

APPENDICES

(The following appendices are the work of Cecil Yates Biss, who in October of 1886 prepared Dr. Tregelles' book for its second printing and at that time added these appendices. The original book was printed in 1864, when the secret rapture theory was in its early dissemination.)

A.--NOTE TO PAGE 23

It is a sad but significant fact that this view has been logically developed since the above words were written. It is well known that numbers of persons holding these opinions about the "Jewish" character of the instruction conveyed in the Gospels, have ceased to practise baptism "in the Name of the Father, the Son, and the Holy Ghost", solely on the ground that its institution in these terms is recorded only in the gospels, substituting for it "baptism in the name of the Lord Jesus", which, they say, is true Christian baptism according to the full Church-standing revealed first in the Acts. Within my own personal knowledge persons have refused to accept baptism if administered in the Name of the Trinity, on the alleged ground that this would not be true *Christian* baptism; and I have been told that the command to go forth and baptize in that manner was only intended to apply to the labours of the Apostles before the day of Pentecost, and again, after having been suspended during the term they distinguish as the Church-period (*i.e.*, the period extending from Pentecost to the so-called future secret rapture of the saints), to come into operation during the interval supposed to elapse between that removal of the Church and the manifestation of the Lord in glory. And, as regards the Lord's Supper, I am personally acquainted with the case of at least one professed teacher who, with his followers, has openly abandoned that ordinance on the ground that, having been instituted in the Gospels, it is virtually a Jewish ordinance.

B.--NOTE TO PAGE 24

These efforts seem to be increasingly made. The most dangerous examples of the principle are found in its application to the interpretation of prophetic parables. For example, it has been urged in my hearing that in the parable of the wise and foolish virgins (Matt. 25) the wise virgins cannot possibly represent the Church, because the Church is elsewhere described in Scripture as "the Bride", and in this parable *the Bride is conspicuous by her absence!* It is evident that if arguments are to be founded upon what is *not* stated in parables, they may be expounded to mean anything, according to the will or fancy of the expounder.

C.--NOTE TO PAGE 28

It is frequently assumed that the Lord's words, "Pray ye that your flight be not...on the Sabbath" (Matt. 24.20), unmistakably show that those addressed are *Jews*, it being supposed that they are regarded as persons who would be bound by the law of the Sabbath, and thereby prevented from journeying upon that day. It is, however, abundantly clear from the conjoined phrase, "in the winter", and the words of the nineteenth verse, that the Lord's object is not to release them from the difficulty of disobedience to the Mosaic law of the Sabbath, but to avert certain

sufferings from the hand of *man* which would come upon them if they attempted to carry out *on the Sabbath* His command to flee from Jerusalem. The truth is that the persons addressed are Christians, in faith and standing like ourselves (as, indeed, is necessarily implied in their being disciples of *the Lord Jesus*, in which character they are instructed in this chapter), who will be resident in Jerusalem at the time when "the abomination of desolation" shall be set "in the holy place", as predicted by Daniel (cf. Matthew 24.15 with Dan. 9.27 marg.), and who are commanded to flee immediately from the land. If they had to flee during winter, or as described in verse 19, great sufferings would be entailed by the circumstances of the journey; and in mercy they are permitted to pray for the providential adjustment of those circumstances as to the season of the year, etc. But it must also be remembered that at the time contemplated, Israel, as a people, will have been regathered into the Holy Land, the temple rebuilt (otherwise there would be no "holy place" to be invaded by the "abomination of desolation"), and the ordinances of the Mosaic code re-established as the law of the land. One of these, the law of the Sabbath (cf. John 11.18, and Acts 1.12), restricted journeying on that day; and is clearly viewed as in operation. To violate it, therefore, would entail on the Lord's disciples the wrath of a fanatical people inflamed by a zeal like that which hindered them from entering Pilate's judgment-hall lest they should be defiled, while they were clamouring for the murder of the Holy One and the Just. Matt. 12.1-14, may be instructively compared.

D.--NOTE TO PAGE 31

In their attempts to divert the application of this parable from the saints of this dispensation, the advocates of the secret rapture plead that the word "kingdom" shows at once that the professing Church is not contemplated as the "wheat" and "tares", "for", say they, "the Church is not the kingdom." The reply is, that although the Church is not the kingdom in the sense of being strictly co-extensive with it, yet it forms a part of the kingdom of God, for to be in the true Church is to be in the kingdom; as is shown by the words of the apostle in Col. 1.13, "who hath translated us into the kingdom of His dear Son."

The subject will be simplified if we remember that "the kingdom of God" is viewed in Scripture under five different aspects:

1. As introduced into the world in the person of the Lord Jesus Christ, its King and Head. See Mark 1.14,15, where "is at hand" should be rendered "hath drawn nigh" (ἤγγικεν).

2. As rejected by Israel, and therefore restricted--during this dispensation of evil in which Satan and "the rulers of the darkness of this world" guide the course of the age--to a body of men whose relationship to it is invisible, and only manifested by their subjection to its laws and principles. But this body of men forms what we know as the Church, the body of Christ. Now as the Gospel brings into this relationship those who believe, it follows that "to testify the Gospel of the grace of God" is equivalent to "preaching the kingdom of God." (See Acts 20.24,25.)

3. In that outward visible aspect, in which, during this dispensation, it includes *all* who profess to belong to the Lord Jesus Christ--some truly, some falsely. It is, in this aspect, exactly equivalent to what is commonly described

by the word "Christendom" (*i.e.* Christ's kingdom), that it is spoken of in Matt. 23.

4. In the future, or millennial aspect, when the government of the Lord Jesus Christ will be *manifested* in power. The kingdom will then include (*a*) a heavenly department, the Risen "Church of the first-born ones" (Heb. 12); and (*b*) an earthly department, consisting of Israel as a converted people, and also the converted Gentiles throughout the earth. It is in this aspect that we pray "Thy kingdom come: Thy will be done on earth as in heaven."

5. In the eternal aspect, as in the words "then cometh the end, when He (the Son) shall deliver up the kingdom to God, even the Father", etc. (1 Cor. 15.24).

E.--NOTE TO PAGE 33

This responsibility is a very heavy one. It is no light thing to undertake the instruction of others in the truth of God. The words of St James are very solemn: "My brethren, be not many (of you) teachers (διδασκαλοι), knowing that we shall receive the greater condemnation."

F.--NOTE TO PAGE 35

In this connection it may be well to point out the force of the passages which speak of the Lord's coming "as a thief in the night", which, we are constantly told, prove that the Lord intends His true saints to regard His advent as momentarily imminent. Such passages occur at Matt. 24.43; Luke 12.39,40; 1 Thess. 5.2; 2 Pet. 3.10; Rev. 16.15. With regard to them all, it may be remarked that the emblem of "a thief" is obviously used to indicate not merely the unexpectedness of the coming, but its *unwelcomeness*! Further, this emblem implies the advent of one who comes to *take away*, not to *give* something to those whom he visits, for "the thief cometh not but for to steal, to kill, and to destroy." These considerations are surely sufficient by themselves to show at the first glance that it is not the Lord's coming in its relation to the true believer, to him who "loves His appearing", and to whom "grace shall be brought at the revelation of Jesus Christ", that is indicated, but its relation to the *false professor* of the Name of Jesus, the "evil servant", whose words in the parable, "My lord delayeth his coming", show that he neither expected his lord's return nor desired it. But the point is not one of *inference*, however clear: the passage in 1 Thess. 5.4 says with the utmost plainness that the coming of the Lord "as a thief" does not bear this character to His people, but to those who are "in darkness"; for when *they* shall say Peace and safety", etc. "But ye, brethren are not in darkness that that day should overtake you as a thief."

The passage in Luke 12 deserves special study. The Lord speaks first of the watchfulness of His true people (verses 35-38). Next we find a hint that there will be some to whom His return will be unwelcome (verses 39,40). With an immediate apprehension of the fact that two differing classes of persons must be under mention, Peter puts the inquiry of verse 41. The answer makes it clear that *two* classes were intended; the "wise steward" (verses 42-44) and "that (other) servant" (verses 45-48), the representative of the false *professing* Church. There is a clear connection between the words "when ye think not" (verse 40) and "when he

looketh not for him" (verse 46). The Lord does not place before His true, loving, faithful servants His advent as an event to occur at an hour when they think not: these words of caution, though spoken to all, are intended only for the "tares" that Satan has mingled with the "wheat." It is the rule in Scripture, in dealing with mixed bodies, to address words of warning to *all*, which are only meant to apply to *some* of those addressed, it being left to the individual conscience to make the application. Comp. Heb. 6.4-9.

G.--NOTE TO PAGE 41

This argument assumes that the chapters of the Revelation follow one another in a chronological sequence, so that what is narrated in Chapter 4 (the vision of the crowned elders) must be fulfilled long before that which is recorded in Chapter 19, viz. the appearing in glory of the Lord. This assumption, however, is a fallacy, as a very brief examination of the matter will show. The order of narration is not *historical* but *moral*; that which occurs last being often here (as elsewhere) narrated first. Indeed, it is usual in all prophetic Scripture to exhibit the final scene of triumph and glory--"the preface of blessing", as it has been most appropriately called--before the intervening development of evil and of judgment. A conspicuous example is found in the second chapter of Isaiah, which contains the first of the visions granted to that prophet. The first five verses present a glorious picture of the *final* blessing of Israel in the millennial day, followed by a terrible description of the judgments which shall precede the Day of the Lord and the humbling of the nation under His hand.

Furthermore, the Revelation, like other books of prophecy, is composed of a series of visions which present, in different aspects and with varying details, the events of the same, or parts of the same period of history, the rule being that the earlier visions give outlines, the later ones details, of the same events. There is not the slightest difficulty in perceiving that after the vision of the glory of the risen saints in heaven given in Chapters 4 and 5 of the Revelation, Chapter 6 gives an outline which reaches to the close of the present dispensation, treating, in fact, of the same events as are related in different connections, in Chapter 19.

That the vision presented in Chapters 4, 5 is *anticipative* is proved by the fact that coincidentally with the worship in heaven of the crowned elders and living ones representing the risen saints, the earth at large, and Israel in it, are presented in relations of millennial blessing. The words "*they* reign on the earth" (Chapter 5.10) which Dr Tregelles asserts, form the true reading (see *ante*, note on p. 42) must point to Israel enjoying the fulfilment of Isaiah 60.8-12. And even if the saints on earth, whose prayers are presented before the throne by the crowned elders in heaven, could be supposed to be the Remnant of Israel during the days of Antichristian tribulation (a supposition full of the most irreconcilable difficulties, but which has been strongly urged), it is impossible to overlook the fact that the earth with all its inhabitants (verse 13) is represented as joining, at the same time, in the song of praise to God and the Lamb. This could never take place until the period of Antichristian evil was over, and the Lord was exalted throughout the earth (see Ps. 46,47), that is, until *after* His second advent.

And yet it is frequently urged that "the structure of the Revelation" is the strongest argument for the rapture of the saints at a secret coming occurring some time prior to the Lord's appearing in glory!

It will be easily seen by the following outline of the Revelation, that the principle of repetition is followed throughout that book, as indeed is the case, generally, in all the prophetic Scriptures.

Chapter 1--General Introduction.

Chapter 2,3--The decline and approaching judgment of corporate Gentile Christianity, as represented by the Seven Church of Asia.

Chapter 4,5--A vision of the heavenly glory of the risen "Church of the first-born", and the Millennial blessing of the earth; forming the "preface of blessing" to the Revelation as a whole.

Chapter 6--A vision, in outline, of the judgments immediately preceding the Lord's Advent. The "preface of blessing" is given in verse 2, where the Lord is displayed as the Conqueror; after which the chapter retraces the narration, giving instruction regarding points prior to His appearing.

Chapter 7-9--A section giving fuller details of the Divine judgments which precede the Advent. The "preface of blessing" is given in Chapter 7, which sets forth the two elect bodies who are preserved for blessing at that period; first, The Elect Remnant of Israel (Chapter 7.1-8); and, second, "The Church of the first-born ones which are written in Heaven." (Cf. Heb. 12.23.)

Chapter 10-13--A section giving still fuller details of the same judgments, but restricted to the last 1,260 days of the dispensation, *i.e.* the last "half-week" of Daniel (Dan. 9.27). Hence this portion of the Revelation is called "a *little* book." The plan of the chapters is as follows: Chapter 10--The "preface of blessing"--a vision of the Lord's coming in power and glory. Chapter 11--Jerusalem's history during the 1,260 days' testimony of the two witnesses. Chapter 12--Christianity outcast and persecuted. Chapter 13--Antichrist reigning supreme.

Chapter 14--A vision enlarging certain of the points before mentioned, such as the testimony, sufferings, and blessed hope of the persecuted saints. The "preface of blessing" is in verses 1-5.

Chapter 15-18--A section dealing specially with the judgment of Babylon. Chapter 15--The "preface of blessing": a vision of the Millennial glory and reign of Christ and His saints. Chapter 16--Judgments upon "the seat of the Beast and all who follow him." Chapter 17--Moral Babylon: (The Antichristian system.) Chapter 18--Material Babylon: (The capital city of Antichrist's dominion.)

Chapter 19--The coming of the Lord in glory.

Chapter 20--The Millennial Reign, closed by a final revolt against God: the final judgment of the wicked dead.

Chapter 21.1-8--The New Heavens and Earth--Eternity.

Chapter 21.9-end, Chapter 22.1-5--The Heavenly City, in its relations with the Earth *during the Millennium*.¹

Chapter 22.6 to end--Concluding words of warning and promise.

¹ The proof of this is seen in 22.2--"the leaves of the tree were for the healing of the nations." In the *New Heaven and New Earth* (21.1) there is no more curse, sorrow, crying, nor pain, "for the former things have passed away."

H.--NOTE TO PAGE 48

Do not the words of Job (19.25-27) prove that he was truly one of those who, though from "afar off" (Heb. 11.13), discerned and loved the appearing of the Lord?

J.--NOTE TO PAGE 49

Error is always inconsistent. It should be remembered, as a warning, that those who speak thus have formulated the theory (refuted in detail at p. 33) of the secret coming of the Lord as distinguished from His public appearing, founded upon the supposed distinction between the use of two Greek words! a distinction which (even if it were true) would be necessarily totally invisible to the ordinary reader, inasmuch as these words are not uniformly rendered by the same terms respectively, in the English version.

Nothing could be more palpably incorrect than to set the "letter" and "spirit" of Scripture in contrast. Nothing could be a greater error of exposition than to assert that 2 Cor. 3.6 (the passage from which these terms are derived) supports, or even suggests such a view. For "the letter which killeth" is *the law of Sinai*, "written and engraven in stones", and ministering death to sinful creatures--"the Spirit which giveth life" is that ministration of spiritual power acting through Christ, presented in the New Covenant as "the quickening Spirit" (1 Cor. 15.45), the antitype of the brazen serpent, which brings eternal life into the souls of all who believe on His name.