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*WATCHING AND WAITING*

'If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.'

2 Chronicles 7:14

You are warmly invited to meetings arranged by the Sovereign Grace Advent Testimony, to be held, God willing, at  
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**Theme for 2020 – By the Mouth of ALL His Holy Prophets**

**October 23rd, 7pm**

Subject: The Testimony of Micah

Speaker: David McMillan

**November 20th, 7pm**

Subject: The Testimony of Joel

Speaker: Richard Monteith

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# Watching and Waiting

LIGHT FOR PERILOUS TIMES

SCRIPTURAL

Reformed, Protestant, Puritan, Prophetical, Expository, Doctrinal

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The objects are:

1. To teach the nearing approach of our Lord's return. James 5:8
2. To hold forth the Truth and to expose and resist error. Jude 3
3. To note passing events in the light of 'the Scripture of Truth.' 2 Peter 1:19
4. To unfold the Word of God by comparing Scripture with Scripture. Acts 17:11
5. To encourage missionary endeavour, and all service for Truth. Acts 1:8
6. To comfort and strengthen those who seek to stand with the Lord, apart from abounding lawlessness. 2 Timothy 2:19
7. To call for separation from false ecumenism. 2 Corinthians 6:14-18

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## Where is Europe Heading?

### Part 4 - Spiritually

By David McMillan

Post-millennialism teaches that as the years go by and the return of Christ approaches, the world is going to get better and better; but that is not the teaching of the Scriptures. We only have to consider what the apostle Paul taught, 'But evil men and seducers shall wax worse and worse, deceiving, and being deceived' (2 Timothy 3:13). It is very clear, that as the end of the age approaches, society is not going to get better but worse.

#### The Woman in the Midst of the Ephah

In Zechariah 5:8 we are told that the woman in the midst of the Ephah is described as 'wickedness.' Literally, the woman that the prophet saw was one woman. In other words, she stands out and she stands out alone for her wickedness. Therefore, this verse gives you a glimpse of what the character of the end-times will be like; they will be marked by wickedness and especially spiritual wickedness. As we have previously shown, it is important to keep in mind that this passage is revealing future events that will develop in the region of the Roman earth. So, the passage is teaching that spiritual wickedness will particularly characterise Babylon and the European Union. Let there be no doubt in your mind that in the future, Babylon will be an evil city and the European Confederacy of nations will be evil.

#### Stamp to Mark the Second European Union Elections

There are some of you who will remember that to mark the second European elections in 1984, the European Union brought out a stamp that pictured the Scarlet Women riding the Beast. It is quite remarkable that the European Parliament itself would use such a picture, which so clearly and unmistakably identifies Europe with the Beast and Harlot of Revelation 17. We believe that God providentially over-ruled to bring that image to the attention of the world, to warn it concerning what Europe is, and where it was heading, and yet how few paid any attention.

It is important to understand that the woman spoken of in Zechariah 5 and also in Revelation 17 is the same woman. We see here an example of the unity of the prophetic message in both the Old and New Testament Scriptures. The details of the woman are given in both passages for emphasis, because she teaches us about a very significant aspect of the events that will precede the Lord's return. These events bring about the great evil religious system that will dominate the Roman earth at that time.

In the Bible, a woman, especially a virgin, is a picture of the Church or a pure religious system. In the Book of the Revelation, the Church is pictured as a bride and a chaste virgin whom John describes as, 'the bride, the Lamb's wife' (Revelation 21:9). Therefore, it is obvious that by contrast the harlot or the evil woman in Scripture is a picture of the false church or false religion.

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### **The Roman Catholic Church**

It is vital in considering this evil religious system to see that it includes the Roman Catholic Church, but it is not exclusively Rome. That is a mistake that is often made when considering 'Babylon the Great' (Revelation 17:5). Notice carefully that the Scarlet Woman is described as 'the Mother of Harlots' (Revelation 17:5). The word 'harlots' is in the plural.

So, we are being left in no doubt here that Babylon has several spiritual daughters; in other words, she has spawned a number of evil religious systems. The Church of Rome is a very prominent and powerful daughter of Babylon, but she is not her only daughter.

The reality is that every false religion can be traced back to Babylon and the false religion that was practised at the Tower of Babel. That resulted in the Lord scattering the people across the face of the earth, and they took their evil religion with them to every corner of the globe (Genesis 11:8-9).

### **Syncretism**

It is important to understand that Syncretism and Ecumenism are not the same. In fact, Syncretism goes much further than Ecumenism. The aim of the Ecumenical movement is to unite all the Churches of Christendom with the Roman Catholic Church, but Syncretism is seeking to unite Christendom with all the false religions of the world. This evil religious system has already begun to manifest itself in the unholy activities of the World Council of Churches. However, Zechariah and John are warning us, that when this religious system is fully developed, it will have a strong evil influence on the commercial life of Europe at the time of the end.

### **Controlling Position**

There are several vital details that we are told about this wicked woman by both Zechariah and John. For one thing it is revealed that the woman rides the Beast (Revelation 17:3). In other words, for a time this evil religious system will be in a controlling position in Europe. It will especially control the Beast or the Anti-Christ; the one who will be the last great ruler of Europe and the Gentiles.

### **Hidden Wickedness**

Zechariah also draws our attention to the fact that this wickedness is currently hidden for he says, 'And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah' (Zechariah 5:7). The talent of lead is here lifted up to reveal that the woman is hidden in the Ephah. How relevant and important that fact is, in considering current events. All we ever hear today is about commerce and European trade, and all the arguments that are made by 'the remain camp' about staying in Europe are all financial; they relate only to business. On the surface that seems innocent enough and very necessary. However, the Lord wants His people to be aware and to understand that there is a hidden agenda and an unseen influence that is at work in Europe and especially in European Trade and that influence is spiritual wickedness. Therefore, when you hear on the news of all the Trade talks and Trade deals with Europe; remember that God warns in His Word that great wickedness is at work in the agreements that are being signed – a wickedness that will remain hidden and concealed

until the Ephah or Commerce is established in the land of Shinar or modern-day Iraq (Zechariah 5:8-11). Only then will this spiritual wickedness be fully manifested.

### **Wickedness Restrained**

Further, notice that this wicked woman is restrained from appearing because Zechariah tells us, 'And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof' (Zechariah 5:8). The woman is thrust down and her wicked activities are suppressed. We are made aware, that in order to restrain for now its influence on the Prophetic earth, God has placed a lid or a heavy weight on the activities of this spiritual wickedness. It will develop and mature and at last bear great influence but only in God's time. The New Testament teaches the same truth when Paul said, 'And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way' (2 Thessalonians 2:6-7). Keep in mind as you read these verses that the word 'let' does not mean permit, but hinder, or to hold back. We may ask the question, What is presently happening to spiritual wickedness in the European Union? Paul answers that, because he says it is being hindered or restrained.

There is a time for the full and final revealing of wickedness. It will be in God's time, but until then it is being kept in check. However, when God's time comes, spiritual wickedness in its final manifestation will be allowed to unfold and hold sway on the earth. When that happens, this evil religious influence will especially be evident in the commercial activities of Europe.

### **Sunday Trading**

Consider Sunday trading which is so prevalent in our land today and was introduced to Britain by European influence. In addition, many people are now forced to work what is known as 'continental shifts,' which include working on the Lord's Day. As a result of the introduction of European employment and business laws in Britain, God's Day is desecrated and all in the name of creating jobs and helping the economy. This is one clear example of the spiritual wickedness and lawlessness that is already at work in the business life of our nation. The Bible teaches that, 'Righteousness exalteth a nation' (Proverbs 14:34) but sadly today governments and society do not stop to ask, Is what we are doing good and right before God? Does it keep His law? But rather they ask, Does it pay or make money? It does not matter to them, if every law of God is broken in the course of all of their plans and finance schemes. The all-important thing is that commerce must be advanced. Commerce now is god and it rules the world. This is the outlook that will be more and more prevalent as time goes by, until the full manifestation of spiritual evil is revealed in the final days of the European Confederacy of nations.

### **False Prophet**

This false religious system also has a 'False Prophet' (Revelation 19:20) who will work very closely with the Anti-Christ and he will have power to do miracles. We are told in the Scriptures that it will be by the means of these miracles that he 'deceiveth them that dwell on the earth' (Revelation 13:14), so that they will follow the Anti-Christ and accept his evil religious system. One of the most notable of the miracles that the False

Prophet will perform is to cause the image of the Beast to come to life and to speak (Revelation 13:15).

### **Trinity of Evil**

The Devil is the master of counterfeit and no where is that more widely manifested than in this false religious system. The Devil comes with a counterfeit Bible; from the very garden of Eden he has sought to corrupt the pure Word of God (Genesis 3:1). Satan also has a counterfeit Gospel. Paul strongly warned of another Gospel (Galatians 1:6). It is fearful to think that the Devil has another Christ, the Anti-Christ (1 John 2:18). Then ultimately, he has a counterfeit trinity that is made up of himself, the false prophet and the Anti-Christ (Revelation 16:13). Let God's people clearly understand that the day is fast approaching, when the full force of all of these wicked spiritual influences will be felt all across Europe and beyond.

### **The Abomination of Desolation**

A very significant development of the evil spirituality of the European Union is what the Word of God describes as the 'Abomination of desolation' (Matthew 24:15). The Abomination of desolation is an image of the Beast or the Anti-Christ. The setting up of this image will mark the end of 'the Times of the Gentiles' (Luke 21:24), just as Nebuchadnezzar's image marked the commencement of this key prophetic period (Daniel 3). As you consider the warning that is given about 'the Abomination of desolation,' always remember that the end of Europe spiritually will be the religion and worship of the Anti-Christ.

### **Worshipping the Image**

Daniel 3 is all about worshipping the image and it is a vivid picture of the end-time evil spirituality in Europe. The image in the plain of Dura was probably an image of Nebuchadnezzar himself. If you did not worship that image you were to be put to death in the most fearful manner (Daniel 3:6). So it will be when the European Confederacy of nations reaches its final formation. If you do not worship the image of the Anti-Christ you too will be put to death (Revelation 13:15). Here is a very solemn and sobering prospect. Spiritually, Europe is heading towards the kingdom of the Anti-Christ. This is why we are so strongly against Europe because we do not want to have any part in such a wicked religious system.

### **Conclusion**

Let me remind you that in the study of prophecy one grace that is essential is patience, because God is not in a hurry. The Scriptures remind us, 'But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day' (2 Peter 3:8). The Lord is not restrained or limited by time. He will fulfil His purposes in His own time, and we need to be patient as we wait on that 'set time' (Psalm 102:13).

### **The Lord Stopped the Building of Babel**

The Book of Genesis reveals that the Lord stopped the building of Babel by one of the greatest acts of Divine intervention that this world has ever known. We are told, 'So

the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city' (Genesis 11:8). The reason the Lord stopped that unprecedented building project was because its time had not yet come. However, when the appointed time in God's purposes does arrive and when He does begin to unfold the prophetic Scriptures, then the events of the time of the end, especially relating to Babylon and Europe, will unfold very swiftly.

### 'The Wind in Their Wings'

Zechariah makes that abundantly clear for us, 'Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven' (Zechariah 5:9). Notice especially the words, 'the wind was in their wings.' The wind that blows against you is a wind of adversity. However, this future European and Babylonian project will have no such winds or obstacles. There will be nothing to hold it up or hold it back.

The lesson is clear, the prophet is showing us in a very graphic manner, that in God's time in the prophetic calendar, the future direction of Europe in all of these notable aspects – Geographically, Financially, Militarily and Spiritually – will develop and unfold very swiftly and rapidly. However, the Lord in His great grace and mercy, by all that He has revealed to us in His Word, is preparing us for that time, so that we are not taken by surprise by any of these events.

'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts' (2 Peter 1:19).

**(Editor's Note:** Mr B W Newton gave a lecture in 1851 on the Vision of the Ephah. Although that was a long time ago, the message is very relevant at the present time. The lecture was printed as a booklet under the title, 'Zechariah 5, The Vision of the Ephah Considered in Relation to the Principles of Modern Legislation.' It was subsequently included as a chapter in Mr Newton's book, 'Prospects of the Ten Kingdoms of the Roman Empire.' We still have some copies of the 4th edition of this booklet (40 pages) which we are happy to supply to our readers at £1 per copy).

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## Pre-Millennial Truth Demonstrated

By Benjamin Wills Newton

*(This article contains the closing remarks of Mr Newton in his booklet entitled, 'The New World Order or Pre-Millennial Truth Demonstrated').*

### The Figurative, the Literal, the Facts

No one, as far as I know, has ever asserted that in the literal interpretation of Scripture there are no symbolic visions and no figurative language. Figurative language abounds in Scripture, and two of the most important books of prophecy, Daniel and the



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Revelation, consist almost entirely of symbolic visions. But all symbols and all figurative language, be it remembered, mean something. They teach us facts: and even if the language does happen to be figurative, I am not on that account to suppose that it means nothing, nor to regard it as mere hyperbole and poetic exaggeration. Poets **do** exaggerate – Scripture never. The poet draws a picture that is heightened above the reality. It is more or less ideal. The Scripture never heightens beyond the reality – never adds an expression simply for the sake of adornment. If the whole of its description were to be fully apprehended, it would leave no impression on the mind that would in the least degree exceed the reality. If I read Isaiah 11 as a description from God, I expect to find every statement in some way or other, whether spiritually or otherwise, minutely fulfilled – but, if I read it as ‘poetry,’ I may pass over whole clauses in my interpretation, and say that they are the mere embellishments of high-wrought description. In other words they mean nothing – they are mere accompaniments to the picture. It is very easy thus, under the plea of the language being figurative or poetic, to destroy all definiteness of instruction in the Word of God.

Did Peter say, that because the animals which he saw in the sheet let down from heaven were symbols, and unreal, that therefore the Gentiles whom they represented were symbols too? Am I to say that the seven Churches in Asia were ‘figurative’ and all the instructions given to them ‘figurative,’ because they are represented by symbolic candlesticks in a vision? Was the Church at Ephesus ‘figurative,’ or its threatened punishment ‘figurative,’ because itself and its punishment were symbolically represented? Why then should the symbolic chain held by the angel, or the symbolic souls seen re-united to their bodies, represent ‘figurative’ things, simply because they themselves are symbols? Is it meant that everything that is represented by symbols must be itself figurative, or that symbols can only represent symbols – in other words that the seven candlesticks are symbols, and the seven Churches too? And if this is not meant, what is meant? No one doubts that the symbols in the Revelation are symbols – no one thinks of asserting that they are literal existencies – but the question is, ‘What do they teach us? facts, substantial facts, or non-entities?’ And if the first resurrection be not real, because we are taught respecting it in a symbolic chapter – are the last resurrection, the final judgment, and the second death, equally figurative and unreal – for we are taught respecting them in the same symbolic chapter? If we persist in saying that things taught in figures are themselves figurative, I do not see how we can avoid the worst depths of Neology.

**Read Revelation 19:11 to 21:27**

Read the whole passage as if it were one chapter. It extends from the second appearing of the Lord, through the millennial reign on to the creation of the new heavens and new earth, and forms one connected history: and although the medium of instruction is symbols seen in vision, yet I doubt whether throughout the whole of Scripture a more simple narration can be found. The subjects are: 1. The coming of the Lord Jesus in glory, and the armies of heaven following Him, ‘He treadeth the winepress of wrath.’ 2. The destruction of antichrist and the false prophet. ‘These both were cast alive into



a lake of fire burning with brimstone, and the remnant were slain by the sword of Him who sat upon the horse.’ 3. The binding of Satan. 4. The millennial reign. 5. The final judgment and final resurrection. 6. The new heavens and new earth.

Now it is true that these things are taught in symbols, but as I said, symbols represent realities. No one doubts that the white horse and his rider – the vesture dipped in blood, and the sword proceeding out of His mouth, are symbols, not realities. But what do they represent? Not surely an intervention in mercy, but in judgment. So also as to the beast. No one doubts that it is a symbolic representation. But whom does it represent? – The facts are almost too obvious to need a comment.

The question therefore respecting the pre-millennial advent of the Lord may be decided without reference to any passages on which there is disagreement as to the nature of the language employed. It may be decided either from passages in which it is **agreed** that the language is simple – or from passages in which it is **agreed** that it is figurative – or from visions that are allowed to be symbolic.

Remember that if there be a **supposed** tendency in us, who teach the pre-millennial advent, to regard language as simple that is really figurative, there is a tendency in others, and I must add a **real tendency**, to explain away the plain statements of Scripture, by supposing figures where none exist. I mention, as an instance, the arbitrary meanings so frequently attached to Jerusalem and Zion.

Throughout the historical Books of the Old Testament, no attempt, as far as I am aware, has been ever made to explain these words in any other than their simple and obvious meaning. But the moment we read the Prophets, a different, and as it is said, a ‘spiritual’ meaning is assigned, for no other reason, as far as I can discover, than because they are places in which there will by and by be a peculiar development of spiritual blessings, similar to those which we, who believe in Jesus, at present enjoy: and upon this principle, texts which belong to Zion and Jerusalem are not **applied** merely, but **interpreted** of us, and the literal Zion and Jerusalem are altogether excluded.

When God speaks of His Holy mountain in Isaiah 11 He means the literal Mount Zion – the place from which by and by, as from a centre, the truth of God, i.e. Christianity – for nothing is superior to Christianity – will be diffused among all nations. And as to the interpretation of the whole connected passage – where some seem to regard the hypothesis of the language being simple, as so peculiarly absurd, and assail the supposition and assail us with no very measured sarcasm – I will briefly state

### The Rules That Guide Us

In the first place, I adhere to the ancient canon, that where a literal interpretation can be adopted, the furthest from the literal is commonly the worst: and that the literal may be adopted where no proved absurdity or impossibility follows its adoption.

Secondly, I enquire whether a different principle of interpretation could be adopted consistently throughout the whole passage; so as for no clause to be dropped out or set aside on pretence of poetic exaggeration.

Thirdly, I ask which interpretation would best agree with the testimony of the rest of Scripture – especially those parts of Scripture which definitely apply to the same period.

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These would be my chief criteria. As regards the first, some allege that there is absurdity, if not impossibility, in supposing that all these animals, the lamb, the lion, and the bear, should be gathered upon Zion, mainly, because Zion is surrounded by a city. Now whether it be possible or not, we have little need to enquire, if we admit that the time alluded to is one of miraculous interference on the part of God. Not that I can see any such great impossibility in children and animals being found scattered over the hill or hills around which many of our modern cities are clustered, say, for example, Edinburgh – and if such sights could be seen there, and if it were the metropolis of the earth, I should say that they were a significant and beautiful emblem of the universality of peace. And seeing that we know nothing of what the physical characteristics of Zion in that day will be – that we know not how its configuration may be changed at a period when ‘heaven and earth are to be shaken’ – Mount Olivet cleft – and Zion miraculously exalted above the hills – we may well suppose that its capacities will be adapted to the requirements of its new condition.

Mount Zion will be full, as it were, of living symbols, sights happy in themselves, but yet more as indicating the moral and outward peace which shall pervade the earth. It will be the centre of the earth’s government and laws – ‘for out of Zion shall go forth the law, and the word of the LORD from Jerusalem’ – and as such, its condition becomes the criterion of the world’s condition. It represents what the world then is. If the knowledge of the Lord did not cover the earth – hurting and destruction would not be banished from Zion – but seeing that the knowledge of the Lord will be covering the earth as the waters cover the seas, therefore nothing shall hurt – nothing destroy – no, not even a reptile, on all the holy Mountain of God. The type of creation’s blessing would otherwise be broken.

When I apply the second of my rules, and enquire how far the spiritualisers consistently apply their system of interpretation to all the clauses of this beautiful passage, I can hardly suppose that they would attempt a definite explication of such passages as these – ‘the lion shall eat straw like the ox – the sucking child shall play on the hole of the asp – the cow and the bear shall feed, their young ones shall lie down together.’ How could these passages be spiritualised without again plunging into all the wild extravagancies by which Origen ruined the Church, and made Scripture bend to the imaginations of his own misguided mind?

Thirdly, when I ask what the testimony of the rest of Scripture is, regarding the same time, I find it written that creation is to be freed ‘from the bondage of corruption.’ Now if this text be true – if creation means creation in its lowest, as well as its highest spheres – if all things – ‘all sheep and men, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea’ (Psalm 8) are to be ‘seen’ by and by (see Hebrews 2) placed beneath the feet of Christ, I do say that it would be very strange if they continued to tear and to devour one another then. It would be strange to see man still trembling before the lion and the bear – strange to behold wars ceasing even to the end of the world, and warriors beating their swords into

ploughshares, and yet to find the animals at war with man, and with one another. But this is the supposition I am compelled to take, if I reject the simple interpretation of this passage. And as regards the impossibility of the lion eating straw like the ox, all things are possible with God, and if His power changed the nature of these animals once (for in paradise they all ate the herb of the field, see Genesis 1:30), and changed it because of man's sin, why, when the curse is removed from the earth, and man placed in millennial happiness, why should not the animals also partake in the blessed change? I should have thought it strange indeed, if Scripture had spoken of every other part of this lower creation and passed them in silence by.

### **The Objections of Anti-Millennial Teachers**

I have now for many years been accustomed to hear such, but I have seldom heard even an attempt made to grapple with the main arguments of their opponents. Isolated texts are referred to – supposed difficulties are stated, but no attempt is made to explain throughout such a chapter as Daniel 7, Zechariah 14, or Revelation 20. When it is asked whether the parable of the sower, and of the wheat and tares, are not characteristic of this present dispensation, and whether it is possible to apply such parables to the millennial period of universality, no answer is returned. When it is asked whether the epistles do not describe the condition of the Church, up to the glorious appearing of our Lord and Saviour (see 1 Timothy 6:14), and whether they do not throughout describe the Church as suffering from man and from Satan, and not in millennial rest, no reply is made. It is indeed an argument unanswerable, and of itself sufficient to prove that the glorious epiphany of the Lord precedes the millennium.

I have also observed that the denial of the Lord's pre-millennial advent is connected with a tendency to set aside the character of the Lord Jesus, as the Holy One, who is to take vengeance – and to speak of Him exclusively as the 'Prince of Peace and Saviour.' I have even heard it attempted to explain the description of His appearing in Revelation 19 – where His vesture is seen dipped in blood, and Himself treading the wine-press of wrath, of His own past sufferings on the cross. He is spoken of as the Lamb – but it is forgotten that He is also the Lion of the tribe of Judah, who shall 'cry, yea, roar and prevail against His enemies.' The sufferings of the Lamb are spoken of, but the 'day of the Lamb's wrath,' and the specification of those on whom it will peculiarly fall, is forgotten: and the result of this is the saying, 'Peace, peace,' when sudden destruction is at the door. I would unfeignedly desire that we might be preserved from this – but they cannot, who continue to deny that of which all Scripture testifies, 'that the world will grow worse and worse as to religion, more corrupt and more wicked, as time rolls on, and that it will only have reached its climax of pollution and guilt, at the moment when Jesus shall return.' 'As it was in the days of Noah, so shall it be when the Son of man is revealed.' These are words which, as I apprehend, determine the question, and are too plain to need comment.

## Preaching the Second Coming

A well-known, much-loved and greatly respected pastor preached a sermon toward the end of last year on being made ready for eternity. He took as his text Matthew 25:10 – ‘And they that were ready went in with Him to the marriage; and the door was shut.’ The sermon was subsequently distributed in printed form.

The preacher rightly showed the connection the story of the wise and foolish virgins has with the previous chapter (Matthew 24) and he said that there ‘the Lord Jesus personally tells us about His second coming – the vital need to be found ready.’

In his opening remarks, he said, ‘Let me say a few things first of all concerning the second coming of our Lord and Saviour Jesus Christ. It is one of the vital doctrines, one of the most important doctrines.’ He continued by saying, ‘It is one of the most neglected doctrines in our congregations,’ and added, ‘I feel guilty personally concerning this myself.’

It is very true that the subject of the second coming is extremely important and inasmuch as it is part of the whole revelation God has kindly given to mankind it is a subject on which God’s people should be meditating continually. So it is really sad that so many godly, gracious men fail to preach this glorious truth of the Saviour’s personal return. It is, of course, the true believer’s hope, as set forth in Holy Scripture.

Ungodly men, who govern the nations of the world, whatever their claims, are unable to solve the problems that continue, and will continue, to arise. So, it should not be surprising that real Christians desire to be looking for that blessed hope of which they read so frequently in Holy Writ.

The Gospel is the message of the complete Word of God and not just one part of it. Consequently, the Gospel includes (1) doctrine, (2) prophecy, (3) experience and (4) practice and any preacher who does not proclaim all these four aspects of the Gospel cannot, in our view, honestly claim to be making known ‘the whole counsel of God.’ Paul used this phraseology when leaving Ephesus and his words are recorded for us in Acts 20:27 – ‘For I have not shunned to declare unto you the whole counsel of God.’ The truth of this statement can be confirmed by reading the one hundred chapters he was inspired to write and which are included in the New Testament. He continually wrote about the second coming and kindred subjects of prophecy.

The preacher went on to say, ‘I think the only excuse that can be made: that over the years there have been such fanciful interpretations of the second coming, and people so adamant in their different views ... that there has been a reaction, a shying in the opposite direction. We do not want to be caught up in the confusion.’ It seems to me that people having fanciful opinions on any subject is not a sufficient reason for failing to proclaim God’s Truth.

Furthermore, the preacher said, ‘As we hear, there are some, one gathering, believes that the rapture will be before the tribulation, and they split from another who believe the rapture will be after the tribulation.’ That is, of course, quite true; but God has only given one system of prophecy in the Bible and it is our wisdom to study the Scripture of Truth to ascertain what the Lord has actually said.

As far as the point mentioned is concerned, the word 'rapture' is not a word found in Scripture; but the apostle states in 1 Thessalonians 4:16-17, 'The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.' Whether that is before or after the tribulation is plainly settled by the words of the Lord Jesus in Matthew 24:29. He said, 'Immediately after.'

However, the servants of Christ have never been called upon to avoid subjects of truth because they are controversial. Surely, many articles of the faith have been disputed and godly preachers, through the centuries, have joined in the conflict and defended Biblical teaching, for example, on the deity of Christ.

The writer of this article wishes to say quite clearly that he has a very high regard for the preacher to whom he has referred, but the truth is, that many men, if they were honest about this matter, would have to confess that they have been guilty of avoiding this wonderful truth of the return of our Lord and Saviour Jesus Christ – and prophetic truth in general. There will be a time when they will be called to give an account of their stewardship.

The tragic result of all this is that many believers who sit in the pews have no idea what the Word of God teaches about the signs for which they are told to watch.

Then, sadly, we have to say that many ministers have imbibed a-millennial teaching. It seems to me that these men have attended conferences held by ministers considered to be leading preachers and the a-millennial view has been taught at these conferences. In fact, we have heard that pre-millennialism has been described as heresy, which, of course, is very wrong. There may be some pre-millennialists, of dispensational persuasion, who hold heretical views but historic pre-millennialism takes God at His word and is thus thoroughly Scriptural, and therefore, spiritual.

As a result of the a-millennial influence, many have taken prophecies and promises which refer to the age to come, when the Lord Jesus will reign over the earth for one thousand years, and have applied them to this present age. Consequently, many are expecting revival before the Lord returns instead of the promised tribulation.

In these days, as the coming of the Lord draweth nigh, and we see the signs spoken of in the Word of God happening before our eyes, the multitude of Scriptures relating to this subject ought to be sounded forth in all the pulpits of the land.

'I charge thee therefore before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at

that day: and not to me only, but unto all them also that love His appearing' (2 Timothy 4:1-8).

S.A.T.

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## National Days of Prayer

During the Second World War, His Majesty King George VI called for and led the nation in several National Days of Prayer.

The first of these National Days of Prayer was held on Sunday, 26th May, 1940. The situation was that the entire British Army was due to be wiped out in France with no escape. The forecast was for storms in the Channel, making it impossible to send ships to the rescue. In a stirring broadcast, His Majesty called the people of Britain and the Empire to commit their cause to God. Together with members of the Cabinet, the King attended Westminster Abbey, whilst millions of his subjects in all parts of Britain and the Empire flocked to the churches to join in prayer. The scene outside Westminster Abbey was remarkable. Photographs show long queues of people unable to get in, it was so crowded!

In answer to this prayer, the Lord caused Hitler to halt within 10 miles of the British Expeditionary Force, for no apparent reason. Had he pushed ahead, the British troops would have been annihilated. Then, there was a terrific storm which so grounded the Luftwaffe, and the following day such a calm that the Channel was turned into a millpond. Every vessel that could float crossed the still waters to Dunkirk and most of the British Army, over 300,000, got home!

By June 1940, France had capitulated and Britain stood alone. On 2nd July, Hitler authorised concrete planning for the invasion of Britain. Had Hitler launched his invasion immediately, Britain would certainly have fallen as there were insufficient resources to repel it. But he hesitated. Who held him back? Hitler wanted to gain air superiority ahead of the invasion. On 19th July began the battle of superiority. On 14th July, Winston Churchill addressed the nation and said, 'Now it has come to us to stand alone in the breach and face the worse that the tyrant's might and enmity can do. Bearing ourselves humbly before God, but conscious that we serve an unfolding purpose, we are ready to defend our native land against the invasion by which it is threatened.'

Another National Day of Prayer was held on 11th August. Despite the intensity of the attacks and the fact that the Royal Air Force fighters were greatly outnumbered, by 15th August the battle was remaining consistently in Britain's favour, whilst the German losses were mounting significantly. Then the Luftwaffe switched the attack to the airfields, but still their losses mounted. On 24th August, the next wave of attacks began. By 6th September, Fighter Command were in deep trouble. They had lost 300 pilots, with few inexperienced pilots to replace them, when suddenly the attack was

inexplicably turned to London. It saved Fighter Command! But the German navy was now preparing for the invasion.

His Majesty King George VI had sometime previously fixed Sunday, 8th September as another National Day of Prayer. Once again there had been a tremendous response. The final prayer began, 'Remember, O God, for good these watchmen, who by day and night climb into the air. Let Thy hand lead them, we beseech Thee, and Thy right hand hold them.'

It was a prayer mightily answered, for Sunday, 15th September, 1940 saw the crisis of the Battle of Britain. On that day the battle was won. Hitler had massed 1,910 barges, 419 tugs and trawlers, 1,600 motor boats and 50,000 men ready for the land invasion of Britain. Contrary to the conditions expected in the Channel at that time, a terrific storm blew the barges away! By Sunday, 15th September (when there was no reserve aircraft left), at the very time believers were leaving their churches after evening service, the enemy air and sea armada fled. The invasion was postponed and once again Britain was delivered.

Another National Day of Prayer was held in September, 1942. In the week that followed, Mussolini's fleet was sunk in the Mediterranean, the Island of Malta was miraculously delivered, and under General Montgomery the course of the war in North Africa was changed at El Alamein from unmitigated defeat to victory. Churchill said, 'Before El Alamein we never had a victory; after El Alamein we never had a defeat.'

The next National Day of Prayer was 3rd September, 1943, and was answered immediately by the surrender of Italy under Mussolini.

The final National Day of Prayer was in the Spring of 1944 immediately before the D-Day landings which were to bring the war in Europe eventually to a close.

*(Taken from 'The Messenger,' a Scriptural magazine edited by Miss L H Edwards, Gloucestershire).*

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## Book Reviews

**Concordance to Prophecy**, by A M Guy, published by ourselves, price £1.50, 5 for £5, or 25 for £20.

This work was first published by the author in 1918 and was re-published by the Sovereign Grace Advent Testimony in 1942. Having been out of print for a long time, it has been decided to produce a third edition. The book gives a comprehensive outline of prophecy and there are many Scripture references provided. To derive the full benefit of the work, it is necessary to read the book, looking at the various Scriptures named. It is a very helpful publication for those who seriously study prophetic truth, desiring to know what God's Word teaches.



## WATCHING AND WAITING

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**A Biblical Case for the Premillennial, Post-Tribulation Rapture of the Church**, by Randall Monroe, of 295 Geissler Road, Montesano, Washington, 98563-9640, U.S.A. Details available: [www.post-tribrapture.com](http://www.post-tribrapture.com)

A good summary of this book has been given by the author in his introduction where he has stated that the purpose of the paper is (1) to reveal the historical facts surrounding the origin and development of the pre-tribulation rapture teaching; and (2) to describe the interpretative methods used to support the doctrine of the pre-tribulation rapture; and (3) to explain the theological contradictions that the pre-tribulation rapture doctrine produces. The publication is interesting and informative, but sadly, Scripture quotations are from the New American Standard Bible.

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## Called Home

**Mr Roy Partridge** was called home on 11th June, 2020, age 86. He was, for many years, the diligent deacon and Church secretary at 'Bethel' Strict Baptist Chapel, Wivelsfield in Sussex. He was also a faithful itinerant preacher and regular supporter of Watching and Waiting.

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**Subscription Forms:** When sending the last issue of the year, we usually include a subscription form with the magazine. We know that many of our readers have busy lives and do not find it easy to write letters, and the form is accordingly included for the use of such. Some friends have already sent, but if this is the case, the form can be used at a later date. We would again express our thanks to the many friends who give so generously to the Lord's work through the Sovereign Grace Advent Testimony.

**S.G.A.T. Meetings:** Arrangements have been made, God willing, for meetings of the Sovereign Grace Advent Testimony to be held in 2021, and it has been thought profitable to continue the series of 'God speaking by the mouth of all His Holy Prophets.' We trust that friends will be interested in this theme, and we would like to see others come to our meetings, which we expect to hold on the fourth Friday of each month except August and December. The Spring Conference is in April and the Autumn Conference in September, when we have afternoon meetings at 4.p.m. in addition to the usual evening meetings. All evening meetings are at 7.p.m. So that you can insert the details in your diary and arrange to be present, we would mention that the suggested dates are January 22, February 26, March 26, April 23 (Afternoon and Evening), May 28, June 25, July 23, September 24 (Afternoon and Evening), October 22, and November 26.