

Appendix B — Indications of the Lord's Coming

From: [Outline Of Prophetic Events: Chronologically Arranged From The Rapture To The Eternal State](#) By: [Stanley Bruce Anstey](#)

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“Two Days” in Scripture & Other Indications of the Nearness of the Lord’s Coming
Before the Lord Jesus Christ went back to heaven, He promised us that He would come again and take those who believe on Him to His Father’s house. He said, [“In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also”](#) (John 14:2-3). This is referring to the Rapture—the moment when believers on the Lord Jesus Christ will be caught up to heaven. It is the [“blessed hope”](#) of the church (Titus 2:13).

The Apostle Paul, in referring to the coming of the Lord, gave us some further details about this wonderful moment. He said, [“We which are alive and remain unto the coming of the Lord shall not prevent \[precede\] them which are asleep. For 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: and so shall we ever be with the Lord”](#) (1 Thess. 4:15-17). We learn from this that those who have died in Christ will have their bodies raised and will go to heaven with us. (The [“dead in Christ”](#) are believers who have lived in the Christian era.

[Hebrews 11:40](#), adds that the saints from Old Testament times will be made [“perfect”](#) at the same time as the New Testament saints. This means that they too will join in this great call to heaven. Being made [“perfect,”](#) indicates that our bodies will be glorified at that moment ([1 Cor. 15:51-58; Phil. 3:20-21; Rom. 8:23; Job 14:14; Psa. 17:15](#)).

Waiting and Watching

The proper posture for the Lord’s people is to be found watching and waiting for His return ([Luke 12:36-40](#)). He said, [“Surely I come quickly”](#) ([Rev. 22:20](#)), and by this, He intended that the Church should be looking up and watching for His return at any moment. The writer of the epistle to the Hebrews confirmed the imminence of it, saying, [“For yet a very little while He that comes will come, and will not delay”](#) ([Heb. 10:37–J. N. Darby Trans.](#)).

While the Lord Jesus gave us the sure promise of His coming again, He did not tell us when it would be. One reason why He gave no specific date was that the saints throughout the long range of time—between Pentecost and the Rapture—would have His coming before them as an imminent thing. If the Lord had said that He was going to come in the twentieth century, Christians who lived in earlier times would have given up looking for Him to come in their day. It would have had a negative effect upon them, causing them to settle down in the world. (Compare [Matthew 24:48-51](#).)

Sad to say, regardless of the Lord's desire to have believers expecting His coming at any moment, the enemy of our souls has found ways to get the saints to let go of that hope. Not long after the apostles left the scene, through the influence of the world, the church lost sight of the hope of the Lord's coming. Through worldliness, Christians first became indifferent to, and then ignorant of, this wonderful hope. Bad teaching has also resulted in letting go of the imminence of the blessed hope. There are those who teach that certain events in prophecy must happen first. This is false, for Scripture does not teach that there are any prophetic events that need to be fulfilled before the Lord comes. These people are confusing the Rapture with the Appearing of Christ. The effect of such teaching has been devastating. In some Christian circles, it is considered bad doctrine to believe the Lord is coming soon!

The Apostle Paul expressed the proper attitude of expectation that every Christian should have with regard to the Lord's coming. Even though he was given to know that he would not live to see the Lord's coming, but would pass on to be with the Lord in the separate state through death (2 Tim. 4:6), he laboured in his ministry to set the Lord's coming before the saints as their proper hope. He said, "We which are alive and remain ... shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. 4:14, 17). By saying "we," Paul included himself in the number who expected the Lord to come at any moment. (See also 1 Corinthians 15:51 and Philippians 3:20-21.) The truth is that the Lord could come today!

The Signs of the Times

Matthew 24:36 says, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." This verse is sometimes mistakenly used to state that no one knows the moment of the Rapture. While it is quite true that no one knows that moment, this particular verse is speaking of the appearing of Christ after the Great Tribulation, not the Rapture, which will occur before the Tribulation period. Since the Lord did not indicate when He would come again, we do not believe that it is a healthy occupation for the Church to be trying to fix a date for it. Many have done this and have been embarrassed.

However, the Lord did say that we needed to discern the times in which we live. He said, "Can ye not discern the signs of the times?" (Matt. 16:3) There are certain, unmistakable indications that tell us that we are in the last days. In fact, they tell us that we are on the eve of His coming! This should thrill our souls and lift our hearts heavenward in fresh expectation of the Lord's near return.

The following passages give us seven Scriptural indicators of the nearness of the Lord's coming.

The Laodicean Condition of the Church

Chapters 2 and 3 of the book of Revelation give us a prophetic history of the state of the professing Church—from the apostles' day right down to the last days of the Church. The seventh and final stage is depicted in His address to the church at Laodicea in which it is portrayed in a despicable condition of indifference to Him (Rev. 3:14-22). The Apostle Paul also described the condition of the Christian testimony in "the last days" as being in a similar state of ruin, wherein moral and doctrinal evil would abound (2 Tim. 3:1-9). This description

accurately portrays the condition of things in the professing Church today—no one would deny this.

The next thing that takes place in the book of Revelation, after describing the final state of the Church, is that John is called up to heaven ([Rev. 4:1](#)). This is a little picture of where the Church will go after its history on earth is completed. Thereafter, the New and Old Testament saints are seen in heaven under the figure of the “[four and twenty elders](#)” ([Rev. 4:4, etc.](#)). Furthermore, the Spirit of God no longer addresses the Church as being on earth. The expression, “[Let him hear what the Spirit sayeth to the churches](#)” (repeated many times in chapters 1-3), ceases, because the church will be gone from the earth. If we are then, in the last days of the Church period, it is obvious that the Lord’s coming must be very near at hand.

No more to view Thy chosen few
In selfish strife divided;
But drink in peace the living grace
That gave them hearts united!
Lord, haste that day of cloudless ray,
That prospect bright unfailing;
Where God shall shine in light divine,
In glory never fading.

The Midnight Cry Has Gone Forth

[Matthew 25:1-13](#) is another passage that gives us a glimpse of the Church’s testimony on earth from its early days right up to the Lord’s coming. The Lord mentions four distinct periods in this parable that would characterize the time of His absence. These four epochs span the whole period of the Church’s history on earth.

- They “[went forth](#)” ([vs. 1](#)). This refers to the apostles’ day when the saints first went forth outside the camp of Judaism ([Heb. 13:13](#)) and left their worldly associations ([1 Thess. 1:9](#)).
- “[They all slumbered and slept](#)” ([vs. 5](#)). This would mark another period in the Church’s history when the Christian profession, as a whole, fell asleep as to the reality of the Lord’s coming. This happened shortly after the apostles’ day and carried on through many centuries into the dark ages.
- “[At midnight there was a cry](#)” ([vs. 6](#)). This refers to a revival that took place during the 1800’s when there was a general awakening in the Christian world to the fact that the Lord Jesus was coming again.
- “[The Bridegroom came](#)” ([vs. 10](#)). This is the moment that we are all looking for—the Rapture! It will close the Church’s history in this world, and we will be taken home to heaven.

The first verse gives us three things that characterized the early Church. First of all, it says that the virgins “took their lamps.” A lamp speaks of profession. It refers to the bright testimony that they had before the world in that day. There was a manifestation of their faith. Then, it says that they “went forth.” This speaks of separation. They went outside the camp of Judaism and out from their worldly associations (Heb. 13:13; 1 Thess. 1:9). Lastly, it says that they went “to meet the Bridegroom.” This speaks of expectation. They had the hope of the Lord’s coming before their souls. There was manifestation, separation, and expectation. It is what marked the early Church.

There were ten virgins; “five of them were wise, and five were foolish” (Matt. 25:2). The wise had “oil” in their lamps, but the others didn’t. This means that some were saved and sealed with the Spirit, and others were not. They only had the lamp of profession. This depicts the mixture that exists within the Christian profession. However, that happy state (vs. 1) didn’t last long; they all “slumbered and slept” (vs. 5). The Church got tired of looking for the Lord to come and became affected by the world and bad teaching, which caused it to lose sight of His coming. Note: there was first slumbering and then sleeping. This shows that it was a state that came over the Church gradually. Then, in the 1800’s, a sovereign work of God took place whereby there was a revival of the truth of the Lord’s coming and many related truths. “At midnight there was a cry made, Behold, the Bridegroom cometh.” People awoke to the fact that the Lord was coming! There was quite a stir among Christians, and many began to look into prophecy. As they looked into the subject of future events as taught in the Word of God, they learned that the Church formed no part of prophecy. They also learned that the Church didn’t belong to the earth but that it had a heavenly calling and destiny. Then they realized that the Lord could come at any moment and take the Church to heaven, as there was nothing in prophecy that first had to be fulfilled. The word, “cometh” is not in the earliest MSS (vs. 6). It was put into the text by the KJV translators, but really, it has no business being there. It makes His coming more of an event. The thought, rather, is that a PERSON is coming—the Lord Jesus Christ! It should simply read, “Behold, the Bridegroom!” This portrays the spirit of things at that time more accurately. People in that day were not just looking for an event to take place; they were looking for the Lord to come! The call also exhorted them: “Go ye out to meet Him.” This means that there was an exercise to revert to their original position—outside the camp and the world. They left every ecclesiastical and secular association that they had been connected with and waited for the coming of the Lord.

In the next few verses we see what happened at that time in the Christian profession at large. There was quite a stir to get ready to meet the Bridegroom. Many were discovered to have “no oil” in their lamps. The exhortation of “the wise” to “the foolish” was to go and “buy” it from “them that sell.” This refers to the great gospel effort that marked that day. The gospel was preached freely and many were saved. Buying would speak of having a personal transaction of faith with “them” (the Father and the Son), whereby they would be saved and sealed with the indwelling Spirit of God, of which the “oil” speaks (compare Isaiah 55:1-3). The foolish were told: “Buy for yourselves.” Everyone who gets saved must have a personal transaction with the Lord Himself. It is not possible to buy it for another person.

Then came that happy but solemn moment when the Bridegroom came, and “they that were ready went in with Him to the marriage: and the door was shut” (vs. 10). Those who were foolish and unprepared when the Bridegroom came missed out. Afterward, they came and cried, “Lord, Lord, open to us,” but it was too late! (vs. 11) Five times we get the expression in Scripture, “Lord, Lord,” and it always refers to empty profession (Matt. 7:21; 7:22; 25:11; Luke 6:46; 13:25).

Our point in mentioning this is that more than 150 years have rolled by since the time of awakening and revival—and the Church is still on earth! It makes us realize just how near we must be to His coming.

The night is far spent, and the day is at hand;
No sign to be looked for; the Star's in the sky;
Rejoice then, ye saints, 'tis your Lord's own command;
Rejoice, for the coming of Jesus draws nigh.

The Revival of Jewish National Independence and Political Unrest in the Middle East In Matthew 24:32-34, Mark 13:28-30, and Luke 21:29-32, the Lord taught that when “the fig tree” (a symbol of Israel nationally) would bud again and shoot forth leaves, His coming would be near. In 1948, after many long centuries without any official homeland, Israel gained its national independence by declaring itself a nation again in the land of Palestine. The fig tree has begun to bud again. Presently the nation has only the leaves of profession and no real fruit toward God. It still will not recognize the Lord Jesus as its true Messiah, and the nation will not bring forth fruit for God until such time as it does.

The Lord went on to say, “... and all the trees” (Luke 21:29). This refers to various other nations. Egypt and Libya have come into prominence in recent years. The Arab nations have also become prominent in recent times. The nations in Western Europe, too, are lining up in a common agreement (the European Economic Committee). This could very well be the forerunner of the ten-nation kingdom of the Beast (Dan. 7:7; Rev. 13:1-3). We realize that these present happenings are foreshadows and not the very fulfillment of these Scriptures, which will only be fulfilled in the Tribulation period after the Church has been taken to heaven. The Lord said that when we see these things, then we are to know that His coming is near. The aspect of His coming that He was referring to is His Appearing. Realizing that the Rapture will take place some 7 years before that, causes us to soberly realize that “the end of all things is at hand” (1 Peter 4:7).

The Rapid Pace of Life in the Time of the End

In Daniel 12:4 the prophet was told, “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” A rapid pace of life and increase in knowledge would generally characterize “the time of the end.” It is obvious to all that in recent times there has been an incredible increase in the pace of life. People today live at a frenzied pace.

In the last hundred years there have been some giant steps forward in travel, enabling people to run “to and fro.” People today are running all over the globe in a way and at a rate

that was unheard of in history. No generation has seen what we see today in this regard. A hundred years ago there were no airplanes, helicopters, space-ships, etc.—even automobiles are barely 100 years old. This is another indicator that we are definitely in the last days.

The Increase of Knowledge in the Time of the End

[Daniel 12:4](#) also indicates that there would be an increase of knowledge and information. The prophet was told: “[And knowledge shall increase.](#)” A cursory glance at the history of man shows that there has never been a day like this present day for an increase of knowledge in every field—whether it is medicine, technology, science, sports, etc. It is indeed another sign of the times and should confirm to us that “[the time is short](#)” ([1 Cor. 7:29](#)).

‘Tis not far off—the hour
When Christ shall claim His own!
We soon shall hear that voice of power,
The Lord Himself shall come!

The Increase and Prevalence of Skepticism in the Last Days

[2nd Peter 3:3-4](#) says, “[Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.](#)” The Apostle tells us plainly that the last days would be marked by the increase of skepticism. This is another indication that we are near the end of the church period on earth.

It might be argued that people have always scoffed at the promise of the Lord’s coming. Peter does not dispute that; his point is that there would be an increase and prevalence of such people. Could anyone deny that there is less reverence for the things of God today than ever before—especially for the promise of the Lord’s coming? The world is filled with people who are bolder than ever in their scoffing and mockery. It tells us that we are very near the time of the Lord’s coming.

The Figurative Use of “Two Days” in Scripture

[2nd Peter 3:8](#) says, “One day is with the Lord as a thousand years, and a thousand years as one day.” Compare also [Psalm 90:4](#). If one day is 1000 years with the Lord, then two days would be 2000 years in God’s reckoning. Keeping this in mind, various passages in Scripture use the figure of “two days” to suggest that the approximate time of the Lord’s absence from this world before He comes again will be 2000 years.

This is not some new idea that originated with the author. Brethren have ministered from the figure of “[two days](#)” for many years. In fact, a comment appears to this end in Present Testimony (a periodical published in the 1860’s and 1870’s.—edited by G. V. Wigram). Commenting on [John 4](#), it says, “Two days of testimony—in figure, I doubt not, the present time of grace to the Gentiles in which they receive the gift of living water, the Holy Ghost—and then

we find the Lord again in Jewish connection, not in Judea, but in Galilee, whence the latter-day light streams forth (Isa. 9)." (Present Testimony, new series, vol. 3, p. 133)

To see this point more clearly it is necessary to understand something of God's dispensational ways with Israel. On account of Israel's failure under the law, and their rejection of Christ as their Messiah, they have been set aside in the ways of God for a time and dispersed among the nations (**Lev. 26:33; Psa. 44:11**). Meanwhile, God has been sending out the gospel of His grace to the Gentile world to take out of them a people for His name (**Acts 15:14; 28:25-28; Rom. 11:11-27**). After the present period of God's dealings among the Gentiles in His calling of the Church, He will take up with Israel again to bring them into blessing according to the unconditional promises made to Abraham, Isaac, and Jacob. There are many references in Scripture where "two days" appear, suggesting that this present period of grace—when Israel is set aside—would be approximately 2000 years.

Some might point to the fact that we have passed the year 2000 (Y2K) quite some time ago, being that it is now 2018. This is quite true, but the Church has not been on earth for 2000 years yet. It was not formed until the Lord died and rose again, and sent the Holy Spirit from heaven (**Acts 1-2**). It is generally regarded that this was in 33AD, since the Lord lived 33½ years in this world. If we wanted to get literal about it (and we would miss the point if we did) 2000 years would be in 2033. However, it is common knowledge that our calendar has been tampered with, and the real date of Christ's birth is 4 or 5 years earlier than what the calendar indicates. Christ was really born in 5 B.C. (See J. N. Darby's Translation, p. xxiii, in the preface). This means that a literal 2000 years would be somewhere around 2029. If the 7-year Tribulation period is to be subtracted from this (since many of the types speak of Israel being set aside for two days) it would be that much less—perhaps somewhere around 2022. However, to count literal years like this is to miss the point of the figure entirely. "Two days," in Scripture, must not be interpreted as a literal 2000 years. It has been employed of the Spirit to suggest two millenniums in a general sense. It is a picture for us—nothing more. But what a tremendous picture it is! And what a tremendous encouragement for the saints who are watching and waiting! It makes us realize that the Lord is coming very soon. Perhaps today!

Some References Where the Figure "Two Days" Appears in Scripture

1 Hosea 6:1-3

"Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the LORD: His going forth is prepared as the morning; and He shall come unto us as the rain, as that latter and former rain unto the earth." The repentant in Israel are speaking here—they say: "After two days (the present period of grace of approximately 2000 years) He will revive us, in the third day (the coming 1000 year reign of Christ—the Millennium), He will raise us up and we shall live in His sight."

2 Luke 10:30-35

“A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.”

In these verses, the “certain man” who falls in the wayside by predators is a picture of the awful condition into which man has fallen through Satan’s operations. Before God, man lies in the ditch of sin “half-dead.” He is physically alive but spiritually dead. The “priest” and the “Levite” who wouldn’t help the man, illustrate how that religion can’t save man out of his terrible condition. The “Samaritan” who appears on the scene to rescue the man is a picture of the Lord Jesus Christ, the rejected Saviour. He rescues the man and brings him—not back to Jerusalem, which answers to the old order of things in Judaism—but to an “inn.” The inn is a picture of the assembly. At the inn he received help, food, and fellowship to meet his needs. After leaving the man in the care of “the host” (the Holy Spirit), the Samaritan pays for the man’s stay at the inn with two pennies, promising to come back again. This suggests that the time he intended to be away was two days, for in those days a penny was a day’s wages (**Matt. 20:2**).

3 John 1:29–2:11

In John 1:29 and 43 we have two days. (**Verses 29 and 35 are the same day. Verse 35 says, “Again,” linking it with vs. 29**). The details found in these two days (**vss. 29 and 43**) answer to certain things that are characteristic of the Church period. Reference is made to Christ being made known as the Lamb of God (**vss. 29, 35**) and the Son of God (**vs. 34**), the Holy Spirit’s descent and baptism (**vss. 32-33**), Christ’s dwelling place, which is the assembly (**vss. 38-39**), and the gospel going out bringing others to Christ (**vss. 40-42, 45-50**).

Then in chapter 2, it says that on “the third day” there was a marriage in Cana, which foreshadows Israel’s reunion with the Lord when they are restored in a coming day (**Hos. 2:16–marginal reading; Isa. 62:4-5**). At the marriage, the Lord gave new wine to all who were there. This speaks of the joy the Lord will bring to the earth in that millennial day.

4 John 4:1-54

The chapter opens with the Lord Jesus being rejected by the Jews in Judea (**vss. 1-3**). This foreshadows the nation formally rejecting the Lord Jesus and eventually crucifying Him (**Acts 2:23; 3:13-15**). Being rejected, He leaves them and goes to the Samaritans, which are a people

of Gentile extraction, and there He reveals Himself to a poor sinful woman and her people (vss. 4-42). This is a picture of the gospel going out to the Gentiles after the nation of Israel refused it (**Acts 15:14; Rom. 11:16-20**). It is noteworthy that the Lord chose, at that time, to reveal to this woman the truth of the passing away of the old Judaic order of worship and the introduction of true Christian worship in spirit and truth (**vss. 23-24**). It is also of note that the Lord did not do any miracles in Samaria. He used only His Word to accomplish His work there. This has largely been the way God has carried on the Christian testimony among the Gentiles. This present era has not been marked by signs and wonders, but by the power of His Word alone going forth and converting souls.

It is significant that the Lord remained “two days” among the Samaritans telling out the heart of God to them (**vs. 40**). Then, after the “two days” expired, He returned to His own people—the Jews in Galilee (**vss. 43-54**). His work in Galilee is a picture of the time in the near future when He will resume His dealings with a remnant of Israel. The nobleman that comes to Him suggests that the leaders who have caused Israel to reject Christ will repent first (**Joel 2:12-17**). The Lord then raised up the nobleman’s son, which is a picture of Israel’s national resurrection (**Ezek. 37:1-28; Dan. 12:1-2**).

5 **John 10:39–11:46**

In this passage the Lord Jesus is again seen as rejected by the Jews who tried to stone Him to death. He escaped out of their hand into a place beyond Jordan, outside the land of Israel. In that place many people believed on Him and were blessed. Again, this is a picture of the Lord leaving off His dealings with Israel on account of their unbelief and rejection of Him, and turning to the Gentiles. It is also significant that He remained in that place for “two days” (**John 11:6**).

In chapter 11 Lazarus is dead. This is a figure of Israel’s national condition before God (**Ezek. 37:1-2**). Mary and Martha, in their sorrow, are a picture of the godly Jewish remnant in the coming day who will call for the Lord to return (**Psa. 6:3-4, etc.**). After “two days” the Lord went to Lazarus and raised Him up. This again is a picture of Israel being raised up in a coming day.

When the Lord got to where Lazarus was, it says that he had been dead for “four days.” (**John 11:17, 39**) This points to the nation’s whole history before God, from Abraham’s time onward. We all know that Israel’s national history can be traced back to Abraham who lived 2000 years before Christ. From that time, to the coming of Christ to raise up Israel (at His Appearing), is approximately 4000 years (“four days”). After Lazarus was raised up the Lord went up to Jerusalem and the Gentiles came to Him (**John 12:12-22**). At that time the crowds cried, “Hosanna: Blessed is the King of Israel that cometh in the name of the Lord,” and, “Thy King cometh, sitting on an ass’s colt.” This is a picture of the Millennium when Israel and the Gentile nations will acknowledge Christ as the King of Israel (**Zech. 2:11; Psa. 47:9**).

6 **Acts 20:7-12**

“Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.”

In this passage we have a picture of the Church in its proper order, as it was during the early days of Christianity. They were in “the upper room” ([Luke 22:12](#); [John 13-17](#)), “gathered together” ([Matt. 18:20](#)), “breaking bread” ([1 Cor. 11:23-26](#)) on “the first day of the week.” There is the suggestion of two days here—“the first day of the week” and “the morrow.” The happy scene, however, was interrupted by the fall and bringing up again of Eutychus. This points to the fact (to which history attests) that the Church slipped into the world from its lofty and separated position, and then has been graciously recovered in a remnant testimony. The whole meeting, however, did not break up until “daybreak” on the morrow. This is significant, and it speaks of the Lord’s coming to close up this dispensation of grace.

7 [Exodus 19:10-11](#)

“The LORD said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.” Here, the Lord was hidden from Israel’s view for two days (“today and tomorrow”), prior to His coming down in the sight of all the people to make a covenant with them on “the third day.”

The two days, again, could answer to this present dispensation during which time the Lord has remained hidden from Israel and the world which have rejected Him. As we have seen already, the “third day,” answers to the time of the Lord’s public manifestation at His second coming—His appearing. ([Rev. 1:7](#)). Therefore, in the giving of the first covenant we have a hint as to when the new covenant will be made with Israel ([Jer. 31:31-34](#); [Heb. 8:8-12](#)). Although Israel failed to keep the law given to them in that day (when they were under the first covenant), in the coming day they will keep His law, for it will be written in their hearts ([Ezek. 36:25-27](#); [37:26](#); [Rom. 11:25-27](#)).

8 [Joshua 10:12-14](#)

“Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was not a day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.”

In the ninth chapter, Israel failed in their responsibility, and consequently, the Gibeonites were brought in among them. These people were Gentiles, and as a result of the failure Joshua was obligated to “save” the Gibeonites (Josh. 10:6). This tells the story of the opportunity that has been given to the Gentile world to be saved by the grace of God in the face of Israel’s failure (**Rom. 11:11-20**).

After a conflict for one full day, Joshua realized that there was not enough time to complete the victory, so he called for the sun not to go down, and so it stood still over Gibeon for another whole day. The battle, therefore, went on for two days, as we would count time! This is a picture of this lengthened out day of grace when the sunshine of God’s grace has shone over this world “until the fullness of the Gentiles be come in” (**Rom. 11:25**). There was “not a day like it,” and there is no day like this present day of grace when Gentiles from all over the world are being saved by the thousands. After the long day in Gibeon, Israel returned to “Gilgal”—the place that speaks of self-judgment (**vs. 15; Josh. 5:1-9**). Similarly, after the day of grace has run its course, Israel will be brought to self-judgment and repentance before the Lord, after which time they will be blessed in His kingdom (**Psa. 51; Zech. 12:9-14**).

9 **2 Samuel 1:1-2**

“Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.”

David is a type of Christ here. In 1 Samuel, he was rejected by his brethren and resorted to Ziklag, which was a place outside the land that Israel occupied in that day (**1 Sam. 27:4-6**). It appears that David lived in Ziklag for 16 months (**1 Sam. 27:7**). But it is striking that this verse says that he abode there “two days,” before he moved forward on “the third day” to publicly take the throne in Hebron. David, in his rejection, answers to Christ at this present time being rejected by Israel and the world. The “third day,” as we have seen previously, answers to the time when the Lord will come in power and glory to take the throne in Israel and to reign as the rightful King over all (**Isa. 32:1; Zech. 14:9**).

10 **2 Kings 19:35-20:7**

“And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead. In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the LORD, saying, I beseech Thee, O

LORD, remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying, Turn again, and tell Hezekiah the captain of My people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for Mine own sake, and for My servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered."

In this passage we see that after the Lord defeated Sennacherib and his Assyrian army, Hezekiah (who was "sick unto death") was raised up to health again on "the third day." Sennacherib and the Assyrians are a well-known type of the Russian hordes who will come down upon the land of Israel in their last days ([Ezek. 38-39](#)). Hezekiah's sick condition (at the point of death) is a picture of Israel's spiritual condition before God. It is significant that Hezekiah laid in this condition for two days before he called upon the Lord on "the third day," and was raised up. So with Israel, when they call upon the Lord in their distress at the end of the Great Tribulation ([Joel 2:15-17](#)), they will be raised up by Him.

11 [Jonah 1-3](#)

In chapter 1, God communicated His mind to Jonah, thus making him a responsible witness to the Ninevehites (Gentiles). Similarly, the nation of Israel was given a privilege, having the oracles of God committed to them ([Rom. 3:2](#)), and this made them responsible to bear testimony to the world of the true knowledge of God ([Rom. 2:18-20](#); [Isa. 43:10](#)). Just as Jonah rebelled and went out from the presence of the Lord, Israel has also rebelled against the Lord and has failed to render a proper testimony of the Lord to the world. Their poor conduct under law has only given the nations cause to blaspheme God ([Rom. 2:23-24](#)).

Just as Jonah was thrown overboard into the sea, Israel, in the ways of God, has been set aside for a time. They are presently dispersed in the sea of nations ([Rev. 17:15](#); [Matt. 21:21](#)). After Jonah was thrown into the sea, the Gentile sailors turned to God. This is another picture of salvation coming to the Gentiles through Israel being set aside.

The struggles of Jonah in the great fish's belly, in [chapter 2](#), is a picture of the troubles and sorrows the Jews have gone through during the long years of their dispersion. It is interesting to note that although Jonah had been swallowed up by the great fish, he would not pray to God until the third day! It says, "Jonah was in the belly of the fish three days and three nights. Then Jonah prayed" ([chap. 1:17-2:1](#)). And when Jonah finally prayed in true brokenness, God answered his prayer and delivered him ([Jonah 2:10](#)). This is a foreshadow of Israel's deliverance and restoration to God.

Jonah came into public view again and was willing to be used as an instrument of blessing to the Ninevehites who are a picture of the many nations in the Gentile world who will

convert to Israel's God through Israel's testimony (**Jonah 3:1-10**). Israel will be used to be a blessing to the nations in that day (**Isa. 2:1-3; 60:1-5; 62:1-3**).

12 **Leviticus 23**

The two days, in this chapter, are seen in a different way. It is first necessary to have a simple understanding of the dispensational outline of the chapter before these two days can be seen. There are seven yearly feasts in the chapter that foreshadow events from the cross of Christ to the coming kingdom of Christ. They are: "the Passover"—signifying the death of Christ (**1 Cor. 5:7**), "the Feast of Unleavened Bread"—signifying the practical fellowship in holiness in the community of believers (**1 Cor. 5:8**), "the Feast of First-Fruits"—signifying Christ risen and ascended to glory (**1 Cor. 15:23**), "the Feast of Pentecost"—signifying the Church as formed into one body by the descent and indwelling of the Spirit (**Acts 2:1**), "the Feast of Trumpets"—signifying Israel being gathered in from among the nations after their dispersion during this present day (**Matt. 24:31**), "the Day of Atonement"—signifying Israel's repentance before God (**Zech. 12:9-14; Psalms 51**), and "the Feast of Tabernacles"—signifying the Millennial blessing of the earth in the Kingdom of Christ (**Psalms 72**).

The first four feasts have been fulfilled and the last three are yet to be fulfilled. All of the feasts, except the middle two, were celebrated on specific Jewish calendar days and answer to the Jewish order of things wherein they observe times and seasons (**Gal. 4:9-10**). But there were no calendar dates mentioned for "the Feast of First-Fruits" and "the Feast of Pentecost." These feasts answer to this present Christian dispensation. They speak of Christ gone into heaven and the Spirit of God sent down to form the Church, the body of Christ. These are the two distinguishing characteristics of Christianity (**John 7:39**). These two feasts were both to be kept on the first day of the week! These two first days of the week stand out from the rest of the feast days and typify this present period of approximately 2000 years.

13 **Matthew 15:1-39**

In the first part of this chapter the Lord exposed the state of the Jews as being corrupt and far from God. After pronouncing His judgment upon them nationally, He departed to "Tyre and Sidon," which are Gentile cities in Syria (**Acts 21:3**). This was a symbolic action of the Lord showing that God would break off His dealings with Israel, and that He would visit the Gentiles in this present day with the gospel of His grace. A Gentile woman was blessed there on the principle of faith, being a sample of the material of which the Church would be composed. After dealing with the woman, He returned into Jewish regions and took a place in a mountain in Galilee where He administered blessing to all who came to Him. This signifies God resuming His dealings with Israel in a coming day. The blessing that flowed out foreshadows Millennial blessing in the Kingdom of Christ. All were healed (**vss. 29-31**) according to **Isaiah 35:5-6**, and all were satisfied with bread (**vss. 32-39**) according to **Psalms 132:15**. This blessing took place on the third day (**vs. 32**).

14 **Matthew 17:1-8**

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they lifted up their eyes, they saw no man, save Jesus only.” This account of the transfiguration of the Lord Jesus Christ on the mountain is a preview of His Millennial Kingdom glory. It took place “after six days.” Assuming that a thousand years is as one day (**2 Peter 3:8**), this figuratively indicates that the Kingdom of Christ would be established after approximately 6000 years of man’s history on the earth. Christ was born 4000 years after Adam—or, after four days. If this passage indicates that His Kingdom will be established at approximately 6000 years (“six days”), we are then left with two days, or 2000 years, representing this present day of grace.

15 Esther 1-10

When God removed the seat of His government in the earth from Israel, He gave it into the hands of the Gentiles. This period of Gentile authority is called “the times of the Gentiles” (**Luke 21:24**). Thereafter, the various Gentile monarchs that ruled during that period were indirectly an extension of God’s authority in the earth. In the book of Esther, king Ahasuerus ruled in that place of authority over the known world of his time—“from India even unto Ethiopia” (**chap. 1:1**). He is a type of God who rules over the whole world from behind the scenes (**Dan. 4:17**).

The first chapter of Esther tells us that king Ahasuerus made a feast “unto all,” both “great and small” (**chap. 1:1-5**). This is a picture of the great feast that God has made for all mankind through the gospel of His grace (**Luke 14:16**). The purpose of Ahasuerus’ feast was to show “the riches of His glorious kingdom” and “the honour of his excellent majesty.” The gospel, too, tells forth the glory of God and “the riches of His grace in His kindness toward us through Christ Jesus” (**Eph. 2:7-8**). Just as Ahasuerus’ feast carried on for “many days,” God in His longsuffering love and mercy has also extended the invitation to His feast for many days—nearly two thousand years. The guests who accepted the invitation of king Ahasuerus came to his feast were called “nobles and princes.” Likewise, those who accept God’s invitation to His gospel feast are similarly made “kings and priests” (**Rev. 1:6**).

At the feast the king provided “beds [couches] of gold and silver” for the guests to rest on (**chap. 1:6-8**). Silver and gold, in Scripture, are symbols of redemption and divine righteousness. These things give the believer a place to rest for salvation, and consequently, he has peace with God and rest in his soul (**Matt. 11:28**). There were also beautiful colored “hangings” at the feast for the guests to enjoy. They were suspended from above by “silver rings,” and are a type of the Christian’s heavenly blessings that are theirs through redemption (**Eph. 1:3**). Moreover, the king provided the guests with His “royal wine in abundance.” This

speaks of the joy that God gives to those who receive and believe the gospel of His grace (**Judg. 9:13; Psa. 104:15**).

The Gentile queen “Vashti,” who had a very privileged place in the kingdom—being associated with the king publicly—was also invited to the feast. Her part was to contribute to the glory of the king by showing the people her beauty. But when she was called, she “refused” to come because her heart was lifted up in pride and rebellion (**Chap. 1:9-12, compare Rev. 18:7**). She liked the place that she had of being publicly associated with the king, but she had no use for his feast. Vashti is a type of the professing Church which has been outwardly identified with God before the world, but without real faith. Apostate Christendom has had the greatest opportunity to receive the salvation and blessing that is offered in the gospel, but like Vashti, it has had no use for it.

On the final day of the feast (**chap. 1:5, 10**) Vashti’s rebellion came to a head, and because of her disobedience and failure to show herself in a manner that would glorify the king, she was dismissed from her place as queen (**chap. 1:13-22**). This foreshadows what will happen to apostate, professing Christendom at the end of the day of grace. The rebellion and disobedience of Christendom has risen to such a height that God will no longer tolerate it. When the Lord comes (the Rapture), He will also publicly disown apostate, professing Christendom by leaving all those who are mere professors behind. He will “spue” it out of His mouth (**Rev. 3:16**). Christendom, like Vashti, will be “cut off” and set aside in God’s dealings (**Rom. 11:17-22**). As Vashti experienced “the wrath of king Ahasuerus” (**chap. 2:1**), so will apostate Christendom be judged by God at that time—and this, on account of its failure to glorify God in the earth.

The exercise in chapter two is that one might be brought in to replace Vashti. In the process of finding someone to take that place, Esther comes into view (**chap. 2:1-7**). She is a type of the godly Jewish remnant. **Romans 11** indicates that when Gentile Christendom is disowned and set aside for its unfaithfulness, God will take up with Israel again and bring a remnant of that nation into blessing. Being an orphan, Esther had no support in the world, and this aptly describes the destitute character of the godly remnant of Jews in the Great Tribulation to come. They will be totally shut up to God. Though an orphan, Esther was taken up and cared for by Mordecai her cousin. He is a type of Christ who will providentially care for the Jewish remnant.

Before Esther could be brought into relationship with the king, she had to go through purification (**Chap. 2:8-14**). This speaks of the results of the exercises the Jewish remnant will go through during the Great Tribulation. During that time they will be purified and made ready for their King (**Dan. 12:10; Mal. 3:2-4; Zech. 13:9**). During the period of her purification, Mordecai took great interest in her welfare. Although he could not openly communicate with her, for her time of purification was not yet complete, he passed by the place where she was each day to inquire of how she did. In the same way, during the Great Tribulation, Christ will not communicate directly with the Jewish remnant, but He will observe their progress with intense interest. He will do it from a distance, so to speak (**Isa. 8:17; 18:4; 54:8; Song of**

Solomon 5:6; Gen. 42:7, 23-24; 43:30). He will do this until the work of repentance and purification is complete in the remnant, at which time He will reveal Himself to them (**Gen. 45**). The incident at the end of the second chapter, of Mordecai looking out for the welfare of the king (when Bigthan and Teresh attempted insurrection), illustrates how Christ also cares for the glory of God and will work behind the scenes to that end (**chap. 2:21-23**).

In chapter 3, we see King Ahasuerus promoting Haman the Agagite in the kingdom and giving him a seat above all the princes. Haman, who was “the Jews’ enemy,” is a type of Antichrist. His promotion in the kingdom foreshadows the time when God will allow Antichrist to rise to a place of prominence and power in the earth—particularly in the land of Israel. Haman used his place of power for his own exaltation and required that all should bow to him in reverence. Antichrist, “the man of sin,” will do the same thing by demanding the worship of himself (**2 Thess. 2:3-4**).

Mordecai refused to bow to Haman (**chap. 3:2**). This drew out Haman’s hatred, and Antichrist (who Haman prefigures), will attempt to obliterate the name of Jesus Christ from the earth. He also “sought to destroy all the Jews that were throughout the whole kingdom” (**chap. 3:5-15**). This foreshadows the terrible persecution that the Antichrist will cause during the Great Tribulation in his attempt to exterminate the God-fearing Jews. Haman had ten sons that apparently helped him in his cause (**chap. 5:11, 14; 9:7-10**). They, perhaps, may be a type of the ten-nation confederacy in Western Europe called “the Beast,” that will help Antichrist enforce his persecution against the godly remnant. The king gave Haman his signet “ring” thereby authorizing the wicked plan (**chap. 3:10**). This speaks of God allowing Antichrist to have his way in persecuting the godly remnant for a time. He does this to test their reality and to deepen His work in them.

On account of Haman’s wicked designs, the lives of the Jews were in great jeopardy. This caused much weeping and wailing in every province (**chap. 4:1-3**). It is a picture of the sorrow and deep exercise of soul that the Jewish remnant will pass through in the Great Tribulation. Mordecai also “put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry.” This illustrates the feelings of Christ. He will feel, with deepest sympathy, all that the remnant will pass through in the time of their trouble (**Isa. 63:9**). The book of the Psalms particularly illustrates Christ’s sympathetic sufferings with the remnant. Upon learning of her people’s awful plight, Esther is told that she must “go in unto the king to make supplication unto him” (**chap. 4:4-9**). But it was something she had not done before and feared to do because no person could draw near into the king’s presence on his own without being put to death. It speaks of the fact that a person cannot come to God on his own terms. However, the law was such that if the king should hold out “the golden scepter” to a person, which depicts divine grace, he would live and not die. Grace has enabled man to draw near to God (**chap. 4:10-11**).

Mordecai, still speaking to Esther from a distance (through “Hatach”), pressed upon her that she must approach the king, even if it meant taking her life in her hand, for it was the only means of deliverance for her people (**chap. 4:12-14**). Then, after much prayer and fasting,

Esther resolved to go to the king (**chap. 4:15-17**). Likewise, the remnant, after much exercise of soul, will approach God.

When Esther approached the king after not being in his presence for a long period of time, she obtained favour in his sight, and “the golden scepter” was extended to her (**chap. 5:1-2**). In the same way, the broken and afflicted remnant will approach God in prayer and supplication and will obtain grace in the time of their great trial. It is remarkable that it was on “the third day” that Esther approached the king. The number three speaks of resurrection, in Scripture (**Jonah 1:17, 2:10, Matt. 12:40, Heb. 11:19**), and points to Israel’s national resurrection (**Dan. 12:1-2**), when God will step in for the godly Jewish remnant, bringing deliverance to them and a remnant of the whole nation of Israel. Compare **Hosea 6:2**. Having come into the king’s presence, Esther did not immediately unburden the depths of her heart to him. Instead, she requested that a banquet be made for the king and Haman, at which time she thought to make known her real request. But when the time came, she deferred to express herself to the king until the following day (**chap. 5:3-14**). This illustrates how the remnant will at first lack confidence to lay open their heart to God, but at length, on account of expedience, they will do so. (**Compare Psalms 25, 32, 38, 41, 51—the Penitential Psalms. Note the progression of their exercise of soul deepening.**)

On the very night that Haman was planning to kill Mordecai, the King could not sleep. And similarly, “He that keepeth Israel shall neither slumber nor sleep” (**Psa. 121:4**). This will be especially so during that time when the Antichrist will be attempting to do away with the Name of Christ from the earth. The night passes with a strange turn of events for the Jews. The king sees fit to publicly exalt Mordecai and to display him in “royal apparel” and with “the crown royal” before all the people! When the day came, the despised man Mordecai was ushered through the streets of the city with glory, dignity, and honour for all to see (**chap. 6:1-11**). This is a picture of the appearing of Christ at His second coming when He will come to the earth with power and glory; and “every eye shall see Him” (**Rev. 1:7**).

When Esther saw that divine providence was working for the Jews’ good and blessing, and that the king had exalted Mordecai before the people, she waxed bold and came immediately into his presence at the banquet and unburdened her heart. Likewise, when the godly Jewish remnant will see Christ arrayed in glory, they will at once unburden their heart (**Zech. 12:10-14**). Esther accused Haman of his wickedness and entreated the king for his destruction. The king answered her request and Haman was hung on His own gallows! (**chap. 7:1-10**) This answers to the time when God will answer the cry of the remnant and judge the Antichrist. “The triumphing of the wicked is short” (**Job 20:5**). “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn” (**Isa. 54:17**).

We marvel at how precise these types are! Mordecai is exalted and displayed before the people in royal robes (**chap. 6**), and then Haman is hung (**chap. 7**). This is the same order in prophecy. Immediately after Christ appears in glory, Antichrist (with the Beast) will be removed by judgment and cast into the lake of fire (**Rev. 19:11-20**).

After Haman was executed, Esther made known to king Ahasuerus her relationship to Mordecai. Similarly, after Christ has returned and Antichrist is judged, the godly Jewish remnant will gladly confess that they belong to Him. "O Lord our God, other lords beside Thee have had dominion over us: but by Thee only will we make mention of Thy Name" (**Isa. 26:13; John 20:28**). Then Haman's house (his estate) was given to Esther, and she gladly turned it all over to Mordecai (**chap. 8:1-2**). This is a picture of the Jews, in that day, gladly giving Christ the rightful place that belongs to Him. "Thy people shall be willing in the day of Thy power" (**Psa. 110:3**). Then we are told, "The king took off his ring, which he had taken from Haman, and gave it unto Mordecai" (**chap. 8:2**). This speaks of God giving Christ that place of rule and authority in the earth that the Antichrist would have had falsely. (**Compare Isaiah 22:15-25.**)

Then, in answer to the cry of Esther, Mordecai (by the king's authority) delivered the Jews from the awful edict that was upon them. He wrote letters authorizing their deliverance and published it in every province. The Jews were free! (**chap. 8:3-14**) This foreshadows the deliverance that Christ will effect for the Jewish remnant. Then "Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple" (**chap. 8:15; 9:3-4; 10:3**). This is a type of Christ in His official Kingdom glory. The Jews, consequently, had "gladness, and joy, and honour," and this, of course, refers to the joy of the remnant in the day of their deliverance (**Isa. 25-26**).

"The fear of Mordecai" and of the Jews came over all, and "many of the people of the land became Jews" (**Est. 8:17; 9:3**). In the coming Millennium (the 1000-year reign of Christ) "many nations shall be joined to the Lord" (**Zech. 2:11; 8:23**). "The willing-hearted of the peoples [Gentiles] have gathered together, and are joined unto the people of the God of Abraham" (**Psa. 47:9 J. N. Darby Trans. footnote**). If this was not enough, "the king's commandment and his decree" was that the Jews were to "rule over" their Gentile enemies (**chap. 9:1-4**). This is a picture of Israel being set in the place of the "head" of all nations, which was God's original purpose for them (**Deut. 28:13; Psa. 18:43**).

The Jews also "smote all their enemies with the stroke of the sword" (**chap. 9:5-19**). In that coming day, Israel will exercise judgment on the nations surrounding their land (**Psa. 47:3; Psa. 118:10-12; Isa. 11:14; Jer. 51:20-23; Mic. 4:13; 5:5-6, 8; Zech. 12:6; Mal. 4:3**). After this, Mordecai instituted a "feast" (called "Purim") wherein "the Jews rested" in all the provinces of the kingdom (**chap. 9:20-32**). They gave gifts to one another and had great gladness, fasting, and joy. This speaks of the millennial rest that will pervade the earth in that day.

King Ahasuerus then enforced "a tribute upon the land, and upon the isles of the sea" (**chap. 10:1**). In that coming day, when all nations will be subdued under Israel, they will be put to tribute. Israel will suck "the wealth of the Gentiles" (**Isa. 60:5-6, 16; 61:6; Psa. 72:10**).

After this, the king made a “declaration of the greatness of Mordecai” (**chap. 10:2**). This refers to the time when the glory of Christ will be spread in the earth and when “He shall be great” (**Luke 1:32; Num. 14:21; Ezek. 43:2**).

Thereafter, Mordecai was “next unto the king,” and his occupation was “seeking the wealth of his people, and speaking peace to all his seed” (**chap. 10:3**). In the world to come, Christ will have the highest place in the Kingdom and will devote His energies to the blessing of His earthly people Israel, and there will be world peace. The point we want to emphasize in this book of Esther is that things turned around for the Jews when Esther went in on “the third day” to the king (**chap. 5:1**).

Summary

These encouraging indications of the nearness of the Lord’s coming ought to lead us to the happy expectation of His return at any moment. “Yet a [very] little while, and He that shall come will come, and will not tarry.” “Amen. Even so, come, Lord Jesus” (**Heb. 10:37; Rev. 22:20**).

- The world says “Where is the promise of His coming?” (**2 Peter 3:4**)
- Christendom says, “My Lord delayeth His coming” (**Luke 12:45**).
- The believer who is watching and waiting says, “Even so, come, Lord Jesus” (**Rev. 22:20**).

He and I in that bright glory,
One deep joy shall share.
Mine to be forever with Him,
His that I am there.