis: Protestantism, with a bright beginning at the Reformation, soon dropping into cold formality. This is condemned as a whole; yet a few are there with undefiled garments (also noted by the blue line in Sardis).

Philadelphia: A people in heart and practice out of both the former states (the corruptions of Rome and the formality of Protestantism,) cleaving to the word of God and the character of Christ with *a little* strength. Unbelievers having no part in what the Lord terms "Philadelphia" it is put all blue on the chart.

Laodicea: The *brown* line with but a shade of blue represents Laodicea, the closing stage of the Church. The

final outcome of the last three stages, neither cold nor hot but lukewarm, it is ready to be spued out of His mouth who is "the faithful and true witness." She boasts, "I am rich" etc. whilst the deepest humility alone becomes us just at the close of such a history. When we contrast the life of Christ down here with the testimony of the Church, especially at the present time, all boasting comes to an end.

Thyatira, Sardis, Philadelphia, Laodicea all continue side by side and go on to the end (chaps. ii. 25 ; iii. 3, 11, 21, 22). Here closes the fourth dispensation,—the Church-period. It may close indeed before the reader has finished this paper.*

"THE MORNING STAR."

The second coming of Christ is the great event that will close the present interval of grace,—this parenthetical dispensation. The *tribulation* will follow this event, but the Lord at this time will descend only as far as "the air;" and as the morning star just precedes the darkest hour and the glorious sunrise following, so will the coming of Christ for His Bride precede the tribulation and the millennial day which are to follow.

1 Cor. xv. 51-55; 1 Thess. iv. 15-18; Phil. iii. 20, 21 show clearly what will take place at that time; a resurrection of the saints *from among* the dead—a resurrection of all who have died in Christ, from Abel down to the close of the present period, and at the same moment all true believers then living will be changed and translated to heaven. Enoch, who was translated before the flood, is a striking and

* For a very full exposition of Rev. ii. iii. see a valuable work "Present Things" by F. W. Grant, 60 cents. It is the fullest exposition of this part of Scripture that we know of.

beautiful type of the living saints translated to heaven before the tribulation. *All* the saints then, raised or changed,—*all in the likeness of Christ*—"will be caught *up* in the clouds to meet the Lord in the air and be forever with the Lord." What a hope! Here the whole *blue* line on the chart rises and meets the golden line (Christ) in "*the air*;" then they meet never more to part,—"*forever with the Lord!*" Thereafter the golden line and the blue run together into "*Eternity.*"

This event, dear reader, is before us now; every moment draws it nearer; "now is our salvation nearer than when we believed." "The coming of the Lord draweth nigh." Is the reader ready?

Fifth day:—*The Waters bring forth.*

A large number of "*living creatures*" are brought forth on the *fifth* day in Gen. i. It answers to the *fifth* dispensation, following the one in which we now live, when God will work in a special way among the Jews, and by them through the nations, the Gentiles, which the waters of the fifth day foreshadow.

"The waters . . . are peoples, and multitudes and nations and tongues" (Rev. xvii. 15).

1st. Their *unstable* character is given in Gen. xlix. 4.

2nd. Their *wickedness* in Ps. xciii. 3, 4; Is. lvii. 20.

3rd. Their *unrest* and turmoil in Luke xxi. 25, 26.

4th. Their *enmity* to God's earthly people in Isa. xvii. 12-14; lix. 19.

5th. As *servants of Satan* in Rev. xii. 15, 16.

Yet God will work through this time of unrest and wickedness; a work preparatory for the following dispensation—the Millennium, when rule will be put in

the hands of the second Man, Christ Jesus. This fifth dispensation will be the last week (seven years) of Daniel's unfulfilled prophecy (Dan. ix. 27).

The unreal part of Christendom (the brown line) will drop into what is called "Babylon the great" and continue for a short time, followed by the judgment of Rev. xvii. and xviii. as noted on the chart.

The Jewish remnant (the *red* line) now reappears. Returned to the land of Palestine, they will receive the Antichrist (John v. 43), and together they will make a covenant with the Roman prince for one week (seven years) Dan. ix. 27.

But in the midst of the week the Roman emperor (the first beast of Rev. xiii. 1-10) will break the covenant, and set up idolatry (the abomination). In this evil, the Antichrist (the second beast of Rev. xiii. 11-18) will assist him. Here a division will take place: many Jews will get their eyes opened and see their mistake. Jer. xxx.; Dan. xii.; Matt. xxiv.; 2 Thess. ii.; Rev. xiii.; all speak of that time. The unbelieving Jews will cleave to Antichrist and follow idolatry: the godly ones will flee.

In their flight some will be martyred; others will escape among the nations, (as the *red arrow* under this dispensation indicates,) and carry the gospel of the Kingdom among the heathen nations. This will be the end of Daniel's seventy weeks,—the "end of the age." Of this time our Lord says, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

In the midst of all the turmoil, the activities of grace are also marked both among the Jews and the heathen, as seen in Rev. vii., when a number are sealed and made ready for the millennial blessing which will follow.

Sixth day :—*Adam and Eve.*

Adam, made of the earth, and brought by the Lord into the scene, is now set in dominion over the whole earth. He is also made *head* of creation, *head* of the human family, *head* also of the woman (1 Cor. xi. 3). Adam was first made, then Eve (1 Tim. ii. 13). This prefigured a greater One, "the last Adam," truly a Man, yet "the Lord out of heaven"—Adam's son according to the flesh, yet Adam's sovereign Lord.

Eve, too, prefigured the Church, the bride of Christ (Eph. v. 22-33). Eve came from Adam's wounded side, in his deep sleep: Christ slept the deep sleep of death, and God is building from His wounded side a bride to be the fit companion for His Son through eternity. To His wounded side, whence His life-blood flowed, the Church can look back and say, By His death I have life; through that blood I was cleansed. Taken out of Adam, and made for him, Eve was presented and put in subjection to him. As some one has said, "Eve was not made out of Adam's head to rule over him, nor out of his feet to be trampled by him; but out of his side to be equal with him, under his arm to be protected by him, and near his heart to be loved by him." Such a place the Lord in sovereign grace has given to the Church.

This *sixth* day prefigures the Millennium—the *sixth dispensation*, the golden age, to which so much prophecy points, when Christ and His bride will reign *over* the whole earth. If He takes His throne, she will occupy the throne with Him (Rev. iii. 21). But the beginning of that dispensation must begin with judgments, as seen in Rev. xix. when, accompanied by all His saints who have previously been

translated, all His enemies will then be put under His feet (Zech. xiv. 1-5; Col. iii. 4; Jude 14).

Before the tribulation, all the dead saints have been raised, the living changed, and all caught up together to meet the Lord in the air; the marriage has followed, and rewards been given as promised. This accomplished in heaven, Christ returns with all His heavenly people, to end the tribulation of Israel, and to execute judgment upon the ungodly then upon the earth.

Rev. xix. shows us the beast (the head of the revived Roman empire) and the false prophet, or Anti-christ (a Jew, leader of the apostate Jews then in Palestine), who will both be cast alive into the lake of fire. Gospel rejecters will then be punished also (2 Thess. ii.), and the Lord will deal according to Matt. xxv. with the *living* nations—not the wicked dead who are raised only after the thousand years. The nations shall be gathered before Him, and He will divide them as a shepherd would his sheep from the goats. These are the heathen, now in darkness.*

In the time of their "great tribulation," the persecuted Jewish remnant will fly from Palestine, and scatter among the nations for shelter. This faithful remnant is called Christ's "brethren," for so they are, even according to the flesh—being Jews. Some among the nations will be kind to them, some the opposite. But when Christ appears, this down-trodden people will be delivered and *exalted* (as the red line indicates) in the millennium.

The ten tribes, lost so long, but now brought into millennial favor and reunited to the two tribes—the

* For a fuller explanation of the different judgments see a little booklet, "One Judgment or Four, Which?" 3 cents.

Jews—(as seen by the *red dotted* line) shall be one nation in the land of Palestine. For all this see Isa. xi. 10-16; Ezek. xxi. 25, 27; xxxvii.

The living nations who will have been kind to this Jewish faithful remnant, will be spared in this judgment, and be blessed through Israel *on the earth* for a thousand years. These are “the sheep” of Matt. xxv. (represented by the *green dash* line).

During the millennium, Christ, with all His heavenly saints in the new Jerusalem in the heavens, will reign *over* the earth. The Jews who were martyred under Antichrist during the great tribulation are raised just before this time of blessing, and they live and “reign with Christ a thousand years” (Rev. xx. 4, 5). The heavenly number is now complete: *Old-Testament saints*, the *Church (the bride)*, and the *martyred remnant*. When these martyrs are raised, the first resurrection is *then* mentioned, which thus includes all from Christ’s own resurrection until the heavenly number is complete.

On the earth, the groaning creation will then be delivered (Rom. viii. 19-22); the Gentile nations blest; the Jewish people restored, and set above all the other nations. For this time see Deut. xxviii. 13; Isa. ii. 1-5; xi. ; xlix. 13-26; lx. 1-22; Ps. viii. lxxii., cxlv.-cl.; Jer. xxx.; Zech. viii., xiv. The knowledge of the glory of the Lord shall then cover the earth as the waters cover the sea.

Satan at that time will be bound—he whose line can be traced from Eden as “prince of the power of the air” and “god of this world,” on to the middle of Daniel’s week, when he will be cast down from the heavenly places, to use his whole power now on the earth for three years and a half. At the commencement of the millennium he will be bound.—bound

for a thousand years. Then at the close of this long period of blessing on the earth, he will be again let loose, and those among the nations who during the millennium gave but "feigned obedience" (see Ps. xviii. 44, marg.; lxvi. 3, marg.) will again be led away by him. Man *again* fails here, and so this period is also shaded dark at the close. But when just about to attack the city (Jerusalem) and the people (the Jews), fire comes down from heaven and destroys them, and Satan is himself cast into the lake of fire, where the beast and false prophet are (Rev. xx. 7-10). Here ends the judgment of the living. Solemn end!

Now a new scene comes before us—the judgment of the dead. "I saw a great WHITE THRONE, and Him that sat upon it, from whose face the earth and the heaven fled away, and there was found no more place for them." Time now closes, and eternity opens to our view.

Before the throne the unsaved now appear,—all who have died in their sins, from ungodly Cain down through all the ages to the end; small and great, rich and poor, raised *for judgment*—solemn thought! Christ will occupy the throne (Jno. v. 22; Acts x. 42; xvii. 31; Rom. ii. 16; 2 Tim. iv., i.). It is no longer a throne of grace, with a Saviour upon it bringing salvation to all who believe, but a *white throne*—Christ in righteousness, about to execute the final judgment upon every unbeliever.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. xx. 12). In "the books" their works are recorded

against them, and in the "book of life," where the redeemed *are* inscribed, their names are *not* there. This, then, is conclusive; they do not belong to that number; they had lived in sin, moral or immoral, religious or irreligious, and rejected or neglected God's testimony concerning His Son.

Now according to the books each is judged (or punished) "according to their works;" they are cast into the lake of fire, shut out from God, from Christ, from the redeemed, from all that is blessed; shut up in a place called hell, itself compared to a lake of fire, with the devil and his angels, with the damned forever and ever. This is the sinner's eternal abode. O, reader, halt for a moment,—where will you be in that day? If still unsaved, flee to Christ *now*; He sits yet upon a throne of grace. Salvation is offered *now*. NOW is the day of salvation.

Look up from that scene into which not a ray of light will ever enter, to the bright abode of the saints on the new earth, where Israel and those among the nations who were real and true in the millennium are. This is their prepared abode, their inheritance eternal; no sin there, no pain, no more death.

Look still higher and there you will see the new heaven, the eternal home—sweet word, *home*!—of those who have been washed from their sins and made white in the blood of Christ from Adam's time through all ages until Christ comes,—who will be in heaven with Christ during the millennium, reigning over the earth. These will enter with Christ into the new heavens, there to spend eternity with Him our Saviour, and God our Father, every cup full;—God, delighted with the work of His Son, will rest in His own love; Christ, delighted when He sees the

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Check this out

fruit of the travail of His soul; and when He looks upon the new heaven and new earth wherein dwelleth righteousness, and sees it filled with people redeemed by His own blood, satisfied, yea, delighted He will "rest in His love." Every heart full, all with one accord joining with a loud voice, which will make heaven's vaults ring with "Worthy is the Lamb that was slain, to receive power, riches, wisdom, strength, honor, glory, and blessing."

Blessed prospect! blessed people! To this time the seventh day points—Rest! God's *eternal* rest.

Seventh day:—*Rest, the eternal Day.*

An entirely new scene now opens to our view. We pass from that golden age, called the Millennium, "the day of the Lord" in which we saw the judgment of the quick at its beginning and the resurrection and judgment of the dead at its close, and now enter upon another scene. The measured ages of time are ended, we enter upon "the day of *God*." (2 Pet. iii. 12, 18, R. V.). This will be the unending age, "the age of ages" to which all the other ages are tending. To this the seventh day looked on, and in it we observed no "evening" or "morning" were mentioned, which will be true of eternity. The same "Eternity" we emerged from in Gen. i. 1, as we entered the course of time in our study, we meet again at its close. We have run through the whole course of time coming in between, with its various dispensations, each with its special lesson, each with a beginning and an ending, but *eternity* will be the perfect contrast to all this,—all will be fixed there; all settled, and abide forever.

"In the beginning" of "Gen. i. 1, before time began, there was no heaven and no earth; but now in the eternal state, they both shall abide forever. In the eternity of the past no lake of fire was there, but in the eternal state we find a place of punishment for the evil that has come in; the place "prepared for the devil and his angels" (Matt. xxv. 41), and in which also are cast the rebellious, unsaved, unwashed sinners from among men; a place of everlasting punishment, of which Scripture speaks with no uncertain sound. See Matt. xxv. 46.

But as we look up to the "new heaven" we again see the new Jerusalem which first appeared in the millennial age with her golden beams shedding light upon the earth; we see it now in the new heaven "as a bride adorned for her husband." It is the spouse of Christ, the dwelling place of God and of all the heavenly family. This is the hope of the present Church-dispensation,—the hope of the Church, presented to us in the New Testament (Gal. iv. 26; 1 Pet. i. 3-5; Rev. xxi. 1-8). This city, our inheritance, then, abides forever.

On the new earth, too, every trace of evil is removed, and it becomes the abode of those saved through the millennium upon the earth. On it the earthly redeemed people shall dwell forever. Heaven will be filled; the earth will be filled; and righteousness will dwell in both forever. This is our *seventh day*; the perfect day to which the path of the just leads. There they shall rest,—nevermore to be disturbed by sin.

Conclusion.

We have now reached the end, dear reader, of our brief study of Gen. i., in which we have sought to

trace the divinely given outline of God's purpose and ways through the various dispensations to their consummation in Rev. xxi. and xxii. We are made to realize that from the beginning God saw the end and the whole way that lay between; as the psalmist wrote and sung, "From eternity to eternity Thou art God" (Ps. xc. 2). Let us explore this mine of divine wealth God has given us in His precious word. Let us study its pages more earnestly, for we have but touched the mountain peaks of each dispensation; let us think of all the divine wealth lying under those mountains and in those valleys of which we have but viewed the surface. Beloved Christian reader, to *you* we would make this earnest appeal in concluding: Let us be *loyal* to the Word, the *whole* word of God. The days are closing; this dispensation is nearing its end; we are in the last watch of the night and the bright Morning Star will soon be seen in the heavens. Until then, let this Word be to us "a light that shineth in a dark place, until the day dawn, and the Morning Star arise" (2 Pet. i. 19).

It is our *food* for the joy and rejoicing of our hearts (Jer. xv. 16). We shall find wisdom there for the way (Prov. ii. 1-9), and Christ for our hearts. Let us know better every one of the sixty-six books which compose the whole. Let us be sanctified by its teaching. Let us earnestly spread and disseminate its precious truths at home and abroad. The sowing is *now* and *here*; the reaping we shall find, and the fruit we shall enjoy, in *Eternity*.

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