**“The Millennium. (Concluded.)” The Present Truth 16, 36, pp. 564, 565.**

**SATAN BOUND AND DESTROYED**

“AND when the thousand years are expired, Satan shall be loosed out of his prison.” Revelation 20:7. This, because, the thousand years being finished, “the rest of the dead lived,” and this releases him. It was the taking away of all people from the earth, by the resurrection and translation of the righteous, and the slaying of all the wicked, *at the beginning of the thousand years*, which put a bond upon Satan, in that he is left utterly without resource. There is thus none upon whom he can exercise any of his wiles or faculties in any way whatever. And being confined to this earth in its utterly wasted, desolate, broken-down, dark, and dismal condition, it is a horrible and gloomy prison, indeed. {PTUK September 6, 1900, p. 564.1}

But when the thousand years are expired, and the rest of the dead all live, in the resurrection of the unjust,—the second resurrection,—*then* Satan is loosed. Now he has something to do: now he has subjects upon whom he can work: now he can be active once more in all his satanic ingenuity. {PTUK September 6, 1900, p. 564.2}

**GATHERING THE NATIONS TO BATTLE**

Accordingly it is written of him that immediately when he is loosed, he goes “out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.” Revelation 20:8. And this battle, into which, by his deception, he leads this multitude to engage, is a battle against the camp of the saints and the beloved city, for “they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city.” {PTUK September 6, 1900, p. 564.3}

They are enabled to do this because, in Zechariah 14., it is declared that when the Lord Jesus comes, at the end of the thousand years, “His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley.... and the Lord my God shall come, and all the saints with thee.” Verses 4, 5. Thus the holy city, the heavenly Jerusalem, the camp of the saints, is brought down upon the earth at his coming to the judgment of the wicked. And this is how it is that Satan can gather all the nations of the wicked, who have then been raised from the dead, against this camp of the saints and the beloved city. {PTUK September 6, 1900, p. 564.4}

And how easy it will be for him to deceive them all in this, however much he has deceived them before! What a vast multitudes of the wicked dead of the ages have died in battle! And even when Jesus comes to gather to Him His saints at the beginning of the thousand years, the kings of the earth and their armies are gathered together to make war against him that sits “upon the horse,” and his army, and, in this warlike mind and spirit, they are slain by the brightness of His coming. And when all these awake from the dead, it is to them just as if they had awaked in the midst of the battle and turmoil in which they went down. It will be indeed, in their minds, almost a continuation of the scenes in which they perished in the beginning. And now Satan and his armies are there, with his spirit reigning supreme, to seize their minds in this crisis and in this spirit of war, and to draw them up to battle against the camp of the saints and the beloved city. And so “they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city.” {PTUK September 6, 1900, p. 564.5}

**THE SHEEP DIVIDED FROM THE GOATS**

And thus, and at that time, the Son of man sit upon the throne of his glory, and before Him are “gathered all nations,” and they are separated one from another, as a shepherd divideth His sheep from the goats: the sheep—the righteous—are at “His right hand,” *in the city*, and the goats—the wicked—are at “His left hand,” outside the city. Matthew 25:31-33. {PTUK September 6, 1900, p. 565.1}

“And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [“the grave,” margin] delivered up the dead which were in them: and they were judged every man according to their works.” Revelation 20:11-13. {PTUK September 6, 1900, p. 565.2}

These are all the wicked dead; for the righteous dead all lived a thousand years before. And mark: these are judged out of the things “written in the *books;*” not out of the things written in the *book*. These books are the records of their lives. The book of life is there as the witness that they might have had their places in *that* book, and so might have had all the records in “the books” blotted out, and they have lived at the beginning of the thousand years, and be reigning now with Christ. But they would not have their place in “the book of life,” and so they must now meet the record in “the books,” exactly as that record is, “according to their works.” {PTUK September 6, 1900, p. 565.3}

And now all the books are opened; and every soul of that vast throne, as it stands compassed about “the camp of the saints and the beloved city,” sees his life exactly as it was lived. He sees all the blessedness and the joy that he might have had. He sees “the book of life,” in which he might have had his name. But, alas! it is too late. They are judged out of those things written in the books, “according to their works.” {PTUK September 6, 1900, p. 565.4}

“There all flesh is at once in the sight of the Lord, And the doom of eternity hangs on His word.” {PTUK September 6, 1900, p. 565.5}

And every soul of them, seeing all this, and, in the light of the judgment of the just Judge,—seeing that it is all just, every knee bows to Christ, and every tongue confesses to God that Jesus Christ is Lord, to the glory of God the Father. Romans 14:11; Philippians 2:11. Thus, all they “that go down to the dust shall bow before Him;” yet, as each one has chosen his way in spite of all that the Lord could possibly do, now “none can keep alive his own soul.” Psalm 22:29. Then to those on His left hand the awful word goes forth, “Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.” “And these go away into everlasting punishment: but the righteous into life eternal.” Matthew 25:41, 46. {PTUK September 6, 1900, p. 565.6}

“It is the day of the Lord’s vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.” “The breath of the Lord, like a stream of brimstone, doth kindle it.” “And fire came down from God out of heaven, and devoured them.” {PTUK September 6, 1900, p. 565.7}

“And whosoever was not found written in the book of life was cast into the lake of fire.” “And the devil that deceived them was cast into the lake of fire.” “And death and hell were cast into the lake of fire. This is the second death.” And “the last enemy that shall be destroyed is death.” {PTUK September 6, 1900, p. 565.8}

“O mercy! O mercy! look down from above,
Great Creator, on us, thy sad children, in love;
When beneath to their darkness the wicked are driven,
May we find a reward and a mansion in heaven.”
A. T. JONES. {PTUK September 6, 1900, p. 565.9}

 **“After the Millennium” The Present Truth 16, 37, p. 580.**

AFTER the wicked are destroyed, as shown in Revelation 20., and in the previous study on this subject, “he that sat upon the throne said, Behold, I make all things new.... It is done.” {PTUK September 13, 1900, p. 580.1}

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea;” and the new Jerusalem, the holy city, having already come down from God out of heaven, and being thus upon the earth, it is written: “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Revelation 21:3, 4. {PTUK September 13, 1900, p. 580.2}

And thus is fulfilled the promise made of old: “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.” Isaiah 65:17-19. {PTUK September 13, 1900, p. 580.3}

“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there.” Revelation 21:23-25. {PTUK September 13, 1900, p. 580.4}

And there the wilderness shall be “like Eden,” and the desert as “the garden of the Lord.” “Joy and gladness shall be found therein, thanksgiving, and the voice of melody.” Isaiah 51:3. {PTUK September 13, 1900, p. 580.5}

There “the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.” And even “then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.” Isaiah 30:26; 24:23. {PTUK September 13, 1900, p. 580.6}

There “the inhabitants shall not say, I am sick;” for “the people that dwell therein shall be forgiven their iniquity.” Isaiah 30:24. {PTUK September 13, 1900, p. 580.7}

There the people “shall be all righteous” (Isaiah 60:21), and “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing.” Isaiah 25:1, 2. {PTUK September 13, 1900, p. 580.8}

There the eyes of the blind shall have been opened, and the ears of the deaf unstopped. There the lame man shall “leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.” “And the ransomed of the Lord shall return, and come to Zion with sons and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isaiah 25:5, 6, 10. {PTUK September 13, 1900, p. 580.9}

There all shall be so quiet and so secure that the people can dwell safely in the wilderness, and sleep in the woods. And the people, and the very places round about, shall be a blessing; yea, “there shall be *showers* of blessing.” Ezekiel 24:25, 26. {PTUK September 13, 1900, p. 580.10}

There the very land itself shall rejoice even with joy and singing; and there, for very joy, “the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.” Isaiah 55:12. {PTUK September 13, 1900, p. 580.11}

There “we shall ever feel the freshness of the morning, and shall ever be far fro its close.” {PTUK September 13, 1900, p. 580.12}

“And every creature which is in heaven, and on the earth, and under the earth, and such as are I the sea, and all that are in them,” are heard “saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.” Revelation 5:13. {PTUK September 13, 1900, p. 580.13}

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see his face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.” Revelation 22:3-5. {PTUK September 13, 1900, p. 580.14}

“Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgment, He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more.... The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in his love, He will joy over thee with singing.” {PTUK September 13, 1900, p. 580.15}

“Bless the Lord, O my soul: and all that is within me, bless his holy name.” “And let all the people say, Amen” and Amen. {PTUK September 13, 1900, p. 580.16}

A. T. JONES.

 **“‘Debtor to Do the Whole Law’” The Present Truth 16, 39, pp. 612, 613.**

“FOR I testify again to every man that is circumcised, that he is a debtor to do the whole law.” Galatians 5:3. {PTUK September 27, 1900, p. 612.1}

“Debtor to do the whole law.” It is curious that many, in considering this statement, have made it mark a distinction between two laws, and have made it exclude the law of God from the subject under consideration, by showing to the word “debtor” only the sense of “obligation.” {PTUK September 27, 1900, p. 612.2}

They know, by the scripture, that it is the whole duty of man to fear God and keep His commandments. They know that there cannot be any other scripture to contradict that. They know that every man is under obligation to keep the whole law of God, whether he is circumcised or uncircumcised. And, allowing that this term implies only obligation,—that if he is circumcised, he is under obligation to do the whole law,—they conclude that this must exclude the law of God: they conclude that it must be some law that no person is under any obligation to do unless he be circumcised; and that therefore the “whole law” here under consideration must be only the whole ceremonial law of sacrifices and offerings. {PTUK September 27, 1900, p. 612.3}

On the other hand, there are those who hold themselves under no obligation whatever to keep the law of God, who bring in this text to support them in their disobedience and opposition. They will have it that only those who are circumcised are under any obligation to keep the law of God, and that it was only by being circumcised that the obligation comes; and they know that they are not under any obligation to keep the ten commandments. {PTUK September 27, 1900, p. 612.4}

But both of these are wrong: both of them fail to see the thought that is in this verse. And the cause of this failure is in their allowing to the word “debtor” only the sense of “obligation.” {PTUK September 27, 1900, p. 612.5}

It is true that the word signifies “obligation.” But, in this place, and in every other place in its connection with men’s moral obligations, the word has a meaning so much broader and deeper than that of mere obligation, that the sense of mere obligation becomes really secondary. {PTUK September 27, 1900, p. 612.6}

**A PENNILESS DEBTOR**

THE word “debtor” in this verse—Galatians 5:3—signifies not only that a person is in debt, and under obligation to pay; but that, beyond this, he is overwhelmingly in debt, with nothing at all wherewith to pay. If a man is debtor, and so under an obligation, to pay one thousand pounds, and yet has abundance or even only the ability to pay the one thousand pounds that is easy enough. But if a man is debtor, and so under obligation to pay millions of pounds, and has not a single penny wherewith to pay, and is in prison besides, and has no ability whatever to make a penny wherewith to pay his debt, to that man the word “debtor” signifies a great deal more than mere “obligation to pay.” {PTUK September 27, 1900, p. 612.7}

And that is precisely the case here. That is the thought in this verse. That is the meaning embodied here in the word “debtor.” This is because the word “debtor,” when used in connection with morale, implies, and can imply, only sin: that the man is a sinner. {PTUK September 27, 1900, p. 613.1}

This word “debtor” in Galatians 5:8 is precisely the word that is used in Luke 13:4,—“Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?”—where the word “sinners” in the text, is “debtors” in the margin. {PTUK September 27, 1900, p. 613.2}

It is the word used in the Lord’s prayer (Matthew 6:12), “Forgive us our debts, as we forgive our *debtors;*” and which, in Luke’s version of the prayer, plainly expresses the thought of sin, in the words: “Forgive us *our sins;* for we also forgive every one that is *indebted* to us.” Luke 11:4. {PTUK September 27, 1900, p. 613.3}

It is the same word also that is used by the Saviour in Luke 7:41, 42: “There was a certain creditor which had two *debtors:* the one owed five hundred pence, and the other fifty. And when they had *nothing* [with which] to pay, he frankly forgave them both.” {PTUK September 27, 1900, p. 613.4}

It is the same word also that is used in the parable in Matthew 18:23-35. Indeed, from the verse, Luke 13:4, where the word “sinners” is used in the text, and “debtors” in the margin, the reference is direct to this parable in Matthew 18. That is the parable in which it is said that when a certain king “had begun to reckon with his servants,” one was brought note him, which owed him ten thousand talents, nearly three million pounds—and he *had nothing* with which to pay. Then he for “forgave him the *debt*.” But when the servant found one of his fellow servant who owed him about three pounds, It would not forgive him the debt, but put him into prison until he should pay the small sum. Then the king called up his debtor,” and delivered him to the tormentors, till he should pay all that wt due unto him. So likewise shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” Matthew 18:23-35. {PTUK September 27, 1900, p. 613.5}

That thought of delivering the debtor to the tormentors until he should pay all that was due to his lord, belongs with the word; for “the use of the word involves the idea that the debtor is one that must expiate his guilt.” {PTUK September 27, 1900, p. 613.6}

**A BANKRUPT ASSUMING IMPOSSIBLE OBLIGATIONS**

FROM these scriptures the attentive reader can begin to see that in the words of Galatians 5:3,—“he is debtor to do the whole law,“—there is far more suggested than that he is merely under obligation to accept the claims of the law upon him, and do his best to meet them. All this shows that he is not only under obligation to recognise the binding claims of the law of God, but that he is actually debtor to render to that law all the claims that it has upon him. And in this it is further shown that, of himself, he must everlastingly be *debtor:* because he has absolutely nothing wherewith to pay, and of himself has no means of acquiring anything with which to pay. {PTUK September 27, 1900, p. 613.7}

And this indebtedness lies not only in his obligation to do the law from this time forward; it also lies in obligation to make satisfaction for *all that is past*,—for all the accumulations of the past, up to the present time. {PTUK September 27, 1900, p. 613.8}

Accordingly, of himself, every man is everlastingly a debtor in all that is implied in this thought in Galatians 5:3, and the kindred texts that we have here cited; because “all have sinned, and come short of the glory of God.” And whosoever would be circumcised in order to be saved, and thus seek to be saved by works of self-righteousness, thereby takes upon himself the obligation to pay to the law of God his whole debt, from the beginning of his life unto the end of it. And in that, he also takes upon himself the obligation to *expiate all the guilt* attaching to his transgressions, and accumulated thereby. {PTUK September 27, 1900, p. 613.9}

That is what it is to be “debtor to do the whole law.” That is what is stated in the words: “I testify again to every man that is circumcised, that he is a *debtor* to do *the whole law*.” He is not only debtor; but, by that transaction, he himself voluntarily assumes *of himself* to discharge all that is involved in his indebtedness. {PTUK September 27, 1900, p. 613.10}

Now it is true that every man in the world is of himself that kind of a debtor. It is also true that any man to-day who seeks justification by his own works, even in the doing of the ten commandments, or of anything else that the lord has commanded, does thereby assume, and bind himself to pay, all that is involved in the indebtedness. But he cannot pay. There is not with him the first element of any possibility, in himself, to pay any of the debt. He is overwhelmed and lost. {PTUK September 27, 1900, p. 613.11}

**THE DEBT DISCHARGED BY A FREE GIFT**

BUT, thanks be to God, whosoever has the righteousness of God which is by faith of Jesus Christ, whosoever depends only on the Lord Jesus and that which Jesus has done, though he be of himself debtor just like any other man, yet, in Christ, he has wherewith abundantly to pay all the indebtedness. Christ has expiated, by punishment and satisfaction, all the guilt of every soul; and by the righteousness of God which He brings, Christ supplies abundance of righteousness to pay all the demands that the law may ever make in the life of him who believes in Jesus. {PTUK September 27, 1900, p. 613.12}

Thanks be unto God for His unspeakable gift of the unsearchable riches of Christ. Oh, believe it! Oh, receive it! Poor, overwhelmed, lost “debtor,” “buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed.” “Yea, come, buy ... without money and without price.” {PTUK September 27, 1900, p. 613.13}

A. T. JONES.