



Partial Rapture and Resurrection

"A CUNNINGLY DEvised FABLE"

Contrasted with Scripture

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G.W.B.

SELECTIVE OR PARTIAL RAPTURE AND RESURRECTION

A "CUNNINGLY DEvised FABLE."

The Scriptures (Doctrines involved) bringing WEAL and the PRIZE).

THE GOSPEL is God's power unto salvation, to every one that believeth. It includes the spirit, soul and body of the believer, and is all of grace.

A building of God, eternal in the heavens, is promised to all believers to take the place of the "dissolved, earthly tent." (2 Cor. v, 1.)

RAPTURE AND RESURRECTION

All that are Christ's at His coming to the air will be changed and raptured ("we shall all be changed") and raised (2 Cor. iv, 14) so that all saints, with those of past ages will be together with Him. The Holy Spirit Who indwells every believer, is the power for quickening our mortal bodies (Rom. viii, 11). (1 Cor. xv, 23; 1 Cor. vi, 14 and 1 John iii, 2).

THE KINGDOM.

Entrance to God's kingdom is alone by faith and new birth, and is God's work, not ours, as our Lord taught Nicodemus. This includes the present moral, and future political aspects of the Kingdom. "Ye are all sons of God through faith in Christ Jesus." "And if a son, then an heir (of the kingdom) through God." (Gal. iii, 26 and iv, 6, 7).

Our Lord's words in Luke xx were addressed to Sadducees who disbelieved in resurrection! "The sons (children) of God are sons of the resurrection."—verse 36. Verse 35 was misused as a foundation of this scheme, apparently because it uses the words "accounted worthy" etc., which Sadducees were not.

The Above Scheme of Error—bringing WOE and LOSS).

Excludes the believer's body from salvation, so that as the "ladder" does not reach to heaven, we can have no salvation. Human effort is to be added to the work of Christ at the Cross. This is blasphemy, and leaves the sinner without a Saviour from wrath. Paul's curse falls upon those who bring "another Gospel." (Gal. i, 9).

Denies that all believers will be then raised or changed, that they have the Holy Spirit and are sons and heirs of God. It limits such blessings to a select few who are imagined to be able to reach an unspecified standard of conduct. Pember promoted the idea many years ago, and it is being given a place by "Overcomer" and Honor Oak Movements, R. Govett, D. M. Panton, and by G. H. Lang the disciple of Pember and some others in assemblies of Christians, in the last few years.

Alleges that entrance to the kingdom is by being "accounted worthy" by works of righteousness (which, however, are characterised in Scripture as "filthy rags"). It distorts many passages, as for example Luke xx, 35, the error of which is exposed by verse 36, as indeed by the whole passage.

Teaches also that, "sharing in the first resurrection and therefore in the Millennial Kingdom are privileges that are forfeitable by a child of God through misconduct." (G. H. L. (1947) quoting Pember (1902) from whom he acknowledges having learned the scheme).

OUR LORD'S INTERCESSION

This is to maintain believers in communion, and we are being saved by His life at God's right hand (Rom. v, 10). He is now cleansing and sanctifying the church by the Word, to present it faultless... (Eph. v, 25-27) in His own time. Moreover the Holy Spirit indwells every believer and makes intercession for them. (Rom. viii, 26). Also 2 Cor. 1, 10, 14; Phil. i, 6; 2 Tim. 1, 12 Heb. iv, 15-16; vi. 18-20).

PERFECTION ALONE IN CHRIST

In Him, saints are now "made meet to be partakers of the inheritance of the saints in light," and are "perfected for ever" before God; "Seated in heavenly places in Christ," "The blood... cleanseth from all sin." (Col. i, 12; Heb. x, 14; Eph. ii, 6; and 1 John i, 7).

WORSHIP

"The Father seeketh worshippers... in Spirit and in truth." By virtue of the blood of Christ saints are welcomed to draw near with boldness, as those ONCE for all purged. They are to have no more CONSCIENCE of sins, (Heb. x, 2) because the burden was removed by His death. His blood sprinkled on the throne of God, is the witness of all this.

CONFIDENCE

Rest of soul, and eternal blessing, can only repose in our Saviour Who overcame and has *sat down*. The saint rests in a finished work which has been divinely accepted; and this rest leads on to the eternal rest of God.

Substitutes unhappily, human endeavour for this divine work for souls in their pilgrimage—a "broken reed" indeed! And makes little of our Lord's intercession and advocacy.

Misuses, by extreme overstressing, suffering and chastening which *come from God*, and joins these with a system of Purgatory and the Great Tribulation, with "outer darkness," to make members of the Body of Christ fit to enter His presence and kingdom! This means that the work of Christ at the Cross and on high are inadequate to put saints in God's presence "with eternal glory"!

Brings legality, depression and fear which are fatal to worship in the Spirit. The scheme directs the look inwards instead of upwards, "looking off unto Jesus." Thus liberty of worship is hindered, for sin is still on the conscience. It is the mistake of religious bodies that they begin the liturgical worship as sinners, instead of leaving sins out of the Holiest, and being occupied with a glorified Christ, and remembering Him in His death.

Leads to self - exaltation, and flatters its professors who are on a foundation of sand, and are satisfied with a "will-o'-the-wisp"—a siren light—instead of the "true light which now shineth."

O.T. SAINTS

Those who died in faith under the Old Covenant will be raised at Christ's coming to the air, because His redemptive work puts away sins of aforetime which had been passed over in the forbearance of God. (Rom. iii, 25 and Heb. ix, 15).

STANDING OF BELIEVERS IN CHRIST

This is perfect, and to believers is reckoned the righteousness of God in Christ, Who "is made unto us, wisdom, righteousness, sanctification and redemption." "Being justified by faith we have peace with God . . ." "There is now no Judgment to them which are in Christ Jesus." Is anything more needed to be "counted worthy" in His sight, Who is an all-sufficient Saviour ?

In Christ all believers are equal in standing, but for service, their rewards differ. (Gal. 3, 26-29; Rom. 3, 22; 1 Cor. 12-15).

JUDGMENT SEAT OF CHRIST

All believers (and no unsaved) will be manifested there as to their work and service, when rewards and losses will be awarded by the Righteous Judge. (2 Cor. v, 10). These will condition the rank and position IN the kingdom (NOT entrance into it). The kingdom will appear later when the Lord, the Son of Man will come to the earth. It is in the "Day of Christ," the day of the Rapture and reward that every man will have due praise from God. (1 Cor. iv, 5).

This Session of ordered justice is for all those who possess eternal LIFE, while the Great White Throne (Rev. 20) is for ALL THE DEAD, the unsaved.

Excludes such from the Kingdom necessarily, because they are presumed not to have reached the mythical standard of qualification fancied to be requisite for entrance into it ! (NO such standard exists in Scripture, except that of justification by FAITH ALONE in Christ and His work at Calvary).

Provides no perfect standing or hope, only an obscure pressing forward with some future uncertain expectancy. Such is the age-long traditional error in the liturgies of Christendom, from which the New Testament gives complete deliverance. Meantime, chastening and suffering are made a staple condition of entrance into God's kingdom. It appears to be overlooked that these experiences are sent from God as He directs, and are not governed by human seeking. Do those who emphasize these things suffer in practice ? What a hopeless morass or quicksand is this in the light of eternity and the saints' hope.

Anticipates the Judgment Seat of Christ by alleging without foundation, that each believer goes at once after death to the bar of judgment, when it will be decided whether such are qualified to have part in the Rapture or not ! Some mentally divide now, fellow-believers into those who are chastened, etc., and those who are not ! And what a strange concept is this, for it flatters its adherents at the expense of others who are judged to be inferior in personal position and piety.

Irregularly states that Christians will appear before the last final judgment with unbelievers. (The Great White Throne).

It is IMPORTANT to note here that those who appear at the Judgment Seat of Christ -(The BEMA), cannot under any codes of justice, come also before the Great White Throne.

For them that are in Christ Jesus there is no judgment or condemnation. (Rom. viii, 1). They could not be judged for sins already punished !

" FIRST FRUITS "

Christ is the " First fruits " (1 Cor. 15), and " afterwards they that are Christ's at His coming. He is the " Corn of wheat . . . " Who bringeth forth much fruit, through His death and resurrection. His death and resurrection are the earnest and assurance of the participation of all those who belong to Him, in this glorious future event, the consummation of their redemption.

The Rapture is the initial stage of the Parousia, the presence of the Lord in the air, with His saints.

RESURRECTIONS AND JUDGMENTS

There are two main resurrections; of the Just and of the Unjust, as taught by Our Lord and His apostles: they concern the saved and the unsaved. The saved having had their works examined at the Bema, do not come into the Judgment, as this has been borne by their Substitute in their stead and behalf. The unsaved on the other hand are raised from the dead for Judgment, when " the sea gave up the dead " which were in it, and death and hades gave up the dead which were in them, " and THEY WERE JUDGED, every man according to their works . . . " (Rev. xx, 13-15).

In Rev. xx, 4, are stated the several companies who form part of the First Resurrection, but they are *all* the saved, the living ones. They are

Alleges that " select " believers are the " first fruits, " by a misuse of a passage in the Revelation which relates mainly to a Harvest of the earth, a different matter altogether, and one concerned with earthly judgments, under God's government, which take place after the church has been removed at the Rapture.

Teaches a General Resurrection, as the Book of Common Prayer has it. This is again an ecclesiastical tradition from ancient years, but not found in the Bible. It is based upon a misreading of Scripture, and according to the scheme under review, this will take place after the " select " few have been removed as a reward, an alleged PRIZE for good behaviour, at the Rapture. All the inferior Christians and all the unsaved are to appear together for judgment. Thus persons are to be brought to account for sins already atoned for by the Saviour and who have already been justified and accounted worthy by the Lord Jesus. SHOCKING, indeed, and is this exposition ?

already then enthroned with Christ the Judge, so *how can they appear before Him to be Judged* at the Great White Throne to take place later ?

*WATCHING, WAITING OR
LOOKING FOR THE SAVIOUR*

This is stated in Scripture to be the characteristic attitude for all believers—to WAIT for their Lord, for the Son from heaven (1 Thess. 1, 10). "We wait for the Saviour, Who shall change our 'vile' body . . ." (Phil. iii), and in Heb. ix, 28, the Christian Hebrews, *all of them*, were to WAIT or look or watch for Him to come out of heaven for their blessing, (not about sins, for these had already been dealt with). On earth long before, the Jewish fathers, all of Israel, had looked for their High Priest to come out of the Tabernacle on the great day of atonement. All thus waited to know if he came out alive, to declare that their sins had been dealt with to God's satisfaction for the year past. (Lev. ix). The FUTURE look in Heb. ix would be that their true Messiah would come out of Heaven itself (where He now appeared for them) for their blessing. No longer would it be as of old, to deal with the question of their sin or sins. OBSERVE that it is not a matter of SOME WATCHING AND NOT OTHERS, but the question of importance was, whom they looked for. The Lord had said to the Nation, when on earth, "If another shall come in his own name him ye will receive." Was it Jesus the Man of Sorrows, or another that engaged them ? Upon that depended their safety or woe. IT WAS NOT A MATTER, WE REPEAT, OF WATCHFUL OR UNWATCHFUL CHRISTIANS, for this is the error on which teachers of the scheme have gone astray. IT WAS CHRIST OR ANTICHRIST ! All believers, instructed or otherwise (consult the Creeds, even), recognise that it is

Alleges that the select ones, again, are the "watchful," and that therefore they will be rewarded by rapture or resurrection when the Lord comes. By misusing Phil. iii 10, 11 this is stated to be the PRIZE. If these teachers had read the last verse of that Chapter they would have learnt that the Apostle Paul (who they suggest was not sure that he would be in the resurrection from the dead when the Lord comes), the prisoner of the Lord in chains, was leading the saints to exult and rejoice in the very prospect that the Lord was coming for their eternal joy, and deliverance. The PRIZE is that in 2 Tim. iv, 8, at the end of the apostle's course, the Crown of righteousness laid up for him and for all who loved Christ's appearing.

The scheme puts into oblivion the grace of God and transfers the glory to "mortal man." Is this spurious exposition, not an entire illusion ?

Christ for Whom they hope. (They may look, however, for a Judge and not a Saviour, unfortunately, but this is due to faulty teaching).

OVERCOMERS.—

Who are the overcomers ?

The apostle Paul tells us in Rom. viii, 37 that all saints are SUPER-OVERCOMERS (literally) through Him that loved us. The greater includes the less, and now we know that the overcomers are true believers on Christ, members of His Body, "Who loveth us and loosed us from our sins in His own blood." John the Apostle, the writer of the Revelation and of the Epistles bearing his name, confirms this. (Chs. ii and iii). Amongst churches with tares and unsaved folk intermingled, true saints declared themselves by their attitude to Christ and His work, in various respects ; for the Seven Churches were comprehensive, and were examples of various teachings true and false of all ages. There were false and true professors there, though this ought not to have been so.

PARABLES.—THE VIRGINS AND THE UNPROFITABLE SERVANT.

These relate to true and false profession ; the false will suffer unmitigated punishment, because of their hypocrisy, and on such our Lord always pronounced WOE.

The formation of the church, the Body of Christ, by the Holy Spirit at Pentecost, with worship in the Spirit, the ordering and use of spiritual gifts for service, the gathering to the Lord's Name, etc. . . ., are not touched upon in these parables ; it would have been an anachronism to have done so. The Lord told His disciples to wait for instruction on many subjects till the Holy Spirit came to guide them into all the truth

Alleges that only the select few are overcomers, who may enter the favour of God ; and it is claimed that they (and not the Lord) will have the "rod of iron" to rule the nations, because of their special service (see later reference to Rev. xii, in this connection).

Mars thus the Body of Christ and breaks the unity of the Spirit, to which all the redeemed in this age are brought by the Baptism of the Spirit of God. (Read John xvii as to who are the saints precious to Christ).

Leaves no room for last hour repentant sinners, who could offer no works of righteousness, e.g., the dying robber, to whom the Lord promised immediate entrance by faith and grace alone into His Kingdom.

Confuses the teaching of the synoptic Gospels with the things revealed after the Cross and the Rent Vail. The result is that the heavenly origin, progress and destiny of the church of God are obscured, and error is thereby facilitated. With some this is not intentional, but it is the leaders of heresy who are to blame.

It seems regrettable that what may be called "behaviourism" should be allowed to submerge the revealed Will of God, as to the true relationship between what God has done, and what man's attitude should be to that revelation. "As for God His

and to show them "things to come." (John xvi, 4, 12-15). Earlier revelation must not annul what was revealed after the Cross... We *must* pay attention to God's ordering and not please ourselves.

THE BODY OF CHRIST.

Not one member of this body for whom Christ died, will be missing when the Lord returns. He said to Saul of Tarsus: "Why persecutest thou ME?" We are members of His body, and by the Holy Spirit have we all been baptised into one Body." Our Lord Jesus prayed in John xvii, "that they (given to Him by the Father), may be with Me where I am, that they may behold my glory..." "I and My Father are One." None shall pluck them out of His hand.

ALL Saints **will return** with Christ to the earth. (1 Thess. iii, 13; 2 Thess. 1, 10; Col. iii, 4), consequently they must have been taken to be with Him previously.

MY FATHER'S HOUSE

"I ascend to My Father and your Father and to My God and your God." "I go to prepare a place for you..." "there are many mansions." "I will come again and receive you unto Myself, that where I am, there ye may be also..." "THE LORD HIMSELF shall descend..." in order to bring the saints there. He does NOT SEND ANGELS for this great work, of bringing Home that "PEARL of great price" for which He gave all to possess it. (Matt. xiii, 45-6 with Eph. v, 25-27).

Believers do not STAND BEFORE the Son of Man, when He comes to judgment. He then sends angels of His power as executors of it, when He comes to the Mount of Olives and Zion to reign, to subdue His enemies, and rule the earth for God.

way is perfect."

Corrupts God's Word, and in regard to this and its promoters, may we not take warning from 1 Cor. iii, 17.—"If any man defile (mar or destroy) the temple of God, him will God defile (mar or destroy); for the temple of God is holy, which temple ye are."

Teaches that instead of the joy of the Bridegroom in taking His Bride for presentation in the Father's House, the members of the Body of Christ, are to be caught up mid scenes of battlefield slaughter and judgment as in Rev. 19! What incongruity!

Alleges that those who are "accounted worthy," clad in a garment, a robe of the weaving of their own righteous deeds, will stand before the Son of Man, using Matt. xxiv, 28. This reads: "Where the carcass is, there shall the eagles (birds of prey), be gathered together." This was the Lord's answer to a question where was the foretold judgment to fall; that judgment was on Israel, Jerusalem and its temple. It meant clearly, judgment would fall unerringly wherever the guilty objects were, and that by appointed agents. This SCHEME PERVERTS this reference to eagles and a carcass to mean that the Lord Jesus would come for His saints!! This spurious idea has to be adopted in order to fall in with a certain prophetic plan

At that final stage His saints come with Him out of heaven, the Father's House. (Rev. xix).

The apostle Paul was dealing with such error as that we now refer to, when he taught the Thessalonians that we have a Deliverer, the Lord Jesus, from the wrath to come. (1 Thess. i, 9, 10 R.V.) and "God hath not appointed US to wrath, but to obtain Salvation through our Lord Jesus Christ . . ." (1 Thess. v, 9; Rom. v. 9).

THE "WOMAN AND THE MAN-CHILD." (Rev. xii).

These symbols are clear when interpreted by Scripture itself. (Isa. lxvi, 6, 9 ; Micah iv, 9-10 ; v, 1-5 ; and Rom. ix, 5 refer). The "woman" is seen to be Israel of whom Christ came—and that He rules the raging nations with a rod of iron. (Ps. ii). In this he associates His own people with him (Rev. ii, 26-27). The Red "Dragon" ever sought to destroy both Israel and her great King.

The comments which follow, upon the Epistle to the Hebrews, should be noted in reference to what is stated in this opposite column. A large part of the N.T., especially the Epistles to the Galatians and the Romans, is devoted to difficulties which arose with the Jewish believers. Similar questions are at present the basis of grave weaknesses in the churches of God. Misunderstandings of the Scriptures in this connection obscure the teachings of the apostles, and have led to the many false cults which have troubled the Christian profession for many years.

The church of Christ is in marked contrast to the people and nation of Israel ; and we must not confuse various Dispensations or God's plans of action, as does the SCHEME under review.

held by these teachers. The late scholarly expositor Wm. Kelly described it as "revolting" and "calling for censure, and not for comment." The renewed mind will surely say, "Amen" to this. (Read Job xxxix, 27-30; Rev. xix, 17-18; Matt. xiii, 39-42).

(What coarse dealing with the grace of God to plunge the Lord and His people into such unmingled fury of judgment, due to fall upon the enemies of Christ ! How distressing ! Apostolic teaching knows nothing of such confusion).

Twists the interpretation to fit the prophetic scheme so as to mean that the church is "the woman" and that the former brings forth the "over-comers." This sets aside Ps.ii, and exalts humanity.

We call attention to this, another ecclesiastical interpretation, based upon the old and incorrect theory that whenever Israel is mentioned in the Old Testament it must be spiritualised in the New Testament to mean "the church of God." This most irregular transferring of truth is one of the greatest known factors in misguiding God's people, and frustrating His truth for the present age.

THE EPISTLE TO THE HEBREWS

This Epistle teaches the transcendent glory of Christ in contrast to all that pertained to the Old Covenant, sacrifices, priesthood and worship. It was written also in order to fortify, encourage and guard from apostasy those Hebrews who had made profession of faith in the Lord Jesus as their Messiah, but who were in danger of drawing back. Persecution and taunts that their King had suffered death as a malefactor, and had not taken His earthly Kingdom to deliver the nation from the political power, weighed heavily upon them. They were weak in faith (Ch. v, 11-14), and for their pilgrimage and trials surely their ever-living Great Priest in heaven, His perfect sacrifice and the throne of grace, should maintain them in their heavenly calling! They were urged as Christians to "look off unto Jesus," and in spiritual triumph, to go out to Him "outside the Camp" bearing His reproach, as Moses and others had borne the reproach of the Christ. Note the constant appeal to their God, their national history, leaders and experiences, under His power, favour and discipline—and they were taught that God's First Covenant was soon to be superseded by a New One (Jer. xxxi, etc.), which would introduce the fullest blessing through grace. The name Jehovah was still their God, but to be known more intimately as "the God and Father of our Lord Jesus Christ." The nature of the whole appeal was suited entirely to Jews, whereas to Gentiles, to whom Jewish history would be little known, it would not make the same stirring appeal.

"SO GREAT SALVATION"

This means the redemptive work of Christ at the Cross. (Heb. i, 3; 2, 1-15).

Alleges that this Epistle was not addressed to or intended for Hebrews, despite the assent to the age-long title on the documents, by the great editors of the Text, and the internal evidence and objectives of the epistle itself. One American writer (Mauro) stated that as a Hebrew was a "crosser-over" (the Euphrates), and as we are crossers-over on pilgrimage, therefore we are Hebrews! On such a fantastic argument he based an attempt to found this erroneous theory, destructive as we have seen of the superior glory of Christ the Messiah.

This idea reduces the epistle to an *application*, instead of taking it as it is written, for direct instruction.

Thus we have the irregular diversion of special warnings to Jews, in danger of apostasy, transferred directly by these teachers to mean gentile believers although they were in entirely different circumstances, and to whom these particular warnings were not given.

Modernists have in the past tampered with the Pentateuch, the prophecies of Daniel and other inspired writings, disputing the authorship, the time and purpose of writing etc., and this has facilitated a distortion of the doctrines—let us beware! This Epistle and the Gospel of Matthew are being distorted in a similar manner.

Teaches that this truth is limited to deliverance from evil throughout the earthly pilgrimage. This idea is only secondary and may be partly true, but this is one example of twisting the Word of God.

THE SCRIPTURES

"BRINGING MANY SONS TO GLORY"

Paul writes in 2 Timothy ii, 10, "of the salvation which is in Christ Jesus with eternal glory." In Ep. to Gal. the "sons" were true believers, Jews by nature, who had accepted Christ as Messiah, and had entered the church of God, leaving their national status for that of the "new man" in Christ. They were delivered from the bondage of the Law and brought to God. In Rom. ii, the apostle taught that all of Israel were not the true Israel ; for there was an election of grace made good to faith, and such were "sons." Sonship is also the position of all Christians, Jews and Gentiles, as seen in Gal. iii, 26, R.V., "Ye are all sons of God by faith in Christ Jesus."

Peter the apostle found it difficult to adjust himself to the New Covenant position, and to the new equality of saints, Jews and Gentiles as one in the church of Christ. He recognised that "our beloved brother Paul had spoken of some things hard to be understood, which the ignorant and unstedfast wrest, as also they do the other Scriptures to their own destruction." (2 Peter iii, 15-18). History repeats itself.

We are to be guided by all the Word of God, but it was not all written directly to us or about us. This is an important principle to be observed, to guard against error.

THE SCHEME

Alleges that this means bringing the select few who accept it, to the glory of the earthly kingdom, and not to heaven at all. Only the few referred to, are the "sons" for they are imagined to be a select class !

Applies mistakenly therefore directly to Christians, what is a perversion of the Hebrews message, as though the Epistle had no particular instruction to Hebrew professors of Christianity !

It is almost impossible in a brief outline to deal fully with the many disturbing misrepresentations of Scripture contained in this Scheme, set out in various books, etc., by these teachers, with many Scriptural quotations which do not apply, or which oppose the statements. The bad is mingled cunningly with the good. This constitutes the danger and subtlety of the propaganda, and no wonder that distress and confusion are being caused in many assemblies. This is a strong challenge to teachers of the word and leaders of Christians generally, to guard the flock of Christ. It involves more keen and spiritual study and devotion, in the light of Acts xx, Paul's warnings to the Elders of Ephesus. Satan is acting as an "angel of light" and his servants are "false" apostles, "deceitful workers" and even "ministers of righteousness," but not of God. (2 Cor. xi, 13-14). Vanity over-rides all loyalties, even including those of self-interest. To tolerate the free dissemination of these vainglorious teachings in or among Christian gatherings is to discredit the root of testimony in order to safeguard the leaves of the tree. (1 Cor. iii, 16-19).

As "WATCHERS," or "WATCHFUL Christians," we are to "strengthen the things that remain," to "continue steadfastly in the Apostles' doctrine," "to keep our Lord's Word, and not to deny His name." To such, true believers, His promise was to keep them out of (*ek*), the hour of trial which will come upon the whole habitable earth. This will include the Greatest Trial, the Great Tribulation. (Rev. ii, 23 ; iii, 10). This promise repeats Paul's word to the Thessalonians in 1st Ep., ch. i, verse 10, and ch. v, verses 9 and 10, as to our deliverance from the wrath to come. This wrath is initiated by the "war in heaven" when according to our Lord's promise in Luke ("I beheld Satan as lightning fall from heaven"), Satan is actually cast down to the earth, (Rev. xii), the saints having been previously raptured with Christ into heaven, (with the 'Man-Child'). That wrath energised by Satan appears to continue right on until the Judgment of the Great White Throne, and the Lake of Fire, the second death. Growing in grace and in the knowledge of our Lord and Saviour, we should "turn away" from all systems of error; failure to do so may bring "loss" to us instead of the "PRIZE," (2 Tim. iv, 8), at the Judgment Seat of Christ.

There is silence in scripture as to the Church being found on the earth, in the passages which refer to the Great Tribulation (see Dan. xii, 1, Rev. iv-xix, Matt. xxiv, Mark xiii, Luke xxi). The Church is not in view after Rev. chap. v, until ch. xix.

Our Lord's return is described as "that blessed hope" (Tit. ii, 13) and is to be a comfort, not a terror (Thess. iv 18): it is the hope of our Lord's return, and not the gloomy preaching of a partial rapture which purifies the life (1 Jno. 3. 2, 3).

This paper is a re-arrangement and amplification of one printed on this subject in a magazine some 10 years ago. It has been stated to be a useful opening essay for a larger paper by one or more esteemed teachers who with many others are much exercised about this heresy, these "perverse things" (Acts xx, 30).

G.W.B.

GREEN BRAE,
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September, 1952.