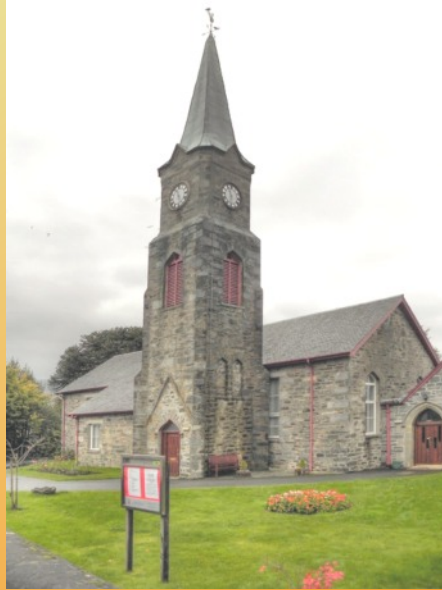


Time Is Short



**By
Rev J. Hammond
and
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The Time Is Short



A SECOND ADVENT STUDY

By

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And

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1953

Time Is Short Scholars and the Second Advent

The following extracts are taken from “*Notes of Recent Exposition*” which appeared in the March 1953 issue of “*The Expository Times*”.
(pp. 161, 162)

WE WERE RECENTLY SURVEYING SOME OF THE MOST NOTABLE PUBLICATIONS in the last year or two— What struck us most vividly was not simply the renaissance of eschatology but the revival of interest in what is commonly called “*the Second Advent*”.

Fifty years ago, or even less, our pundits took a different view. If they did not seek to get rid of the doctrine altogether on the ground that it was no part of the permanent message of Christ and His apostles, they skated over the subject in the most perfunctory manner.

Now, our theological leaders seem to be resolved that we take the idea very seriously indeed. Part of the reason for the renewed interest in eschatology is no doubt the fact that we have been living through apocalyptic times, when the very foundations of our civilisation have been profoundly shaken.

Part of the reason also is the fact that our New Testament scholars have proved that the apostolic gospel is shot through with eschatology so that the man who refuses the eschatological key cannot begin to understand it aright. And part of the reason is the fact that with the advent of the A and. (still more) the H bomb, the end of the world has become, for many minds, a live possibility. At any rate, our theologians are determined that as Christians we should give more serious thought to the ideas of the end of the world and the coming of Christ—

“Our ministers, so far from preaching often about the Second Advent, tend in choosing hymns to fight shy of those which sing about it—“It appears to us, therefore, that one of the major theological tasks before the Church is that of rethinking the whole issue of Christian eschatology.

The task is urgent —“What are we, as Christians who take the New Testament as our Standard, to believe and teach about the Second Advent?”

In the following pages an attempt is made briefly to answer this question.

“GOD IS NOT A MAN, THAT HE SHOULD LIE; NEITHER THE SON OF MAN, THAT HE SHOULD REPENT: HATH HE SAID, AND SHALL HE NOT DO IT? OR HATH HE SPOKEN, AND SHALL HE NOT MAKE IT GOOD?”

(Num. XXIII, 19)

How often we are told that it is useless to suggest any time whatever for the Second Advent of Christ, and in support of this contention Matthew XXIV, 36, 42 and Mark XIII, 32, generally will be quoted. But the above verses speak only of Day and Hour; they do not rule out of consideration month, year, or any period of time.

How could they in view of the fact that the “signs” which would herald His Return were plainly given in many passages by Our Lord Himself? “When ye shall see all these things, know ye that it (He) is near, even at the doors ”.

In the last chapter of Daniel (to whom Our Lord refers in Matthew XXIV) we are shown that "at the time of the end" the wise **SHALL** understand. And S. Paul in the first epistle to the Thessalonians likewise assures us that Christians who are watchful and awake will not be in the dark or taken by surprise when Christ comes. The Ten Virgins in the Advent Parable were all disciples of Christ.

The five who failed to get into the Marriage Feast were not wicked, but foolish in contradistinction to the wise, who had provided themselves with the necessary wherewithal to qualify for admission to the Feast. Surely, the main provision required for so sublime an honour is knowledge of the Bible, gained through serious study, like the Bereans who “received the Word with all readiness of mind and searched the Scriptures daily. The Bible is the foundation of all true Christian religion, and

the Second Coming is frequently, clearly and definitely taught throughout its pages.

In Matthew XXIV and Luke XXI Our Lord describes the course of the entire Gospel Age, or Christian Dispensation, and in the latter chapter it can be seen that Jerusalem, so to speak, is the pivot. First of all Our Lord leads up to the destruction of Jerusalem in A.D. 70 and announces that thereafter the City would be trodden down (not permanently but) until a certain period had expired, viz., until “the Times of the Gentiles be fulfilled”. For centuries Jerusalem was in fact trodden down until delivered by Allenby in December 1917.

Continuing to read this chapter as a prophetic perspective we find that Our Lord gives next, under the form of prophetic symbolism, certain signs which will herald His near Return, as for example, in verse 25, “Distress of nations”, universal to-day; verse 26, “Men’s hearts failing them for fear for the powers of the heavens (R.V.) shall be shaken”, the Atom Bomb. Then, He adds, “When these things begin to come to pass, lift up your heads; for your redemption draweth nigh”, and follows on at once, as though for purpose of emphasis and clarity, to utter a parable (verses. 29-31) in which there can be no doubt that the fig tree represents, as it does elsewhere in Our Lord’s utterances, as well as in Old Testament prophecies, the JEWISH nation.

Our Lord says that when the fig tree is seen to be budding it is to be understood by His disciples that the Kingdom of God is nigh at hand, or as S. Matthew has it, “He is near, even at the doors”, and immediately He adds, “Verily I say unto you this (that) generation shall not pass until all these things be fulfilled,” i.e., accomplished. In other words, the generation of men living when Jerusalem is delivered from oppression and the fig tree begins to shoot forth will be able to realise that all things foretold in His discourse, spanning the entire Age, had been fulfilled, and will witness His Return.

According to Hebrews III, 9, 10, a “generation” is 40 years. Remember, this discourse was given in answer to the Disciples’ question, “What shall be the sign of Thy Coming and of the End of the Age?” As we look back

over the years from 1917 to 1953, marked, as they are, by outstanding epoch making world events we cannot fail to see that nearly all Christ taught concerning this generation has come to pass. Is it then surprising that many earnest, thoughtful, Christians anticipate the Blessed Hope of a near Return of Our Lord, and go as far as to say, "The Time is Short" (I Cor. vii, 29).

Through their neglect of the prophetic Scriptures the Jews, at Christ's First Coming, failed to recognise the "signs of the times". Yet, His miracles alone should have convinced them He was their true Messiah; for Isaiah had foretold that at His Coming the blind should see, the deaf hear, the lame walk, the dumb speak, &c., but they failed to perceive the significance of these prophecies. When John the Baptist sent messengers to Jesus enquiring "Art thou He that should come, or look we for another?" He sent them back saying, "Tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear—" (Luke VII, 19-22). Thus He assured John that the "signs" were indeed being literally and visibly fulfilled.

To-day, the signs given for Christ's Second Coming are even more strongly in evidence, but the world and a great deal of the professing Church is just as blind. Suppose the question, Art thou coming again? were to-day addressed to Our Lord Himself, how would He answer? Would He not say perhaps, Go, tell others what has happened in this generation - Jerusalem has been delivered (Luke XXI, 24); there has been a world war and a great tribulation (Matt, **XXIV**, 7, 21); thrones have fallen (Dan. VII, 9); knowledge has increased and many are running to and fro (Dan. XII, 4); upon the earth there is distress of nations, with perplexity (Luke XXI, 25); iniquity abounds, and the love of many has grown cold (Matt, XXIV, 12); there has been a cry for Peace (Ezek. XIII, 10; I Thess. v. 3); the fig tree has budded (Matt, XXIV, 32,33); and - many are scoffing at My Promise to Return (II Pet. III, 3, 4). These among other signs should convince My people that the time is indeed at hand.

Other indications, given in Scripture, which would herald the Second Advent include - Catastrophes, and convulsions in Nature, a singularly

restless state of society, lawlessness, the love of pleasure more than the love of God, religion with a form of godliness denying the power thereof, a seducing spiritualism, the complete publication of the Gospel as a witness to all nations (not the conversion of the world). These signs are given not to foster sensationalism or to satisfy curiosity, but to strengthen the faith of Christ's servants in their personal lives, in their manifold duties and in their witness to His Truth.

In Matthew XXIV, 15, 21, Our Lord refers to a Great Tribulation which would immediately precede the establishment of His Kingdom on earth. We believe World War II to have been a preliminary phase of this, but that the final stage has yet to come. Now this Great Tribulation (Matt, XXIV, 21) and Jacob's Trouble (Jer. XXX, 7) and Daniel's Final Time; of Trouble (Dan. xii, 1) must be one and the same for each is referred to as a "Time such as never was" and there cannot be two greatest of all times of trouble in World History.

To Daniel was revealed three cryptic time-periods for the identification of this final epoch of unparalleled trouble. The first of these, a **PERIOD OF its NEAR** approach, was "a time, times and an half", viz., 1260 days

$$\begin{array}{rcl} \text{a "time"} & = & 360 \text{ days} \\ \text{two "times"} & = & 720 \text{ days} \\ \text{"half" a "time"} & = & 180 \text{ days} \\ & & \hline & & 1260 \text{ days} \\ & & \hline \end{array}$$

Now the period of the "Times of the Gentiles", at the end of which Jerusalem would be liberated, is one of twice 1260 years, i.e., 2520 years. And two students of prophecy, by applying this measuring rod to the event given by Daniel for the start of the period, years beforehand arrived at 1917 as its date of termination:



In 1886, Grattan Guinness Wrote

“It was not until B.C. 604 that Nebuchadnezzar acceded to the throne— This year has therefore some special claims to be considered as a very principal starting-point of the ‘Times of the Gentiles’. Measured from it the period runs out in A.D. 1917” (*“Light for the Last Days”*, p. 343)

In 1898, Dr. H. Aldersmith Wrote

“Students of prophecy are agreed that when the ‘Times of the Gentiles’ are fulfilled, and Jerusalem ceases to be trodden down, we may expect it to pass into the hands of its rightful owners. This period may end about A.D. 1917. Time only will show.” (*“The Fulness of the Gentiles”*, p. 168)

When 1917 dawned, it can be imagined how eagerly those of us who had studied these matters began to watch the course of events; and how impressed we were when Britain’s armies in Palestine began to fight their way forward, until on December 9th., Jerusalem was in our hands.

The significance of this did not pass unnoticed. In the course of an address given in London in January 1919, the late Handley Moule, Bishop of Durham, said:



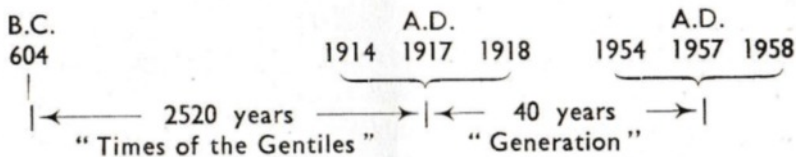
“Signs many and profound, I think, tell us something supreme is coming. But it is enough for me just now to name Jerusalem. Guinness wrote that they who should see 1917 would probably see a great epoch for Jerusalem. The year came, and Allenby, reverently victorious, walked as liberator through the Jaffa gate”:

But the day itself was marked. In 1917, December 9th happened to coincide with the 24th day of the 9th month (Kislev) of the Jewish calendar - a date twice mentioned by the prophet Haggai for blessing in

connection with Jerusalem: Consider now from this day and upward, from the four and twentieth day of the ninth month—from this day will I bless you” (Hag. II. 18,19).

Moreover, in connection with Jerusalem’s treading down a period of “forty and two (prophetic) months” - 1260 days - is given in Revelation XI, 2, and from the first fatal shot of World War I - the Assassination of the Austrian Archduke, June 28th, 1914, 1260 days ended exactly the day Jerusalem surrendered, December 9th, 1917.

Our Lord likened the “generation” of trouble that would precede His Coming to a time of world travail - the pains becoming more intense as deliverance approached. The sign this epoch had been entered would be the bloodshed of a World War - “Nation shall rise against nation, and kingdom against kingdom”, which, He said, would be the beginning of “sorrows” (lit. “travail”) (Matt, XXIV, 7, 8). Hence strong reasons exist for believing this final “generation” to have begun with the World War of 1914-1918.



But consider this 40 year period more closely. It is remarkable, inasmuch as when reduced to days it can be expressed in terms of two of Daniel’s periods for the Consummation, viz., the 1260 days - for the approach of the End (Dan. xii, 7) and the 1335 days - LEADING to blessing, “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (Dan. XII, 12).



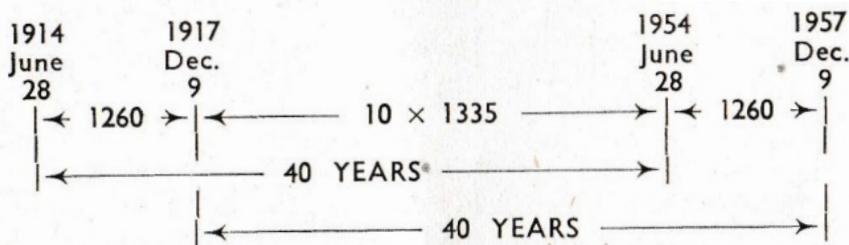
How many days are there in 40 years? The answer is 14,610.

$$\begin{array}{r}
 40 \times 365 = 14600 \\
 \text{Add 10 days for leap years} = \quad 10 \\
 \hline
 \hline
 14610 \text{ days}
 \end{array}$$

The sum of 1260 plus 10 times 1335 likewise is 14,610.

$$\begin{array}{r}
 10 \times 1335 = 13350 \\
 \quad \quad \quad 1260 \\
 \hline
 \hline
 14610 \text{ days}
 \end{array}$$

So that measured from the Archduke's Assassination, June 28th, 1914, and Jerusalem's deliverance, Dec. 9th, 1917, we have the following: -



It is significant that a period so strongly indicative of blessing should end June 28th, 1954, exactly 40 years from the “spark” which started World War I. But if this should not be the “generation” intended, and there are many signs which suggest that it is, then the 40 years ending December 9th, 1957, may well be so.

According to some people it is altogether wrong to speculate regarding unfulfilled prophetic periods. Daniel, however, did not think so for, when an old man (well over 80) he began seriously to study the period given in Jeremiah's prophecy for the ending of the Jewish captivity (Jer. XXV, 11, 12; XXIX, 10) and as a result he understood that the 70 years had nearly expired when Divine judgment would fall upon Babylon and deliverance and an epoch of restoration would begin for the Jews. One effect of these studies was to drive Daniel on to his knees in earnest prayer for his people

(Dan. IX, 3-19); and we may be sure from then on he had no difficulty in appreciating the significance of passing events, or, when the time came, of interpreting the “handwriting on the wall” (Dan. V.). Moreover, did he not know from Isaiah’s prophecy (XLIV, 28; XLV) that the deliverer who, saith God, “shall perform all My pleasure”, would be Cyrus, a remarkable type of Christ?

To-day, it would seem, we are in a somewhat similar position. A greater than Jeremiah has prophesied that at the end of a “generation”, beginning with a world war and Jerusalem’s liberation, the power of another Babylon - “Babylon the Great” - shall be broken, when God’s people will experience an even greater deliverance and an era of restoration will be ushered in of untold blessing for the world. A greater than Cyrus, even Our Lord Jesus Christ is the Coming Deliverer Who will perform this. And from our studies we believe that the time has come when this is soon to happen.

In the 18th chapter of Revelation is portrayed the end of “Great Babylon” - the corrupt system of present world civilisation in all its aspects - religious, political, commercial, financial, social, &c., - which is to be destroyed suddenly in “one day and one hour” (XVIII, 8, 10).

This introduces another point of interest. The climax at the End, referred to as occurring at a certain “hour” - a “Midnight Hour” - would seem alluded to typically or actually in such passages as the following: “At **MIDNIGHT** —there was a great cry in Egypt” (Ex XII, 29, 30) “The people shall be troubled at **MIDNIGHT** and pass away” (Job XXXIV, 20) “At midnight there was a cry made, Behold the biidegroom cometh” (Matt, XXV, 6) “At midnight . . suddenly . . foundations of the prison were shaken . . doors were opened, and every one's bands were loosed” (Acts XVI, 25, 26).

Has this final “Hour” any chronological significance?

But there is another interpretation in which this “Hour” stands for a longer period of 15 years i.e., the twenty-fourth part of a great “Day” of 360 years - seven of which constitute the great Week” representing the 2520 years

of the “Times of the Gentiles”. Inasmuch as World War I ended at the 11th hour of the 11th day of the 11th MONTH of 1918 (Nov. 11th, 1918) did it signify that the “Midnight Hour” had then been entered?

Reginald Nash, in his book “The Midnight Hour” published shortly after the first World War, believed such was the case, but when the fifteen years expired apparently without incident, his theory it seemed had exploded. Prophetic fulfilments often occur in stages however and what Nash had taken for the terminus evidently had been the end of a stage. An event of some import after all had occurred at this juncture; for then it was Germany, by withdrawing from the League of Nations and Disarmament Conference, dealt a severe blow at the Peace Movement.

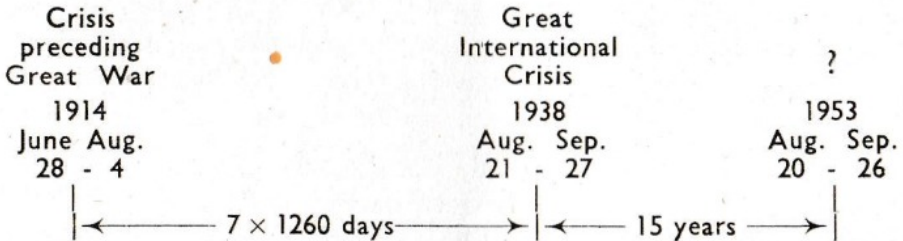
What kind of event should be expected as the starting-point of this Midnight Hour period? We believe the answer is to be found in Joel’s prophecy: “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and gloominess—there hath not been ever the like” (Joel II, 1, 2) Evidently some event associated with the blowing of a trumpet causing alarm and the inhabitants of the land to tremble. Has anything answering to this occurred in recent years?

Cast your mind back to the summer of 1938. On August 21st of that year an international crisis began to develop which had no parallel since 1914, the intense stage being reached September 20-27th. To quote the “*Reader’s Digest*”: “On Sept. 27, London held its breath. There was no hope left in England. We were still saying it couldn’t really happen. From pulpit, stage and loud-speaker, came instructions as to what precautions to take, where to get gas masks, etc.” And the day when this alarm was sounded, Sept. 26-27th, 1938, significantly enough, coincided with the Hebrew Feast of Trumpets, or Feast of Alarm!

Our interest in this period, August 21 - September 27th. 1938, was first aroused from another angle. Years previously, we had noticed that the International Crisis which had preceded World War I, June 28th - August 4th., 1914, served as the starting-point for a succession of 1260-day

periods, at the end of which, events of import had occurred for Britain. For instance, the fifth (Sept. 27 - Nov. 3, 1931) had brought the end of Britain's Economic Crisis and the assembly of a new National Parliament elected to deal with the emergency (Nov. 3); the sixth (March 10-Apr. 16, 1935) had brought the Re-armament Proclamation of Hitler - the death-blow to Disarmament - and Britain's condemnation of Germany (Apr. 16).

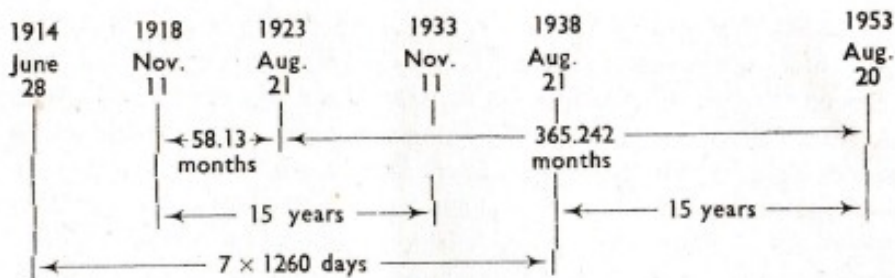
The seventh of these cycles would end in 1938 during the interval we are now considering - and seven was a number of finality. At the end of the seven times march around Jericho when trumpets were blown, its walls collapsed and the city fell, and we confess we wondered whether at the end of this seven 1260-day period "Great Babylon's" overthrow would come. This connection appeared in two articles published in the "National Message" of August 31st and September 7th., 1938, in which it was shown moreover that fifteen years from August 21st. 1938, would expire August 20th, 1953.



Hence in this Generation two fifteen year periods appear clearly defined (1) A fifteen years commencing at the Armistice of the first World War, November 11th, 1918. (2) A fifteen years terminating on August 20th, 1953. And for those with a mind for figures the following simple geometrical relationship may prove of interest:-

"Except those days be shortened", said Jesus, "there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt, xxiv, 22).

Who then are the "elect"? They cannot be the saints - the true followers of the Lord Jesus - for they will not be in jeopardy during the coming final phase of Tribulation; they are to "escape" (Luke xxi, 36), to obtain



Are We Approaching Another Stage, or What?

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God has care for all mankind, but that is not inconsistent with the choice of an executive Nation to carry out His plans on Earth. This Nation is Chosen for the blessing and service of all mankind. It is not an election for Heaven and Eternity, but for Earth and Time. Indeed, it is difficult to see how the Biblical plan could be worked out without a powerful nation as well as a witnessing Church.

Jesus said to the Jews: “The Kingdom of God shall be taken from you, and given to a nation (Notice, the Greek word is Ethnos meaning “nation”; not Ekklesia meaning “church”) bringing forth the fruits thereof.” (Matt, XXI, 43). To what nation then did he refer?

The “elect” are evidently the race descended from Abraham through Isaac and Jacob. In Palestine they became split into two Kingdoms -

Judah and Israel - which have never reunited and were not to be so until the End (Ezek. XXXVII,15-23).

The Judahites are a remnant descended from the Kingdom of Judah. The Ten-tribe Kingdom of Israel - the birthright section - went into captivity and never returned, yet God said they should never cease from being a nation before Him (Jer. XXXI, 35, 36).

According to prophecy they would become lost - lose their name and identity (Hos. II, 6. 17) but would reappear on the world stage at last dwelling in isolation away from Palestine (II Sam. VII, 10) in some islands (Isa. XLI, 1; XLIX, 1; &c.) from whence they would spread abroad (Gen. XXVIII, 14; Isa. XLIX, 20; Hos. XIV, 5, 6; &c.) and be found at last “a Nation and a Company of Nations” and a “Great People (Gen. XXXV, 11; xlvi, 19), the chief of the nations (Deut. VII, 6: xv, 6), possessing the wealth of the earth (Deut. XXVIII, 12)with an enduring throne (Jer. XXXIII, 17; Ps. LXXXIX, 34-37; &c). An invincible nation (Isa. XLI, 11), a peaceable nation (II Esd. XIII, 39, 40) and yet withal, “blind” - “Who is blind, but my servant . . .” (Isa. XLII, 16, 19) “His watchmen are blind . . .” (Isa. LVI, 10) And this “blindness” would continue, Paul said, until the completion of God’s purpose for this age (Rom. xi, 25). Can this chosen section of God’s “elect”, blind to its identity, be other than the British Commonwealth of Nations and the United States of America?

Once accept this interpretation and no spiritualising of prophecy is necessary; all becomes clear. In the two World Wars of the last forty years, but for God’s intervention, His “elect” nations would not have survived; a succession of miracles in each case brought us victory. In its leading article on V-E Day, “The Times” observed : “It is not possible to celebrate so great a deliverance without the sense that a larger design has been fulfilled than is comprehended in the calculations of strategy” Likewise, the first World War, at its close, was acclaimed a “great deliverance”. And as King George V said in his Victory Speech to the Emir, “the soil of Britain remains inviolate”. Yes, God promised His Israel People immunity from invasion in the place appointed by Him (II Sam. VII, 10) and the possession of the gate of their enemies (Gen. XXII,

17). History shows that Jutes, Angles, Saxons, Danes, Normans, &c., ancestors of our race (apparently contingents of the lost Ten Tribes who at all events were of the self-same stock, according to Professors Huxley and Freeman) arrived in these islands in successive waves from about 450 A.D., and J. R. Green, in his "Short History of the English People", states that by 685 A.D. there "began to emerge the sense of political unity from which the English Nation arose". Was this promised immunity for a limited period? In Revelaton XII, 6, we read that the "Woman" (Israel) fled into the wilderness where she hath a place prepared of god that they should feed her for "a thousand two hundred and threescore days" i.e. 1260 years.

Now 685 A.D. to 1945 (when the Atom Bomb was first used in War) is 1260 years! And the "gate" of our enemies implies command of the Sea, which hitherto we have held, but our long period of insular safety is at an end with the conquest of the Air, which now takes, in importance as defence, the place of priority to command of the sea. It is very significant that the termination of our insular safety coincides with this conquest of the Air.

Ezekiel XXXIX, 6, shows that at the time of the Russian attack Israel would be dwelling in isles carelessly, or confidently, with that habitual sense of security which has become innate in our minds owing to our experience of safety, as assured to us, by God over the centuries. May it not well be that "the Time is Short", and we must not, for example, get slack in making up "the gaps" (Ezek. XIII, 5) in armed strength between ourselves and our enemies, although politicians may think we can now scale down our armed production. The Soviet have such colossal Fighting Forces that they are quite capable of carrying on several campaigns at one and the same time.

When the clash comes - the Armageddon of prophecy - how shall we fare? Old Jacob, on his death-bed, prophesying of these "Last Days" said concerning the descendants of Joseph, to whom was conferred the birth-right position in Israel, "Sorely grieved, shot at and hated", his "bow" - military pozoer - "abode in strength" for "the arms of his hands were made strong by the hands of the mighty God of Jacob" (Gen. XLIX, 23,

24). The prophet Jeremiah, also foreseeing this terrible ordeal, likened it to the birth pangs of a woman - "Alas!" said he, "for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it" (Jer. XXX, 7). Also Daniel foretold of this "time of trouble, such as never was thy people shall be delivered. Every one that shall be found written in the book." (Dan. XII, 1). "The heavens and the earth shall shake", declared Joel, "but the Lord zoill be the hope of His people, and the strength of the children of Israel". (Joel iii, 16).

Prophecy leaves us in no doubt as to the issue. Because God has promised "No weapon that is formed against thee shall prosper", Israel will survive nationally. Why then will He permit His chosen, His servant nation, His "elect" to be thus attacked and imperilled? The answer, given by Isaiah, is to cleanse us: "By this therefore shall the iniquity of Jacob be purged: and this is all the fruit (all that is desired) to take away his sin" (Isa. XXVII, 9). At the climax of this fiery trial, something will occur that will compel Israel to turn to Him in penitence; and thus, (not because we are worthy, "Be ashamed and confounded for your ways,, O house of Israel") for His Name's sake, because He has promised and is faithful, "A new heart will I give you, and a new spirit will I put within you . . . and' ye shall be my people, and I will be your God" (Ezek. XXXVI, 26-38)

What then is to cause the nation thus to turn? Will it be fear, dire extremity, or what? Again, Scripture leaves us in no doubt. It will be the result of a supernatural experience. Nothing less than the appearance and manifestation of Christ to the whole of this Elect Race.

First, as Zechariah foretells, He will reveal Himself to Judah (Zech. XII, 7). "They shall look upon ME whom they pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (V.10) "What are these wounds in thine hands?"

Then He shall answer, Those with which I was wounded in the house of my friends" (Zech. XIII. 6). As when Joseph manifested himself to his brethren, there was remorse and full realisation of their guilt, so will it be in that day when the Lord reveals Himself to the Jews. Then, as Esdras

foretells (and do not let the critics blind us as to the veracity of this Book. Jesus Himself quoted from it; and history so far has confirmed the truth of its prophecies) that at a time when the world will be at war, “The most High will begin to deliver them that are upon the earth—and then shall My Son be declared, whom thou sawest as a man ascending

—And this My Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; and shall lay before them their evil thoughts .. And whereas thou sawest that He gathered another peaceable multitude unto him; Those are the Ten Tribes, which were carried away prisoners out of their own land, in the time of Osea (Hosea) the king whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land—.

Now when he destroyed the multitude of the nations that are gathered together, he shall defend His people that remain” (II Esdras xiii, 29-49). In Christ’s Olivet prophecy we read “Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His Elect from the four winds—” (Matt, xxiv, 30, 31).

Prophesying in Romans, Paul says, “So all Israel shall be saved: as it is written, There shall come, out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins”—Romans XI, 26, 27).

Could any event other than the sudden manifestation of Christ produce an effect such as is here described - the wholesale conversion of all Israel? Isaiah foresaw it and exclaimed: “Shall the earth bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children (Isa. IXVI, 8). As a result of this appearance of Christ in glory all will and must accept Him as Lord and Saviour, for seeing is believing. And consider the shattering effect Christ’s Return will immediately have upon the vast religions of the heathen world, such as Mohammedanism, Hinduism, Confucianism, Shintoism, &c., and

upon Atheists and the Higher Critics and those in the Church who have rejected the doctrine of the Second Advent: Of the latter, it may well be that while “He shall appeal to your joy, they shall be ashamed” (Isa. LXVI, 5).

What has Scripture then to say of the Church as Christ will find it when He comes? The last Book of the Bible claims to be a “Revelation”, and “Prophecy”, from beginning to end, given by Christ Himself, and covers the course of the History of Christendom from Our Lord’s Ascension to His Second Advent; and a blessing is attached to those who read and heed it, and at the end a solemn warning is added to those who add to or take from the words of this Prophecy.

John is told to write: “the things that thou hast seen” i.e., the Vision of Christ in Glory (Rev. I, 12-16); “the things that are” i.e., the state of the Seven Churches in his own day, and “the things that shall be hereafter” (lit: the things that shall come after these things) i.e., in the Gospel Age, from Apostolic Days to our Lord’s Return. Therefore these letters to seven Congregations, actually living in Asia Minor in S. John’s day, alluding to their local affairs and giving rebukes, warnings and praise signified by Our Lord as necessary for each, are so constructed as to be a symbolic prophecy, apparently, of the whole Christian Dispensation, divided into seven successive epochs or eras of unequal length - a symbolic foreview of the whole course of Christendom from Our Lord’s Ascension to the time of His Return in Power and Great Glory to reign. Each Church answering to a period of Church History, even by its name. The last two communities addressed are Philadelphia and Laodicea.

Philadelphia meaning brotherly love, the enthusiastic, evangelistic, missionary spirit. “Behold / have set before thee an open door” i. e., an opportunity for Missionary work (Acts xiv, 27; I Cor. xvi, 9; Col. iv, 3; &c.). The period covered is that of the great missionary work and Societies of the last 150 years. This Church like Smyrna is not blamed in any respect. “Thou hast kept My Word and not denied My Name” i.e., given clear teaching to the Words and Name of God, and a very significant mark of commendation is given in the words, “Because thou hast kept the Word of My patience. What does this sentence imply? Commentators

have suggested various interpretations, the literal rendering of the Greek being, “The Word (Doctrine) of the patience of Me”. The word translated “patience” actually means, a remaining behind, to abide or await another (Liddell and Scott’s Lexicon).

Upomeno and Upomone) to wait for or expect implies patience. Now the very same expression, with the word “upomone”, occurs in II Thess. III, 5: “The Lord direct your hearts into the patient waiting for Christ”, which is obviously a reference to the Second Advent. The Philadelphian era borders on the time when patience in respect to the Lord’s Coming is about exhausted, when it is said, “The Lord delayeth His Coming”. “Where is the promise of His Coming?”

The doctrine of the Second Advent demands patience, (James V, 7, 8). Our Lord’s words “Nevertheless when the Son of Man cometh shall He find Faith (this Faith - Teen pistin) on the Earth?” are most significant and apposite to-day. The Philadelphians have a “little strength” or “Power” (R.V.). How true to-day! But the promise in consequence of the above witness in this verse is most sustaining: “I also shall keep (guard) thee from (in) the hour of trial, which is to come upon the whole inhabited earth, to try them that dwell upon the Earth”.

Laodicea (“Laos”, the people; “Dikaio”, rule - Democratic times) Notice, called the Church of the Laodiceans, not as in other instances, the Church in. To be spued out by the Saviour ! It is not His Church, but their own Church and so let it be called by their own name. Lukewarm, a point reached when indifferentism is the broad mark of the religious world - all sort of ‘opinions’ as to what is true and what is false. Very many professions of religion neither one thing nor the other - “neither hot nor cold”. Zeal is approved everywhere except in religion. Earnest Christians painfully conscious that they are playing a losing game against the rising tide of worldliness. Laodiceanism sums up in one word the lukewarmness, indifference and formalism of much organised religion to-day (Rev. iii, 17, 18).

He chastens them because He loves them. “Behold I stand at the door and knock” indicates the nearness of Our Lord’s Return, v. 19, contains an

exhortation to repentance. It is particularly to be noticed that this Church among other things is described as “blind” (Rev. III, 17).

The “Hour of trial” may well be the 15 years of the “Midnight Hour”. As to when it will run out remains to be seen.

Those who have followed us thus far must surely have recognised that we are living in days of stupendous import. The signs point to it as never before. “Watch ye therefore, and pray always”, said Our Lord, “that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man” (Luke XXI, 36).

In conclusion, after the Resurrection, when on the road to Emmaus, Our Lord joined two disciples whose hearts were heavy concerning the recent fate of the One Whom, they had trusted “should have redeemed Israel What does He say to them? “Ought not Christ to have suffered these things?” He refers them to the Scriptures “beginning at Moses and all the Prophets”. How dull is your belief when the Prophetic Scriptures have clearly indicated the things that should come to pass! Can you not see the fulfilment of Prophecy in all that has transpired?

S. Peter in his 2nd Epistle (i. 19) writes, “We have also a more sure Word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the Day dawn'; and his 1st Epistle (ch. I), admonishes his readers to study and search the sacred writings, as revealed through the Prophets, as to where or what period of time the Spirit of Christ within them pointed, and continues “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ”

S. Paul (2nd Tim. II, 15) tells Timothy to study and show himself approved unto God, like a skilful craftsman, rightly dividing the word of truth (lit. cutting in a straight line) i.e., arranging in order a reason for the Truth, or dealing in a straightforward way with it. It is clear that in the study of Bible Prophecy it is essential to pursue the above inspired directions in that search of the Scriptures, which Our Lord commended. What is the inference from the above observations, taken in connection

with the subject matter of this Pamphlet? Surely, that there is not only a Divine Plan, but also a Divine Time Table, running through Bible Prophecy. Thirty-four years ago one of us was brought to a realisation that the intervals between certain notable happenings in the first World War corresponded with some of the mystic Day- periods given in the Bible and, furthermore, that the events themselves appeared to be related to the prophecies with which these numbers were associated.

Working on and testing this hypothesis ever since then has established, as a confirmed fact, that numerous outstanding events not only of World War I, but also of World War II, the League of Nations, Political and Economic Crises, Ecclesiastical promulgations, &c., and those of the present World Tribulation, bear unmistakable evidence of a “Plan” and “Timing” which cannot possibly be attributed to human agency or chance. All this affords a marvellous demonstration of the truth of the Bible and a great Stimulus to faith in the over-ruling of Providence.

In all humility we offer this pamphlet, for the careful consideration of the Anglo-Saxon and kindred nations. If our exposition is correct then certainly the Time is short for we are nearing the End of the Dispensation. We are passing through a dark time of tribulation and trial, but we are not left without warning or consolation. “Therefore, fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: . . . for I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure and will not leave thee altogether unpunished” (Jer. XXX, 10, 11). The lesson for us to take to heart is that we will suffer, perhaps more and more, unless and until we surrender to God and comply obediently with His Commands.

J. V. Hammond
J. B. Nicklin
May 1953.



Thy kingdom come! on bended knee
The passing ages pray;
And faithful souls have yearned to see
On earth that kingdom's day.

But the slow watches of the night
Not less to God belong;
And for the everlasting right
The silent stars are strong.

And lo, already on the hills
The flags of dawn appear;
Gird up your loins, ye prophet souls
Proclaim the day is near:

The day in whose clear-shining light,
All wrong shall stand revealed,
When justice shall be throned in might,
And every hurt be healed;

When knowledge hand in hand with peace
Shall walk the earth abroad:
The day of perfect righteousness,
The promised day of God.



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