

phesy for a thousand years of peace and triumph **before** the Lord's coming.

9th. Daniel describes four great empires closely succeeding one another, and rooted in the head of the fourth is a little horn, or persecuting power, that "makes war with the saints and prevails against them until the Ancient of days or Christ comes."—Dan. vii, 19-22. He does not say "until a thousand years **before** the Ancient of days comes." Of course the little horn will have to cease making war with the saints and prevailing against them before the Millennium can begin; but it does not cease before Christ comes, who, I suppose, is here called the Ancient of days because "His goings forth have been from of old," and He will come clothed "in the glory of His Father."—Mic. v, 2; Mat. xxv, 31. In the same manner Paul too has put the destruction of the persecuting power at the **coming** of the Lord.—2 Thes. ii, 8. Thus I find neither in the prophecy of Daniel nor Paul any space or room for the Millennium **before** the advent.

10th. If you will study the 14th chapter of Zechariah I think that you will find that chapter to be a very reliable fortress of proof that the Lord Jesus will come **before** the Millennium.* Verses 4 and 5 plainly describe the second advent, in saying, "The Lord my God shall **COME**, and all the saints with **thee**." Notice too the marginal references on that sentence: in my Bible they are Mat. xvi, 27; xxiv, 30, 31; xxv, 31; Jude 14. All these references relate to the second coming. The first (Mat. xvi, 27) shows it to be the time of rewarding the righteous, and this identifies it with the seventh trumpet period, in Rev. xi, 15-18. Then, after describing several wonderful changes in the mount of Olives and adjacent country which have never **yet** occurred, and the mere naming of which proves that the prophet is not referring to any **past** coming, he proceeds in verses 12-15 to describe the great overthrow of wicked persons that will occur in the vicinity of Jerusalem at the advent. Neither does history record any such overthrow as this at any time in the past; it must be **future**. And then, **AFTER** the advent and **AFTER** that conquest of nations, the prophet goes on in verses 16-21 to describe the **glorious millennial age of peace and blessedness** when the "left" or spared remnant of the nations shall flock to Jerusalem "from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." This implies the deliverance of Jerusalem and the establishment of the kingdom of God over the entire earth, two events which the prophet had merely glanced at in verses 9 and 11.

Absurdly enough some have imagined that the gathering of "all nations against Jerusalem, verse 2, was fulfilled at the Roman invasion. But not so. This is only a **partial** captivity, for "HALF of the city shall go forth into captivity, and the residue of the people shall **NOT** be cut off from the city." The Roman

*The American Tract Society's Notes here say, "This chapter describes the last great conflict of God's church with her enemies." There will, however, be a later conflict—that which occurs at the end of the Millennium.—Rev. xx, 9.