

REFUTATION

OF THE DOCTRINE CALLED

THE AGE TO COME;

EMBRACING

A CRITICAL EXAMINATION OF THE TEMPORAL MILLENNIUM  
— THE RETURN OF THE JEWS — TIME AND MANNER  
OF THE ESTABLISHMENT OF THE KINGDOM  
OF GOD—THE DAY OF THE LORD,

— AND —

THE PROMISES TO ISRAEL.

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BY ELD. J. H. WAGGO SR.

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*Second Edition, Revised.*

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## PREFACE.

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THIS is more than a *second edition* or *revision* of the former work on the Kingdom of God. One entire chapter (III) has been added, and the rest of it has been mostly re-written.

The contents of the former book were written as a series of articles for the *REVIEW AND HERALD*, without much regard to order, and without any idea of making a book. Circumstances made it just what it was, both in form and style. It has been the aim in this edition to make it less controversial in style; but the nature of the subject, and the necessity which called it into being, have prevented any great success in that respect. Wherever it was possible, it has been condensed and abridged, so as to add where it seemed necessary without greatly enlarging the book.

Since the first publication of that series of articles, which was more than fifteen years ago, we have endeavored to keep watch of the advocacy of the Age to Come, and can safely say it has made no advance in either clearness or strength of argument. Within that time, Messrs. Stephenson and Reed have each published a pamphlet on the subject; and they have not even noticed our objections to their positions, or our direct arguments by which we claim that the fallacy of the Age to Come is clearly shown. Their works are just what they might and could have written before this controversy commenced—before any effort had been made to show that theirs was a system of error. We have honestly endeavored to examine their strongest arguments, and can confidently say, We have



presented their strongest points to our readers, while they do not let their readers know that their positions have ever been reviewed. We leave all to judge for themselves why they pursue this course.

The more we examine the subject, the more we are impressed with the conviction that the current theory of the Age to Come is not only a useless, but a dangerous, doctrine. Its own advocates confess that it is *useless*, inasmuch as its benefits are not for those who hear the gospel in this age; it is not a present test. But all can see that it is therefore injurious, because it diverts the mind from present duty.

The Saviour prayed for his disciples, that they might be sanctified through the truth; and his apostle says the soul is purified in obeying the truth. Let us then all search out the truth that is to be *obeyed*, that is a present test of character, that we may be sanctified in this life, and finally have right to the tree of life, and enter in through the gates into the city. Rev. 22 : 14.

J. H. W.

*Burlington, Mich., 1872.*

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## INTRODUCTION.

It has been well remarked that much of the controversy amongst men arises from a misunderstanding of each other's language, or a misapprehension of terms. This is the first difficulty. Beyond this, a pride of opinion and love of triumph prevent many from acknowledging the plainest principles of reasoning. With such it is no use to reason. They will yield to other influences, but not to reason. No matter how plainly a point is proved, the further we argue with them, the more confusion will be the result.

Thus, if I affirm that a sheet of paper is white, and another declares that it is black, it is evident that our opinions of color are so different that we could come to no satisfactory conclusions by examining a hundred other articles. We should only increase the difference between us a hundred-fold.

Again, if I affirm that two and two make four, and another denies it, and insists that two and two make five, it will do us no good to engage in a strife of arithmetical calculations, as an *agreement in the result would be impossible*. We must first agree on elementary truths, or *first principles*.

Many try to *evade* a difficulty without *correcting* it. It is of no use to admit that two halves are equal to the whole, unless we apply the principle in all our calculations. No matter how learned a man may be, he can never demonstrate



a proposition if he loses sight of elementary truths. It is just as necessary for the teacher of algebra to add two and three correctly, as it is for the small scholar in the first arithmetic. These plain principles, if applied to questions of faith and morality, would prevent confusion, and tend to bring the children of God to "the unity of the faith."

The principles of Christian liberty are but little understood. As there is a great difference between liberty and licentiousness, so there is a just medium between tyranny and anarchy; between oppressive strictness and confusion. He who is restive under just restraint, knows nothing of true freedom. The questions will then arise, What is true Christian liberty? How far may we think *as we please*? And what restraint shall be placed on our faith?

(1.) We may entertain our own faith without regard to the will of our fellow-men, whether they appear as popes, kings, councils, inquisitors, or church committees; that is, it is not for them to regulate our faith, or determine what we may or may not believe. The highest office of the servants of God is that of "ambassadors for Christ;" they are not legislators, judges, nor executioners.

(2.) We may *not* entertain any faith contrary to God's revelation. Though man has no right to control our faith, *God has*: for "he that believeth not God hath made him a liar" (1 John 5: 10), for which offense he will be held to an account. If this were not so, and if God had given to all the right and privilege to think and believe what they pleased, he would be unjust in punishing unbelief, as it would only be the exercise of

a given right. As he will punish unbelief, he has a right to *guide our faith*; and as his word is truth, and does not teach yea and nay, he has a right to require that we should all be one—speak the same thing—be of one mind—come to the unity of the faith, and keep the unity of the Spirit.

Then the oft-repeated difficulties—"we can't all see alike; every man has a right to his own opinion; learned men disagree," &c.,—have their origin in *unbelief* and *self-will*, and are a libel on the gospel, and a special plea for infidelity.

But can these principles be so applied as to settle the controversy in the theological world on the fulfillment of prophecy? I should say, Yes! without any hesitation; but the plainest principles will settle no controversy *if not acknowledged and applied*. General terms must be explained by those more particular, and the indefinite must be made to harmonize with the definite. On every Bible doctrine, Bible expressions may be found in *plain, direct terms*; that is, such as contain no symbols or figures, or only such figures and forms of speech as are of common use, and easily understood. THESE ARE DECISIVE; and *all our interpretations of prophecy must harmonize with them*. This is "true literalism," and may not be dispensed with, for any consideration. By these principles and this rule we shall endeavor to abide in our investigations in the following pages.

In order to bring the subject before the mind at once, so that we may take a comprehensive view of the whole field, I will present three questions, correct answers to which will settle the whole controversy.



1. Do the Scriptures teach that the world will be converted, and that a majority of mankind will be saved? Or, do they teach that the world will grow worse and worse, and that in numbers the saved will be to the lost as the few to the many?

2. Do the Scriptures teach that only two classes will exist at the coming of Christ, the righteous and the wicked, one to be saved and the other destroyed? Or, do they teach the existence of a third class, neither righteous nor wicked, justified nor condemned, subjects of neither law nor grace, who will have no interest in the events of that day?

3. Do the Scriptures teach the pre-eminence of the Jews, and their exclusive right to certain promises in the New Covenant? Or, do they teach the unity of the household of faith, and a perfect equality in respect to God's promises in the New Covenant, and that all *special* privileges and promises to the Jews belonged to the old covenant now done away?

## REFUTATION OF THE AGE TO COME.

### Chapter One.

#### TEMPORAL MILLENNIUM.

THE doctrine of a temporal millennium, or of the world's conversion, is not taught in the word of God. We learn this, 1. From the explicit declarations of Scripture; and, 2. From the great chains of prophecy, or prophetic outlines of this world's history. Many writers and speakers quote largely from the prophets to prove the doctrine; but their views do not harmonize with the *direct declarations* of the word of God. Hence, their expositions are wrong. The scriptures quoted are fully accepted; they are all right; but the *construction* put upon them is another thing. One plain declaration of Scripture is sufficient to overthrow a whole theory, and to demolish volumes of human reasoning, if they conflict with it.

An eminent theological scholar, Prof. Finney, made the doctrine of the world's conversion one of *necessity*, as based on the attributes of Deity. Thus: The majority of mankind has been wicked in the past, and if the present dispensation should close soon, or if the majority of future generations should also be wicked, the ultimate number of the wicked would greatly overbalance the num-



ber of the righteous, and so the majority of mankind would be lost. But to say that the majority will be lost is to say that God's plan of salvation is deficient in power or benevolence; for infinite power *could* save the majority, and infinite benevolence *would* save it. Hence, God's attributes are a sufficient guarantee that the majority will be saved. For, we can only judge the attributes of Deity by their manifestation; and, if he should fail to save the greater number, malevolence, and not benevolence, would predominate in his character.\*

I scarcely know how to characterize this argument in correct terms, as it involves the character and government of God in the most serious consequences. For,

1. If it proves anything, it proves universal salvation. For if the benevolence of God must be measured by the proportion of the saved and the lost, there could be none lost, as his benevolence is infinite, and he has no malevolence to claim its share.

2. To say that if a majority is lost, it is proof of a deficiency in the divine plan, is to say that the number saved must be according to the number embraced in the plan; and therefore the plan could not embrace all.

3. It directly denies the free agency of man, making it *necessary* for God to save a majority, without regard to their choice or willingness to be saved. Or,

4. It makes the character or nature of the plan of salvation *contingent* on man's acceptance

\* See "Discussion on the Second Advent Near," by Fitch, Mahan, Cowles, &c., p. 5.

of it. That is, it is benevolent if a majority accepts it; if not, it is malevolent. And then, if man is free to choose, he has it in his choice to make God benevolent or malevolent, and so make the attribute of the Creator to depend on the action of the creature!

5. It denies the infinity of God's benevolence by making it a question of degrees. For, according to that argument, if the majority is saved, his benevolence would predominate; but if the majority is lost, his malevolence would predominate. And, of course, if the number of the saved and of the lost were about equal, it would be impossible to determine the character of God!

And the argument actually charges the worst of these conclusions on the divine government; for the Scriptures plainly say that the number of the saved *will be* to that of the lost as the few to the many. But the benevolence of God, and the love of his Son, are determined, not by the number that *will* come, but by a provision of free salvation for all, so that *whosoever will, may* come, and have eternal life. The Saviour said, "Ye *will not* come unto me that ye might have life." So the failure to be saved is *in their* wills, not in the divine plan. If men will not accept the offer, it does not show any want of love in Him by whom the offer is made; it shows only their folly and hardness of heart.

This subject may be conclusively settled by an examination of a few points of the testimony plainly set forth in the Scriptures. We shall quote only such as are unmistakable in their import.

1. The way to life is narrow, and few find it; but the way to destruction is broad, and many



walk in it. Matt. 7:13, 14. There is not an intimation in the Bible that the way to life will ever become so wide that all will walk therein, and the way to destruction so narrow that few or none will find it. See also Luke 13:23-27.

2. The redeemed shall come out of great tribulation. Rev. 7:9-15. The Saviour said to his disciples, "In the world ye shall have tribulation." John 16:33. Paul said, "We must through much tribulation enter into the kingdom of God." Acts 14:22. The Scriptures nowhere present another company, who enter into the kingdom of God through ease and worldly prosperity.

3. The Saviour did not promise his ministers that all should believe their word. He did not lead them to expect that they should meet with the favor of the world, more than he had met with it. But he said, "If ye were of the world, the world would love his own." And, "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; and if they have kept my saying, they will keep yours also." John 15:19, 20. And again, when the Jews reviled him, he said to his followers, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household." Matt. 10:25. Who dares to rise above his Lord and say he shall be exempt from persecution? Who desires to be free from the sufferings of his Master? The Scriptures say that the Captain of our salvation was made "perfect through sufferings;" that he was partaker of our infirmities; that "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest." Heb. 2:10-17. But they also teach, in the

clearest manner, a necessity that we should suffer affliction or tribulation with him in the gospel. To this, his followers are appointed. 1 Thess. 3:3. It is consequent upon a godly life. 2 Tim. 3:12. It is the way to the kingdom. Acts 14:22. It stands connected with blessings in this life, and in the life to come. Mark 10:29, 30. It is necessary to try or prove our faith. 1 Pet. 1:7. It works patience. Rom. 5:3. It yields "the peaceable fruit of righteousness." Heb. 12:11. It works "for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. It is the realization of Christ's sympathy for his members. Heb. 4:15. It is the measure of Christ's affliction filled up for the church. Col. 1:24. It is the fellowship of his sufferings in which we are made conformable to his death. Phil. 3:10. And it is the partaking of his sufferings. 2 Pet. 4:13. And it will all be counted *as his own* in the day of his coming. Matt. 25:40, 45. According to the commonly received view of the millennium, not one of the above gospel truths will apply to that state. That age will need another gospel. It is a *dangerous doctrine*, calculated to destroy the piety of the believer by turning his heart toward a state of ease; a state free from trials, from endurance, from persecutions, from chastisement, from temptation, and from all that pertains to Christian watchfulness and forbearance. The influence of such a belief is already apparent in the worldly-mindedness, slothfulness, and self-exaltation, of the body of professors of the present day, by which they are acting out the cry of "peace and safety," for the last days. 1 Thess. 5:1-3.

4. The gospel was not expected to convert the



world, but to *call out of the world* a people to glorify God. "Ye are not of the world, but I have chosen you out of the world." John 15:19. "God at the first did visit the Gentiles, to take out of them a people for his name." Acts 15:14. The saints of God are redeemed "*out of every kindred, and tongue, and people, and nation.*" Rev. 5:9.

5. The Saviour taught that wickedness would prevail on the earth till his coming, or to the end of the world. In Matt. 13:24-30, is the parable of the tares of the field, which is explained in verses 37-41, wherein it is shown that the tares, the children of the wicked one, and the wheat, the children of the kingdom, will grow together till the harvest, which is the end of the world; and the reapers, the angels of God, will make the separation at the coming of Christ. See Matt. 24:30, 31. And the same subject is presented in Joel 3:9-16, where the nations of the earth are called to prepare for the battle of the great day; verse 13 says, "Put ye in the sickle, for *the harvest is ripe*; come, get you down; for the press is full, the fats overflow; for *their wickedness is great.*" Compare Rev. 14:14-20.

6. The last days will be days of peril. This could not be so if the church was to have her triumph in this world, or if the world was to be finally converted. When speaking of his coming and of the end of the world, the Saviour said, "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. 24:12-14. In

this chapter we notice, 1. Before the end comes, iniquity will abound. 2. Endurance will be necessary even unto the end, which could not be the case were the world converted. 3. The gospel will not convert all nations, but is for a witness unto all nations. And this it is, wherever it is preached, whether people believe its testimony or not. 4. In verse 24, is predicted that, before that day, false christs and false prophets shall arise, to deceive, if possible, the very elect. 5. In verses 42-50, it is shown that even some of the servants of God will become slothful and wicked, and not be prepared for the coming of Christ, but finally have their portion with the hypocrites.

Said Paul, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. And this agrees with what the Saviour said: "Iniquity will abound, and the love of many will wax cold." And Paul further says, in verse 12, "All that will live godly in Christ Jesus shall suffer persecution." Thus, in the last days, perils and persecutions will befall the true followers of Christ, because the great mass of them that profess godliness, or have its form, will deny its power. This is a most decisive testimony, and would forever settle the question, had we no other evidence to present.

And Peter also said, "There shall come in the



last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. 3:3, 4. How could these scoffers arise and deny his coming, and how could such perils exist, if all were converted long before his coming?

Our Saviour has given Scripture examples on this subject, so plain that we need not be mistaken. "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

These are all plain, definite declarations. They need no studied argument to show their force as applied to this question. The only mystery is that any will offer their "expositions of prophecy" to sustain theories in conflict with such plain statements.

And there are yet other New Testament proofs on this subject, in regard to which there will perhaps be as little difference of opinion among the generality of believers in the Bible as upon the foregoing positive testimonies. It is generally held by all Protestants that the rise of the Roman apostasy marks the revelation of the "man of sin;" and of his end, Paul says, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his com-

ing." 2 Thess. 2:8. And so "that wicked;" the man of sin and son of perdition, "who opposeth and exalteth himself above all that is called God, or that is worshiped," will not be destroyed before the coming of Christ. This fact is destructive of the doctrine of the millennium.

Again, it must and will be admitted that the seven trumpets of Revelation, chapters 8-11, reach to the end of this age. Events under the seventh trumpet prove this: such as the anger of the nations; the coming of the wrath of God; the time that the dead should be judged, and of giving reward to the saints. But the last trumpet introduces a *woe* upon the earth, and not a blessing; the *anger* of the nations, and not peace; and it is easily proved that the seven last plagues, in which "is filled up the wrath of God," Rev. 15: 1, are poured out under this trumpet. This point cannot be evaded by allowing a period of apostasy *after* the millennium; for the man of sin exists from the "falling away" to the Saviour's coming; and the three last trumpets are all *woe* trumpets, and not the last alone. See Rev. 8:13; 9:12; 11:14.

Some suppose that because the heathen will be given to Christ, and the uttermost parts of the earth, that he will therefore convert them. But they seem to forget that Christ is yet to put off the robes of his priesthood, and to put on "the garments of vengeance." Isa. 59:17. They do not consider that "the day of salvation" will close, and "the great day of his wrath" will come. Rev. 6:16, 17. The Saviour ascended on high as a priest or intercessor, and is there to sit at his Father's right hand till his foes are made his footstool. Ps. 110:1. And then will Ps. 2:8, 9 be



fulfilled, which reads, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Surely, no conversion is contemplated in this text. They are given into his hands to be destroyed, or broken, and dashed in pieces. This will be when the great day of his wrath is come; when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, will endeavor to hide from his presence. Rev. 6:15-17; when he shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thess. 1:7, 8.

Thus the intercessory work of our Saviour does not contemplate the conversion of the world as its finality, but it will close with the giving of his enemies into his possession, and making them his footstool, or putting them under his feet. And he will come as King of kings and Lord of lords (of the kings and lords of this world), to destroy them and their armies. Rev. 19. Then, instead of looking for a time of peace when the Lord has not said peace, it would be better to listen to the admonition to be wise, and serve "the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Ps. 2:10-12.

We believe in the triumph of the truth, in the triumph of the church of Christ; but not by mere numbers, nor in this present state. The saints will shout their triumph when this mortal puts on immortality. 1 Cor. 15:51-55. They will

sing their song of victory on the sea of glass before the throne of God. Rev. 15:2, 3; 4:6.

The proofs given on this subject are plain and decisive, and sufficient to establish the truth in the minds of all who bow to the authority of the Scriptures. Having this fable of the world's conversion removed from our minds, we shall be better prepared to inquire concerning those things which are coming on the earth. And we shall find, when we look at the great outlines of this world's history as given in the chains of prophecy, that they confirm the view we have taken in these pages.

Some may not realize the necessity of an argument on the millennium in a work the avowed object of which is to meet the theory of the Age to Come. But the two theories are almost precisely alike; the main difference being this: the common and popular view of the millennium is, that it is before the second advent; while the Age to Come teachers quote the same scriptures, draw the same conclusions, and give the same general outline of events, only placing it after the advent. Every scripture, reason, or argument, presented in these pages against the millennium, is of equal force against the Age to Come. Let us test this on one point: Quite recently (1872), I heard a preacher, of the Age to Come, quote Matt. 13:39-41, and correctly apply it to the second advent. But here we notice that "the harvest is the end of the world," or age, this gospel age; and when Jesus commissioned his disciples to preach the gospel, he promised to be with them "to the end of the age;" Matt. 28:20; that is, as long as the gospel should be preached. It



is at his coming, at the harvest, the end of this age, that he will reward *every man* according to his work. The "future age" is beyond the time of the preaching of the gospel; beyond the Judgment; beyond the harvest; beyond the time of giving reward. As we remarked of the millennium, so we say of the Age to Come, it will need another revelation materially differing from the Bible. It must have a gospel with its broad way leading to life; and the *narrow way to death* so hedged up that it will not only be unpopular, but difficult to walk in it!

Another idea: the same preacher who applied Matt. 13:39-41 to the advent of the Saviour, placed the Judgment message of Rev. 14:6, 7 in the future age. But after that message there are two other messages given, one of which warns against the worship of the beast, though they all profess to believe the beast power will be destroyed at the advent! And in this chapter, the "harvest of the earth" is reaped *after* the messages are given. And so, according to that doctrine, we have the harvest *at* the advent, the three messages *after* the advent, and the harvest *after* the messages!

## Chapter Two.

### NATURE AND EXTENT OF THE COMING JUDGMENTS.

CLOSELY connected with the great prophetic outlines or chains of prophecy, we find many explicit statements of the determination of the Lord concerning the people and nations of the earth. We have seen that their wickedness will increase and become very great before the end of the world, and that the Lord Jesus will come to take vengeance. Will he come without any warning being given? This is a very interesting and important question to consider.

The Saviour foretold the destruction of Jerusalem and of her children, and declared it was because they knew not the time of her visitation. Luke 19:41-44. By this we judge that they might have known the time. God never visits a nation or an age in judgment without first giving a warning of impending danger. So it was with the Antediluvians, the Sodomites, the Egyptians, the Ninevites, and the Jews. And by these examples we learn that it is not necessary that all, or even many, become convinced by these warnings; for many will not be convinced; but it has always been sufficient when they who tremble at his word, who are willing to believe, have been so fully warned that they might have opportunity to escape. Such was the warning to Noah, to Lot, to the Hebrews, to the people of Ninevah, and to those of the Jews who believed the preaching of Christ. The others of these several ages, having had the same warning, "knew not" till



their destruction came upon them. There was no necessity for the ignorance of those who were destroyed, in any of these cases, for they all had full and timely warning. But they refused to listen, and hardened their hearts against the evidence presented to them.

Jerusalem might have averted the judgment that came upon her, for Jesus declared his willingness, yes, his desire, *often*, to have gathered her children, but they rejected his offer of mercy. Matt. 23:37. But there was one class that was especially guilty, and more than all others deserving of the wrath which fell upon that guilty nation; it was comprised of those who were instructed in the word of the Lord; to whom the Lord had intrusted the responsibility of teaching the people his truth; but who took away "the key of knowledge," who would neither enter in themselves, nor suffer others to enter in who were willing. Luke 11:52. Their guilt was that of the watchman at whose hand the Lord will require the blood of them that fall unwarned. Eze. 3:17-20. May the Lord spare in this our day, that we be not deceived by the cry of "peace and safety" when "sudden destruction" is coming.

That another destruction, great and terrible, is foretold in God's word, none can deny. And it becomes all who have any regard for his word, and for the salvation of themselves and of their fellowmen, to inquire (1.) against whom these judgments are pronounced, and (2.) at what time they are to be executed. If these judgments be proclaimed, and yet it be not known whether they will overtake few or many, or what is the necessary preparation to escape them; or whether they are far off or near, whether at the coming

of Christ or one thousand years subsequent to his coming, the trumpet will then give an uncertain sound, and "who shall prepare himself to the battle?" These different ideas are being advocated, and if it be truth that the destruction will not take place till a long time after Christ's second coming, or if there will be many who will escape that destruction, then they who proclaim the judgments of God as soon coming, on "all flesh," or on all the unrighteous of the earth, are found "false witnesses of God." But if this latter view be true, if the wrath of God is speedily to be poured out on all the inhabitants of the earth who are not "Christ's at his coming," then they who put far off the evil day, or promise a way of escape other than that presented through repentance toward God and faith toward our Lord Jesus Christ, are taking away the key of knowledge, and at their hands will be required the blood of those who fall without warning.

From all that is said in the Bible respecting the teachings of false prophets, we should learn to avoid crying, Peace, when the Lord says, There is no peace. Crying, Peace, when danger is impending, has been the characteristic of false prophets in all ages, and is to be a prominent part of the delusion of the last days. "For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:1-3. And so the cry of peace and safety will be made in the last days; but instead of peace there will be war, and instead of safety there will be a snare. Therefore Zion's watchmen are directed to "Sound an alarm in my holy mountain; let *all the inhabitants of the land* tremble; for the day of the



Lord cometh, for it is nigh at hand." Joel 2:1. The people are summoned to hear this alarm as follows: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and *all that is therein*; the world, and all things that come forth of it. For the indignation of the Lord is upon *all nations*; and his fury upon *all their armies*; he hath utterly destroyed them, he hath delivered them to the slaughter." Isa. 34:1, 2.

This day is spoken of by all the prophets. Says one, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of *wasteness and desolation*, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the *whole land* shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18. Again, in the same book, it is said: "My determination is to gather *the nations*, that I may assemble *the kingdoms*, to pour upon them mine indignation, even all my fierce anger; for *all the earth* shall be devoured with the fire of my jealousy." Chap. 3:8.

Another prophet says: "Howl ye, for the day

of the Lord is at hand; it shall come as a destruction from the Almighty." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:6, 9. And again, the same prophet says, "Behold, the Lord maketh the earth empty, and maketh it waste." "The land shall be *utterly emptied and utterly spoiled*; for the Lord hath spoken this word." Chap. 24:1, 3.

Jeremiah gives an account of this destruction more full and emphatic than those already quoted. "Thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me; to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all



the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, *and all the kingdoms of the world, which are upon the face of the earth*: and the king of Sheshach shall drink after them. Therefore, thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel: Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, *if they refuse to take the cup at thy hand to drink*, then shalt thou say unto them, *Thus saith the Lord of hosts*: YE SHALL CERTAINLY DRINK. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for *I will call for a sword upon ALL THE INHABITANTS OF THE EARTH*, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, *against all the inhabitants of the earth*. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, *he will plead with all flesh*: he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:15-33.

It has been supposed that some nations will escape; but such a supposition is here contradicted; the language is clear and definite—the destruction will be universal and utter; and that it will include the heathen is plainly stated by the prophets. "Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen." Eze. 30:2, 3. Another prophet says, "For the day of the Lord is near upon all *the heathen*." Obad. 15. And another, "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plow-shares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, *all ye heathen*, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge *all the heathen* round about." Joel 3:9-12.

Now that there is to be, at some period of time, an utter destruction of all the inhabitants of the earth, no one who reads the prophecies can deny. Had we the privilege of framing the testimony to our own liking, it would be impossible to present it in language more clear and emphatic. I will now notice a few points in these passages which will serve the twofold purpose of showing the identity of these with certain events spoken of in the New Testament, and of locating the chronology of these judgments, or fixing the time of their execution.

1. *This warning is to be given*—not because



the day of the Lord is nearly expired, nor yet because it is come, but—*because the day of the Lord is coming; it is near, and hasteth greatly.* The people are to be warned of those events which are to transpire when that day is ushered in. And this shows that these judgments are identical with those spoken of in the Revelation, which will be inflicted in close connection with the coming of the Son of man. See the promise to the church of Philadelphia. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon *all the world*, to try them that dwell upon the earth. Behold, *I come quickly*; hold that fast which thou hast, that no man take thy crown." Rev. 3:10, 11.

2. *This alarm is sounded when a great battle, or universal war, is pending.* It is said in the time of the sixth plague, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, *and of the whole world*, to gather them to the battle of that great day of God Almighty." And that this coincides with the others in time, and is fulfilled at the second advent, is proved by the next verse, "Behold, *I come as a thief.* Blessed is he that watcheth." Rev. 16:13, 15.

3. *The kings and nations shall certainly drink of the wrath of God.* Even if they refuse, their refusal is of no avail; it is too late. This threatening must be identical with that of the third angel's message of Rev. 14:9-12, which refers to the plagues (under which the great battle will be

fought), in which it is said they "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." By comparison, we learn that Eze. 9:5, 6, is parallel with these, where this order is given to them that have the slaughter weapons: "Let not your eye spare, neither have ye pity. Slay utterly old and young, both maids, and little children, and women." These all refer directly to the time when the Saviour ceases to plead with the Father in behalf of sinful men, and judgment without mercy is made manifest.

4. *The voice of God is heard from on high in the midst of these awful scenes.* In the description quoted from Jer. 25, it is said, "The Lord shall roar from on high, and utter his voice from his holy habitation;" "he shall give a shout as they that tread the grapes, against all the inhabitants of the earth." When Joel foretold the gathering of *all nations*, and *all the heathen* to the valley of Jehoshaphat, he said, "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake." Joel 3:15, 16. In the book of Revelation, we are informed that this takes place at the closing of the plagues. "And the seventh angel poured out his vial into the air, and *there came a great voice out of the temple of Heaven, from the throne, saying, It is done.*" Rev. 16:17. Jesus says, as quoted, when the sixth vial is poured out, under which the nations are gathered to battle, "Behold, *I come quickly.*" Therefore all must admit that the pouring out of the seventh and last plague, when the voice of God is heard, is in im-



mediate connection with the coming of Christ. And of this time, the Saviour said, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and THEN shall appear the sign of the Son of man in heaven." Matt. 24:29, 30. But the prophet says it is the voice of God from on high that shakes "the powers of the heavens," and with this agree the words of Paul, "For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven, whose voice then shook the earth; but now he hath promised, saying, *Yet once more I shake not the earth only, but also heaven.*" Heb. 12:25, 26.

Again, the prophet says, "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:19. See verses 10-12, 17-21; also chap. 13:6-13. And with these agree the words of John, "And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains: and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand." Rev. 6:14-17. And Paul shows that

the wrath of the Lamb is manifested at his coming, for it is at that time that he takes vengeance. 2 Thess. 1:7, 8. And thus it is clearly proved that all these judgments come on the earth at the second advent, and not afterward.

5. *When these judgments come, God's people will be delivered.* It has been claimed that there are exceptions to these general declarations, which is true only if the righteous can be said to form an exceptional class. But I think the claim is not just; instead of the righteous being exceptions to these declarations, they are a separate class, to whom these declarations will not apply. And there are no exceptions of the wicked. There can be only two classes—the righteous and the wicked. The Scriptures do not teach that there is a class between those who are under the law, and those under grace. There is no recognized middle ground between condemnation and justification; and there is no justification except through faith in Christ. And if vengeance be taken "on them that know not God, and that obey not the gospel of our Lord Jesus Christ," of course they only will escape who know God and obey the gospel.

When the Lord says "he will plead with all flesh," it is to "give them that are wicked to the sword." Jer. 25:31. He will "lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. 13:9. Again, when the earth is utterly emptied, "the inhabitants of the earth are burned, and few men left." Isa. 24:6. Who these few men are, may be learned from verses 13, 14, "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning-



grapes when the vintage is done. *They shall lift up their voice; they shall sing for the majesty of the Lord.*" The righteous will sing their triumph when the judgments of God are made manifest upon the nations. Rev. 15:1-3. These few men are not "left" upon the earth, else the earth would not be made waste and "utterly emptied," but they are *left from the burning.*

The prophet Joel says, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Jeremiah, speaking of the same time and event, says, He shall "shout *against all the inhabitants of the land.*" But Joel adds, "But the Lord will be the *hope of his people,* and the strength of the children of Israel." Daniel had a view of the same overthrow of the nations, and to him the angel said, "There shall be a time of trouble, such as never was since there was a nation even to that same time; and *at that time thy people shall be delivered,* every one that shall be found written in the book." Dan. 12:1. This is when Michael stands up, or reigns. It is also when "many of them that sleep in the dust of the earth shall awake." It is therefore evident that this deliverance takes place at the coming of Christ, and not at any future time. Proof on this point might be greatly enlarged from the New Testament, but it cannot be necessary.

We come now to a more direct examination of the outlines of prophecy in regard to the destiny of the nations of earth at the coming of Christ.

#### THE DESTRUCTION OF THE NATIONS.

The second chapter of Daniel contains an outline of this world's history from the time of

Nebuchadnezzar, about 600 years before Christ, to the setting up of God's everlasting kingdom, now near at hand. There is presented in that chapter the image of a man, which is composed of four divisions; the first, or head of gold, being a symbol of the kingdom of Babylon, of which Nebuchadnezzar, as reigning monarch, was the representative. In the interpretation of the dream, Daniel said to him, "Thou, O king, art a king of kings; for the God of Heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all." Dan. 2:37, 38.

To Belshazzar the prophet also said, "The most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive: and whom he would he set up; and whom he would he put down." Dan. 5:18, 19. By this we are taught the greatness and glory of the kingdom of Babylon. Of course, the dominion of its successors was of the same extent; they receive the same power and dominion by succession. The immediate successor of the Babylonian Empire was that of the Medes and Persians. Aside from all other history, we learn this in the same chapter, in which Daniel, reading the handwriting on the wall, predicted the division of the kingdom, and its being given to the Medes and Persians. The fulfillment thereof is thus given, "In that night was Belshazzar the king of the Chaldeans slain.



And Darius the Median took the kingdom." Dan. 5:30, 31.

In chapter 8, the kingdom of Media and Persia is represented by a ram having two horns. See verse 20. Of this beast, the prophet said, "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." And this, of course, was the same as the second, or silver part of the image of chapter 2. In this chapter, its successor is thus introduced: "And another third kingdom of brass, which shall bear rule over all the earth." Verse 39. But in chapter 8, the third kingdom is symbolized by a he-goat, which is said to be the king of Grecia. Of the goat, the prophecy says, "I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore, the he-goat waxed very great." Chap. 8:7, 8.

The fourth division of the image was iron. The interpretation says, "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Chap. 2:40. The same, in chapter 8, is symbolized by the little horn that waxed *exceeding great*. It is evident that this is a symbol of the Roman Kingdom, which succeeded the Grecian; for it can be no power inferior to the Persian or Grecian; for the first was

said to be *great*; the second, *very great*; but this waxed *exceeding great*. And so the second chapter gives superior strength to the fourth part of the image—the iron, or Roman Kingdom.

This fourth, or iron, division was subdivided into ten parts, or kingdoms, which was literally fulfilled in the divisions of the Roman Empire. And "in the days of these kings shall the God of Heaven set up a kingdom; which shall never be destroyed; it shall break in pieces and consume all these kingdoms, and it shall stand forever." The kingdom of God, which is to break in pieces and destroy all these kingdoms, was symbolized in the dream by a *stone*. Three facts are stated in regard to this kingdom: 1. It shall be set up. 2. It shall destroy *all* these kingdoms; and, 3. It shall fill the whole earth.

Daniel's vision of chapter 7, covers the same ground that is covered by the dream of Nebuchadnezzar in chapter 2, with some additional facts concerning the divisions of the fourth kingdom. Babylon is represented by the lion, "the king of beasts," bearing a similar relation to the other beasts in the vision, to that of gold to the other metals in the dream. The Medo-Persian Kingdom is represented by a bear. Its correspondence to the symbol of this power in chapter 8, is very plain.

The ram had two horns (the Medes and the Persians), but the higher (the Persian) came up last. Darius the Median first took the kingdom on the death of Belshazzar. So the bear raised up itself on one side.

The ram pushed westward, and northward, and southward; in three directions it pushed to es-



tablish itself. The bear had three ribs in its mouth.

And so of its successor. The rough goat of chapter 8, which is said to be the king of Grecia, came from the west, and "it touched not the ground;" so speedy were its conquests that it flew rather than ran. Its symbol in chapter 7 is a leopard with four wings of a fowl.

After the breaking of the first horn (Alexander and his house), four horns came up in its place. The leopard also had four heads, referring to the same division of power.

The symbol of the Roman power is a nameless beast, "dreadful and terrible, and *strong exceedingly*; and it had *great iron teeth*; it devoured and brake in pieces, and stamped the residue with the feet of it; . . . and it had ten horns." These horns are, in verse 24, said to be "ten kings that shall arise," and, as this prophecy is parallel to that of chapter 2, it is conclusive evidence that the divisions of the fourth kingdom, the feet and toes of iron and clay, were also ten kingdoms.

The prophet continued his description of the vision: "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." And this is the interpretation of it. "And he [the little horn] shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time." The action of this

power will be noticed again under another symbol.

To one statement of this vision we would here call particular attention. "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time." Verses 11, 12. This does not mean that their lives were prolonged after the body of the fourth beast was destroyed; but that their lives were prolonged after their dominion was taken away. And this is not only proved by chapter 2 to be the true meaning of the text, but it must be so to harmonize with that chapter, and to explain its statement in verse 35. "Then was the iron, the clay, the brass, the silver, and the gold, *broken to pieces together*," which could not be if each in turn was destroyed, or broken to pieces, when it lost the dominion.

An objection has been urged against the idea of the universality of these kingdoms, in that not one of them carried its conquests to every part of the then known world. But this objection is really trivial. The remarks of Daniel to Nebuchadnezzar in Dan. 2:37, 38, and to Belshazzar in chapter 5:18, 19, are justified by the facts, which are explained in chapter 8:4, where it is said of the ram, "Neither was there any that could deliver out of his hand; but he did according to his will." If they so far established their supremacy as to make further conquests unnecessary, or further resistance impossible, then the declarations of the prophets are warranted. And



herein is found an argument from analogy for the universality of the kingdom of God. "The kingdom and dominion and greatness of the kingdom under the whole heaven," is given as a description of its extent. Again, it "became a great mountain and filled the whole earth." The destruction of the Gentile kingdoms, as given in the prophecy of Daniel, is identical with that referred to in Jer. 25, before quoted, and that includes "all the kingdoms of the world, which are upon the face of the earth."

But, while it must be admitted that the destruction of the nations in the second, seventh, and eighth chapters of Daniel includes all to which reference is made in the image, or in the words of Daniel, chapter 2:37, 38, and 5:18, 19, it may yet be said that there in another beast in prophecy not included in those dominions, because not existing in any locality covered by those prophecies, to wit: the two-horned beast of Rev. 13. That the two-horned beast is a symbol of *American* power, I firmly believe, but do not accept the objector's conclusion that it may therefore escape the destruction spoken of in the prophecy of Daniel. We will examine this point.

The "great red dragon" of Rev. 12, is well understood to be a symbol of the Roman power in its pagan form, and answers to the "dreadful and terrible beast" of Dan. 2, as first seen by the prophet. The beast with seven heads and ten horns of Rev. 13:1-10, is a symbol of the same dominion under papal rule, as the dragon gave this beast its power; and, of course, answers to the same beast of Dan. 7, after the rise of the "little horn," which became "more stout than its fellows." This identity is shown by many points.

To the little horn was given power over the saints for a time, times, and dividing of time—1260 prophetic days (years). Compare Rev. 12:6, 14. The beast had power to continue (make war, margin) 42 months; 42 times 30=1260. Both spake great swelling words of blasphemy against the Most High; both wore out the saints of the Most High. And to render assurance doubly sure, that the same dominion, both in locality and extent, is pointed out in the two prophecies, the beast of Rev. 13 is presented as a combination of all the beasts of Dan. 7. The seven heads and ten horns, the leopard's body, the bear's feet, and the lion's mouth, all prove a perfect identity. It has the characteristics of them all, and stands as the representative of them all. And then the two-horned beast is brought to view, working miracles in the sight of the first beast, and causing that an image be made to the beast, and that men should worship the beast and his image, and receive the mark of the beast. By this descriptive work we identify the same power in Rev. 19, and it is there also seen in connection with the first beast. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and *with him the false prophet THAT WROUGHT MIRACLES BEFORE HIM, with which he deceived them that had received the mark of the beast, and them that worshiped his image.* THESE BOTH were cast alive into a lake of fire burning with brimstone." Verses 19, 20. Please compare chapter 13:11-16.

Many have lost the force and the truth of this



prophecy by applying the symbol of "the false prophet" to Mahomet. But the false prophet, or two-horned beast, works miracles in the sight of the beast, to deceive them, and to cause them to worship the beast. But this was never fulfilled by the Mahometan power. It was always opposed to the papacy. The *Cottage Bible* very correctly points to this fact to prove that this symbol of the Revelation does not refer to Mahometanism.

The only objection that can be urged against the conclusion we claim from the evidence of these scriptures, is, that these are but general expressions, and do not necessarily include all, and that there will be a *remnant* who will escape from this destruction. It is even true that there is a remnant spoken of in this prophecy, but it says, "And the *remnant were slain* with the sword of him that sat upon the horse," which represents the Lord Jesus at his coming. Rev. 19:11-21.

And that this does take place at the time we have claimed, to wit, at the second advent, is proved by many scriptures. One only we quote, because it is decisive. The apostle Paul speaks of this same beast power, under the titles of "that wicked," and "the man of sin," and says of him, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:1-8.

Let us briefly sum up the points of the present argument sustained by the scriptures quoted.

1. The image of Dan. 2 presents in symbol the four great monarchies of the world—Babylon, Medo-Persia, Greece, and Rome.

2. The four beasts of Dan. 7 are symbols of the same kingdoms.

3. These kingdoms are all destroyed together.

4. The ten-horned beast of Rev. 13 represents the same dominion that is represented by the four beasts of Dan. 2.

5. The ten-horned beast, same as "that wicked," will be destroyed at the coming of Christ. But with the fate of this is linked that of all the others.

Therefore, all the powers represented by the symbols of Daniel and Revelation will be destroyed at the second coming of Christ.

The proofs brought forward in this chapter bring us to the inevitable conclusion, that,

1. The Lord will destroy from off the earth all the nations and all the inhabitants of the earth—his saints only excepted. And,

2. This destruction will take place in immediate connection with the second coming of Christ.

### Chapter Three.

#### THE KINGDOM OF GOD.

If the importance of any subject is to be estimated by its prominence in the Scriptures, that of the kingdom is second to but few.

When John, the forerunner of Christ, began to preach in the wilderness of Judea, he said, "Repent, for the kingdom of Heaven is at hand." Matt. 3:2.

When the Saviour himself began to preach, he used the same language, saying: "The time is fulfilled, and the kingdom of God is at hand;



repent ye, and believe the gospel." Mark 1:15.

When he chose his twelve apostles and sent them out to preach, he committed to them the same words, saying, "And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

In his "Sermon on the Mount," it was the first of the beatitudes—the beginning of the promises, "Blessed are the poor in Spirit; for theirs is the kingdom of Heaven." Matt. 5:3.

When he taught his disciples how to pray, it was the burden of the first petition:—"Thy kingdom come." Matt. 6:10.

The gospel of Christ, which is the power of God unto salvation, is called by the Saviour, "this gospel of the kingdom." Matt. 24:14.

When our Saviour forewarned the Jews of their rejection for disobedience, and of the calling of the Gentiles, he did it by declaring the kingdom should be taken from the former, and given to the latter. Matt. 21:43.

When the graces of the Christian character are enumerated and enforced, it is that we may have an abundant entrance into the kingdom. 2 Pet. 1:11.

They who are rich in faith, who love God, are called "heirs of the kingdom." James 2:5.

And finally, when the Saviour comes to call the faithful unto himself, he says unto them, "Come, ye blessed of my Father, inherit the kingdom." Matt. 25:34.

It is called the kingdom of Heaven because it is of Heaven and not of earth in its origin and principles. It is called the kingdom of God because it is set up by the God of Heaven. And it

is called the kingdom of Christ because Christ is the king thereof.

When man was created, he was appointed to have "dominion" over the earth, and everything upon it. But this, and his life also, he soon lost by disobedience; and for a long time thereafter the Lord, in his communications with men, said nothing about a dominion. A bare intimation of a future reign was given to Abraham when it was said to him, "I will make nations of thee, and kings shall come out of thee." Gen. 17:6.

After the sojourning of the children of Israel in Egypt, the Lord brought them out and made a covenant with them to be their God, and that they should be his people and obey his voice. Ex. 19:3-8; Jer. 11:2-4. But they not only broke his covenant, but rejected him as their ruler, and asked for a king to rule over them, that they might be like all the nations. 1 Sam. 8:5, 19, 20. In this, the Lord said, they had rejected him, that he should not reign over them. Verse 7. He pointed out Saul to be their king, who reigned over them 40 years.

But Saul displeased the Lord, and he took the kingdom from him and gave it to David. By this it will be seen that the Lord did not forget his covenant with Israel and forsake them, though they rejected him, and departed far from his ways. He reserved to himself the right to choose who should be their king, and he promised that the crown should remain with David and his house. This promise is recorded in Psalm 89. "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." Verses 3, 4. "Also I will make him my



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firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of Heaven." Verses 27-29. Nothing could be more positive and sure than this. There is a condition introduced in regard to the conduct of his people, Israel, but this affects them alone; it is as follows:—

"If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." Verses 30-32.

That this cannot invalidate the promise is shown in the succeeding verses, 33-37. "Nevertheless, my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in Heaven."

The descendants of David reigned something over 400 years; but they were not steadfast in the ways of God. They suffered many things of their enemies, and many things by reason of dissensions and rebellions. Truly were they visited "with the rod." And Zedekiah added to the iniquities of his predecessors, and in his day the chief of Israel followed the ways of the heathen; the house of God in Jerusalem was polluted; the prophets of God were despised and misused "until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:11-16.

Accordingly Ezekiel the prophet was sent with a message, foretelling, not only his overthrow, but the subversion of the kingdom. "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it him." Eze. 21:25-27.

Three years after this prophecy was uttered, viz., in 590 B. C., the king of Assyria was exalted over him; the king of Israel was abased; the crown was removed; the temple of Jerusalem was burnt, and its vessels and all its treasures carried away; the sons of King Zedekiah were slain before his eyes, his own eyes were put out, and he, in fetters of brass, was carried captive into Babylon.

This is, in brief, a history of the kingdom of Israel from its establishment under Saul to its overthrow under Zedekiah, since which time the throne of David has not been restored nor occupied by any of his sons. By permission of the kings of Persia, into whose hands they had fallen on the overthrow of Babylon, the Jews returned to Jerusalem, and amid many perils, built again the house of the Lord. When the Romans became strong so that it was an object to secure their favor, the Jews made a league with them, and were under their control at the birth of the Saviour.

#### A RESTORATION FORETOLD.

In the prophecy of Daniel, chapter 2, is the



declaration that the God of Heaven shall set up a kingdom. By a comparison of the scriptures, we learn that this refers to a restoration of the kingdom which was overturned on account of the wickedness of Israel.

And here a controversy has arisen, one party affirming that the expression "these kings," in verse 44, refers to the four kingdoms without defining either, and that the fulfillment shows that it refers to the fourth, to wit, the Roman. In other words, that the God of Heaven set up this kingdom at or near the first advent of the Saviour. In favor of this view it is further said that the feet and toes, or divided state of the Roman Empire, are not called kings in this chapter, and, therefore, it must refer to those which are called kings. This reasoning we think is faulty. For,

1. If "these kings" refers to the four parts of the image, that is, to Babylon, Persia, Greece, and Rome, then it could not be fulfilled if set up in the days of the fourth, or Roman. It was not, then, set up in the days of Babylon, nor of Persia, nor of Greece; and the phrase, "these kings," cannot refer to the fourth one, the Roman.

2. The margin of Dan. 2:44, has "*Chald., their days.*" Dr. Clarke says that from Dan. 2:4, to the end of chapter 7, it was written in Chaldee, or Syro-Chaldaic. The reader will notice that in these chapters, the margin constantly refers to the Chaldee, while the margin of the rest of the book refers to the Hebrew. Therefore, the literal, original reading is, "*In their days shall the God of Heaven set up a kingdom.*" No one can doubt that the pronoun "they," in verse 43, refers to the powers represented by the toes of

the image. And in verse 44, "their" certainly refers to the same. These divisions of verse 43 are the only antecedent of "their" in verse 44.

3. But that the divisions of the Roman Kingdom do themselves mean kingdoms, we learn from Dan. 7, wherein is shown four great beasts, representing four kingdoms, as in Dan. 2. The fourth, the strongest of all, with great iron teeth, is the same as the iron part of the image; and the ten horns, the same as the toes of the image. But these horns are, in chapter 7:24, called ten kings, or kingdoms.

4. The "stone" of the dream of chapter 2, is a symbol of this kingdom which the God of Heaven shall set up. But in the order of events, this stone is not brought into notice until after the development of the feet and toes of the image. Thus, the first that was seen of the stone, in the dream, it "smote the image upon his feet" that were of iron and clay, and the interpretation says, "In the days of these kings shall the God of Heaven set up a kingdom." Now there is no harmony of the prophecy in any view that does not make "these kings" refer to the divisions of the Roman Empire.

5. There is no force in the objection that has been urged, that the "ten kings" have not existed in the form and number necessary to fulfill the prophecy, if they were the kings referred to. The prophecy says, "They shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." This certainly contemplates a state of change, without the possibility of consolidation; just what has always been seen in the European States which grew up out of the



ruins of the Roman Empire. And this is further shown in chapter 7:8, where the prophet beheld "another little horn" come up among them; then there were at that time eleven in all; and before this last one were three of the first plucked up; which left in view seven of the original horns, and eight in all. The prophecy evidently reveals the fact that in the days of the kingdoms rising out of the Roman Kingdom should the God of Heaven set up a kingdom; and though there may sometimes be more and sometimes less than ten, it does not destroy their identity as "these kings," as this transition was clearly pointed out.

6. A confirmation of this view is found in the fact that the prophecies of the two chapters are not only identical in their main features, but their finale is the same. In the second chapter, the God of Heaven sets up a kingdom; which, as will be hereafter shown, is fulfilled by his investing the Lord Jesus with kingly power; and it "shall not be left to other people," that is, it shall be given to a people who shall possess it forever, without losing it or leaving it to others. And so of chapter 7, the vision concludes with giving the kingdom and dominion to the Son of man; and the interpretation concludes with giving the kingdom to the saints. But in this latter chapter it is clearly shown that the dominion passes from one of these beasts to another, and so on through the four; that the fourth is divided as represented by the horns, and the dominion, of course, is then found in these divisions. But "another little horn" arises, which takes great authority, and wears out the saints of the Most High. The characteristics of this little horn plainly show it to be the papal power, or

ecclesiastical government of Rome, and this wearing out of the saints of the Most High was fulfilled in the unparalleled persecution carried on against those who believed and obeyed the word of God, contrary to the dogmas of the Roman Catholic power. But it is after the action of this little horn in persecuting the saints that the kingdom is given to them. And, therefore, any theory which has the kingdom set up, and the saints inducted into it before the papal persecution, must be wrong.

Bishop Newton, in tracing the parallel between the second and seventh chapters of Daniel, says:—

"The legs of iron, and the fourth beast with great iron teeth, correspond exactly; and as iron breaketh in pieces all other metals, so the fourth beast devoured, and brake in pieces, and stamped the residue with the feet of it; and they were both, therefore, equally proper representatives of the fourth kingdom, or the Roman, which was stronger and more powerful than all the former kingdoms. The ten toes, too, and the ten horns, were alike fit emblems of the ten kingdoms, which arose out of the divisions of the Roman Empire."

In his Dissertation on Chapter 2, he says:—

"The Roman Empire was at length divided into ten lesser kingdoms, answering to the ten toes of the image, as we shall see hereafter. These kingdoms retained much of the old Roman strength, and manifested it upon several occasions."

And, after giving his own enumeration of these ten kingdoms, he remarks upon the change or transition we have noticed:—

"Not that there were constantly *ten* kingdoms; they were sometimes more and sometimes fewer; but, as Sir Isaac Newton says, 'Whatever was their number afterward, they are still called the *ten kings* from their first number.'"

Bishop Newton gives five different enumerations of the ten kingdoms, of different writers, to wit,

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Machiavel the historian, Mr. Mede, Bishop Lloyd, Sir Isaac Newton, and his own. And while the difference of these enumerations may raise a query in some minds, they are in truth but a confirmation of the view we advocate. And so he says:—

“The few variations in these accounts must be ascribed to the great disorder and confusion of the times, one kingdom falling, and another rising, and scarce any subsisting for a long while together. As a learned writer [Danbuz on Rev. 13] remarks, ‘All these kingdoms were variously divided either by conquest or inheritance. However, as if that number of *ten* had been fatal in the Roman dominions, it hath been taken notice of upon particular occasions. As about A. D. one thousand two hundred and forty, by Everard, bishop of Saltsburg, in the diet of Ratisbon. At the time of the Reformation, they were also ten. So that the Roman Empire was divided into *ten*, first and last.’ Mr. Whiston, who published his Essay on the Revelation of St. John, in the year one thousand seven hundred and six, further observes ‘that as the number of the kingdoms, into which the Roman Empire in Europe, agreeably to the ancient prophecies, was originally divided A. D. four hundred and fifty-six, was exactly *ten*; so it is also very nearly returned again to the same condition; and at present is divided into ten grand or principal kingdoms or States. For, though there are many more great kingdoms or dominions in Europe besides, yet they are out of the bounds of the old Roman Empire, and so not so directly within our present inquiry.’”\*

And so it appears that, though writing at different times far apart from each other, and viewing them under different circumstances, while great changes were effected among these powers, they yet all speak of them as “the ten kingdoms.” And this marks the wonderful precision of the fulfillment of this prophecy, while transition and change was ever going on, as marked

\* Bishop Newton's Dissertations on the Prophecies, Northampton, Mass., 1796. Dis. 13 and 14, pp. 165, 162, 183.

out by the prophecy, their identity as “these kings” is unmistakable. Indeed, there is no point on which historians and commentators better agree than this; the wonderful uniformity with which they call the divisions of the Roman Empire, represented by the feet and toes of the image of Dan. 2, “the ten kingdoms.”

#### DIRECT PROOF THAT THE KINGDOM IS FUTURE.

That the kingdom foretold by Daniel was not set up in the days of the four kingdoms, or of either of them, is susceptible of the clearest proof. And we notice,

1. It is to be a restoration of the throne and kingdom of David, and of Israel. It will not be denied that the kingdom which the God of Heaven shall set up, which shall stand forever, and fill the whole earth, will be ruled over by Jesus Christ. Again, it will not be denied that Christ is the one referred to in Eze. 21:27, as “he whose right it is,” to whom the crown is to be given. And this makes Dan. 2 and Eze. 21 parallel; that is, the setting up of the kingdom in Dan. 2 refers to the restoration of the kingdom and crown overturned, according to Eze. 21. And of course the same is referred to in Luke 1:32, 33: “The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” Now, if it could be proved that a score of kingdoms had been or would be set up, it would be no proof on this subject unless it could be shown that one was set up which bore the characteristics of that



kingdom which is the subject of the scriptures here noticed. And this remark will be appreciated when we notice that,

2. Jesus Christ occupies two different thrones at different times. This is clearly proved by his own words in Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

An effort has been made to evade the evidence of this text by declaring that it was only one and the same throne; that it was the Father's, who gave the right of it to Christ, and then became his to give to other overcomers. And to confirm this view, reference is made to Matt. 28:18, where Jesus said, "All power is given unto me in Heaven and in earth." But it is assuredly forcing a construction of Rev. 3:21, to say it refers to only one throne. The obvious meaning of the text forbids it. And in regard to Matt. 28:18, if it can be shown that he, at any time, receives *another dominion*, after he spoke those words to his disciples, then it is already shown that the objection is invalid. On this we notice,

a. This "all power" can refer to nothing else than his right to sit on his Father's throne, which is the throne of the whole universe.

b. On that throne he was "set down" at the time the Revelation was given to John.

c. Paul to the Hebrews, in chapters 7 and 8, shows that he is a priest after the order of Melchisedek on "the throne of the majesty in the Heavens."

d. In Ps. 110:1, the Father says to him, "Sit thou at my right hand until I make thy foes thy footstool." Also in verse 4, we learn that his

sitting on the Father's right hand is the same that is spoken of by Paul, as a priest after the order of Melchisedek.

e. In Heb. 10:13, the apostle says he is set on the right hand of God, "from henceforth expecting till his enemies be made his footstool." Then when he is on the throne of his Father in Heaven, possessing the power spoken of in Matt. 28:18, his enemies are not yet put under his feet, but he is "expecting" it, according to the promise of the Father.

f. In 1 Cor. 15:25, it is said: "For he must reign, till he hath put all enemies under his feet." This "reign" evidently refers to his sitting on the throne of his Father, at his right hand, till his foes are, by his Father, made his footstool, or put under his feet. Therefore, again, it is evident that while he is on his Father's throne, a priest after the order of Melchisedek, who was also both king and priest, he is expecting a dominion or authority different from that which he possesses on the throne of the Father. We are now prepared to notice,

3. The position of Christ on his Father's throne, as priest, is for a limited time. As this will be admitted by all who believe that there is a future judgment, that Christ will come to raise the dead, that he will come to take vengeance on his enemies, there is no need to argue the point. It is proved clearly by the reading of the text which calls him to that position, "Sit thou on my right hand, *until* I make thy foes thy footstool." To this, Paul also refers when he says, "For he must reign, *till* he hath put all enemies under his feet." But in contrast with this is the decisive fact that,



4. Christ's reign on his own throne, or that which he inherited from his birth, is eternal and unending. Thus the angel said to Mary, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom THERE SHALL BE NO END." Of his reign on his Father's throne in the Heavens, Paul said, "Then cometh the end, when he shall have delivered up the kingdom to God." Now, if he has but one "reign," and is to occupy but one throne, then this language is inexplicable; for, in that case, it speaks of "the end" of that of which "there shall be no end;" and says he shall reign "until" a certain event, while yet that event does not indicate its termination. But, admitting that there are two thrones, one, that of his Father, on which he sits as priest until his foes are made his footstool; the other, that of David, which he takes at the close of his priesthood, and which he occupies thenceforth forever, and all is clear and harmonious.

Now, there is no possible question in regard to the time when he began to occupy the throne of his Father in Heaven. He sits thereon during the whole time of his priesthood. He was on that throne when the Revelation was given to John on Patmos, and when Paul wrote his letter to the Hebrews.

But we follow down the stream of time as marked in the Revelation, till the third woe comes upon the earth, and the seventh trumpet is sounded. Rev. 11:14-17. Of the locality or order of this trumpet there is no question. It closes up the present dispensation. It ushers in

"the time of the dead that they should be judged," and the time of giving reward to all the servants of God, which Jesus said is at the resurrection of the just, and at his coming. Luke 14:14; Rev. 22:12. Under this trumpet it is announced that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Now it is by reason of their becoming his that he appears as "King of kings, and Lord of lords;" and that they are his enemies who are at that time put under his feet, we learn by Rev. 6:15; the kings of the earth hide themselves in the dens, and in the rocks of the mountains, because the day of the Lamb's wrath is come; and also by Rev. 19:19, where the kings of the earth and their armies are gathered against the Lord Jesus and his army. This is immediately preceding their destruction.

With this agrees also the prophecy of Dan. 7:9-14, where the kingdom and dominion over the kingdoms and people of the world are given to Christ as he is brought before the Father when the Judgment is set and the books are opened.

And again, a most decisive testimony in regard to the time and order of these events is found in Ps. 2:7-9, as follows: "The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Ps. 110:1, shows when they will be given, to wit, when he ceases to sit at his Father's right



hand as priest; it also declares that they are his foes, and the same is shown in this text, in that he dashes and breaks them in pieces. Most decisive testimony on this subject is given by our Saviour in Luke 21:31. Speaking of the signs of his second coming, he says, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Further proof on this point seems needless, as they who would deny these declarations and their unavoidable conclusions can just as readily deny all the scriptures that could be produced.

Again, if it be contended, as it sometimes is, that David's throne and kingdom were only typical of the reign of Christ, we reply, that if that were the case, they would typify the reign of Christ when he obtains the dominion over the kingdoms of this world, but not the reign of Christ as priest on his Father's throne in Heaven. For that is after the order of Melchisedek, who was both king and priest, but David had no priesthood. The throne which Christ now occupies he did not inherit from David; that which he will take at the close of his priesthood, is one that he does inherit.

Another question now arises: When do the saints inherit the kingdom? A few texts may decide this.

James says the poor of this world, rich in faith, are *heirs of the kingdom that God hath promised to them that love him*. Here we notice the characteristics of the persons; they are "rich in faith;" they are believers in Christ. They love God; they are then his children and people. And they are heirs—not inheritors—of the kingdom. And to them the kingdom is a matter of *promise*.

If this does not indicate that the kingdom is future, what language could?

Peter says, "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ," and who of course are gospel believers, that if they add to their faith the Christian graces they shall have ministered to them an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. 1:1-11. This is positive evidence that an entrance into the kingdom had not then been ministered to the faithful followers of Christ.

The Saviour, speaking of his second coming in glory, says that when he comes in his glory and all the holy angels with him: when all the nations are gathered before him, and the righteous and wicked are separated, he will say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He who is an heir does not yet inherit; when he does inherit, his heirship ceases. The saints are now heirs of the kingdom; they will inherit it when the Lord Jesus comes in his glory.

There is given in the Scriptures a plain reason why this order must be observed. In Dan 2:44, it is said the kingdom "shall never be destroyed," it "shall stand forever," and it "shall not be left to other people." It is then, as Peter says, an "everlasting kingdom." And if it is not "left to other people," they who possess it must also be everlasting or immortal, otherwise they would die and leave it to others. Paul's argument on the resurrection of the righteous makes this point clear. He says "that flesh and blood cannot in-



inherit the kingdom of God; neither doth corruption inherit incorruption." "Flesh and blood" is an expression used to indicate a corruptible, mortal state, as the context proves. The corruptible, mortal man cannot inherit an incorruptible or everlasting kingdom. But he says also, "This corruptible must put on incorruption, and this mortal must put on immortality;" and this will take place at the sounding of the last trump, or, as he says again, in 1 Thess. 4, when "the Lord himself shall descend," when "the trump of God" is heard, and when "the dead in Christ shall rise." Then the saints of God will rise immortal: but that is the time also when Jesus says they shall "inherit the kingdom." And that is, indeed, the first time in their existence when it will be possible for them to inherit an incorruptible, everlasting kingdom, according to the Scriptures quoted.

When this point is proved, it is sometimes said, to avoid the conclusion, which seems displeasing to some: "This is all admitted as far as it refers to the future glorious, everlasting kingdom; but there is a kingdom which was set up in the past, in which the saints now are. To this, we reply, In that you have admitted the whole ground in dispute. The kingdom of the prophecy is the kingdom and throne of David, and this, according to Luke 1:32, 33, is the everlasting, unending kingdom. And Dan. 2:44, speaking of the same everlasting kingdom, says it will be set up "in the days of these kings." But if this everlasting kingdom is yet future, then it was not set up in the days of the Roman Empire. There is no evading this point. Peter certainly makes the everlasting kingdom yet future to the

faithful; Paul shows that mortal men cannot possess it; the Saviour said the righteous shall inherit it when he comes. And that this is the kingdom of the prophecy of Daniel must be admitted unless it is claimed that there are *two everlasting kingdoms* which the saints of the Most High will possess forever! But if the objector has any other kingdom in view, one that is temporal and not everlasting, he may then understand that over that we shall have no controversy, for not one of the prophetic scriptures herein quoted refers to such a kingdom.

## Chapter Four.

### THE SETTING UP OF THE KINGDOM.

IN regard to the *act* of setting up the kingdom, we come in direct conflict with the teachers of the doctrine of the Age to Come. And as we have to meet their arguments and objections as well as to present what we consider the truth on the subject, it is but right that we should give their views in contrast with ours, that all may the more readily judge between them.

According to their views, as we gather them from the most prominent authorities among them, the Saviour first comes, and then sets up his kingdom in Canaan or Palestine, and when it is established, the kingdom, by agencies which we have never known them to indicate or define, destroys all the enemies of Christ (see Age to Come, by J. Marsh, p. 90), all his adherents having been



immortalized. And then those that are left, belonging to neither of these classes; not friends nor enemies—not condemned by the law nor justified by the gospel; of course, too good to be lost, and too bad to be saved—are put on a new probation, and they again populate the earth. To the Jews, a national pre-eminence is given (the middle wall is re-built), the apostles rule over them, and all the immortalized saints act as priests to offer sacrifices (*types* of Christ's sacrifice in the past!) for the sins of the probationers. The gospel (by *types*) will then save the nations, even as it now saves individuals out of the nations. The devil (the evil principle) is bound; sickness and death are mostly done away; peace prevails throughout the world among the nations, while the saints, who are priests and advocates for mortals, "rule with a rod of iron," having "the high praises of God in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people" (see *Age to Come*, by Marsh, p. 89), and by the double process of advocacy and punishment, being at once advocates and executioners, Christ and his saints will, in the course of 1000 years, subdue all their enemies and bring all the nations into subjection to him, and thus the kingdom symbolized by the stone fills the whole earth. Then, having restored the kingdom or world to a state of submission or loyalty, Christ delivers it up to the Father (see *Atonement*, by J. M. Stephenson). The devil is then let loose for a little season, and in that little season overthrows the work accomplished by Christ and his saints during the 1000 years. The nations are deceived by Satan, even a multitude as numerous

as the sand of the sea (who had previously *been saved* by the Age-to-Come gospel!), and they of whom it was said that they should not learn war any more, are gathered to battle; and so successful are they in this brief warfare that they *retake* the vast dominion which had been subdued to Christ, and by him rendered up as a loyal "province to the Father," and drive the saints back to Jerusalem, their starting point, which they besiege; and they are then destroyed by fire from God out of Heaven.

They who read the authors referred to above, and others, must acknowledge that we have done their views no injustice in the above sketch. Mr. Marsh had "Jerusalem rebuilt," as the capital of the kingdom for the Age to Come, and the New Jerusalem come down from Heaven at the end of that age. But what becomes of the old city when the new one comes down he does not inform us. J. B. Cook took the position that the New Jerusalem *will not* come down from Heaven, but a causeway will be erected between the new and the old, from Heaven to earth, and thus a Jerusalem will be located at either end of Jacob's ladder!!! How he obtained this interesting intelligence he did not deign to inform us. J. M. Stephenson quoted Dr. Thomas to show that there is not any New Jerusalem really in Heaven, but that "Jerusalem which is above," is *above* only in the sense of being *exalted*, which denotes the position she will occupy in the Age to Come. But if the word *above* signifies her honor and glory, and not her location, then her "*coming down*," Rev. 21:2, must denote her abasement, or deprivation of that glory! This criticism of Dr. Thomas is not correct. Greenfield says in



his lexicon, "*Ano*, adv., above; up, upwards, that which is above, higher." Robinson says, "*Ano*, adv., up, upwards, above: *i. e.*, (1) of motion, up, upwards. John 11:41; Heb. 12:15, (2) of place where, up, above, Acts 2:19."

We come now to an examination of the Scripture view of the subject.

Dan. 2:44: "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Two points of inquiry are raised on this text.

1. What is the act of setting up the kingdom?
2. When will it break in pieces the kingdoms of earth?

We omit any inquiry as to *when* it will be set up, for when the action is once scripturally defined there will be no controversy in regard to the time. The subject of the second point of inquiry is noticed at length elsewhere, but it needs to be noticed also in this connection, as it will aid in settling the question of setting up the kingdom.

The "God of Heaven," of whom it is said in the text, he shall set up a kingdom, is the Father and not the Son. In 1 Chron. 17, there is a promise given to David concerning his seed, which evidently refers to Christ, wherein God said, "I will raise up thy seed after thee, which shall be of thy sons; and *I will establish his kingdom*. He shall build me an house, and *I will establish his throne forever*." "I will settle him in mine house, and in my kingdom. Verses 11, 12, 14.

The word *establish* is evidently used here in the same sense that the expression *set up* is in Dan. 2. It may also be used to denote the confirmation of that which is set up, and is so used in Isa. 9:7. "Of the increase of his [Christ's] government and peace there shall be no end, upon the throne of David, and upon his kingdom, *to order it, and to establish it*, with judgment and with justice, from henceforth even forever." Now we have in definite terms the establishing of the kingdom ascribed to both the Father and the Son; and we must look to other scriptures to ascertain the precise work of each. That their works are different is shown in these promises. The Father said he would settle David's seed in his house and kingdom, and establish his kingdom and throne; and the Son shall *order it* and establish it with judgment and with justice. The Father sets it up, and settles the Son in it; the Son orders and rules what he has received of his Father. This view is abundantly sustained by the Scriptures.

Dan. 7:13, 14: I saw in the night visions, and behold, onelike the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him," &c. Here is the act of the Father—conferring the kingdom on the Son of man; and the consequence—all people, nations, and languages, serve him, or he *rules* in the kingdom conferred upon him by the Father.

Psa. 2:8, 9, expresses the same idea. "*I shall give thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy posses-



sion. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Ps. 110 : 1, 2, is parallel to the foregoing: "The Lord said unto my Lord, Sit thou at my right hand, *until I make thine enemies thy footstool.* The Lord shall send the rod of thy strength out of Zion: *rule thou in the midst of thine enemies.*"

Luke 1 : 32, 33, says the same thing. "*The Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.*"

It will be noticed in all these passages that the only work ascribed to the Father is that of *giving the throne and kingdom to his Son*, thereby putting his enemies under his feet. *All else*—the dashing, breaking, destroying (his enemies), ruling, ordering, and establishing it, is the work of the Son. See also Luke 19 : 12, 15, where the Saviour likens himself to a certain nobleman who "*went into a far country to receive for himself a kingdom, and to return.*" "And it came to pass, that when he was returned, *having received the kingdom*, then he commanded," &c. According to the Age-to-Come teachers *he only received something of which to make a kingdom.* And it is utterly impossible to harmonize their view with the Scriptures; for they assert that it cannot be called a kingdom until the materials are gathered in order and arranged and established, and the Son is ruling in their midst; but there is not a text in the Bible that goes to show that the Father gives the Son a kingdom in any such condition. He *has received* the kingdom when he returns from Heaven; the kingdom is

given to him when he is brought before the Ancient of days. If there is in all the Bible a single passage which ascribes any work to the Father, in the setting up of the kingdom, but that of conferring it upon the Son, or of investing the Son with regal power, we ask to be cited to such passage. And that work is certainly accomplished in Heaven before the second advent.

Against the view here presented, that the kingdom is set up, and Christ receives his kingly power before the second advent, it is objected that as Christ is David's son it would be inconsistent to have him commence his reign in Heaven, where David never reigned.

But it is not wisdom to assert what is and what is not consistent for God to do, when we have the means of knowing what he has done and what he will do. There are certain facts revealed concerning the reigns of David and of Christ of which we should not lose sight.

1. The New Jerusalem is the capital of the kingdom of Christ; but that is in Heaven, and will there remain till after the second advent. And there is surely no inconsistency in commencing his reign at his capital.

2. David reigned only part of his time in Jerusalem, and never in the New Jerusalem.

3. Christ was born heir to David's throne; but, partaking of our nature, he died, as had David and all his sons. And, of course, what he gained by birth he lost by death, and his being David's son would have availed him nothing had he remained dead. Thus, though born heir, he receives the throne by the gift of God, through the resurrection. "The Lord God shall give unto him the throne of his father David." Luke



1:32. See especially on this point Peter's remarks, "Therefore [David] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would *raise up Christ* to sit on his throne; he *seeing this before, spake of the resurrection of Christ*, that his soul was not left in hell, neither his flesh did see corruption." Acts 2:30, 31.

4. David had many sons, but Christ was superior to David; for he called him Lord. And David will also be raised from the dead, but Christ will supersede him in the throne. His special right arises from his being Son of God as well as son of David, and being raised from the dead without seeing corruption.

5. As he is the Son of God, so his throne will be in the house and city of God. Notice 1 Chron. 17:14: "I will settle him *in mine house*, and *in my kingdom* forever, and his throne shall be established forevermore." Also verse 12, "*He shall build me an house*, and I will stablish his throne forever."

6. From all this it is evident that no plea can be raised of informality; it was God's kingdom, and he first ruled over it. When the Israelites desired a king, he said, "They have rejected me, that I should not reign over them." 1 Sam. 8:7. David's was a secondary right, held by sufferance. Many talk as if David had the first right, and as if everything was illegal that differed from his reign.

Now no one will deny that, before the selection of David or Saul, *the ruler of Israel reigned in Heaven*. And there is no reason that can be given why he "whose right it is," should not

commence his reign in the same locality. On the contrary, there is abundant proof that he does take the kingdom while yet he is there. How long he will continue to reign there can only be determined by ascertaining when the New Jerusalem will come down to earth. As that is the capital of his kingdom, the seat of power is of course determined by its location.

The foregoing view of the setting up of the kingdom, and the commencement of the reign of Christ, is further proved by the fact that his people, the subjects of the kingdom, *are taken to Heaven* when they are redeemed. We invite the careful attention of the reader to the proofs on this point.

John, in prophetic vision, saw a Lamb on Mount Zion, and with him an hundred and forty-four thousand. By comparing those texts quoted under the head of "The Coming Judgments," it is seen that the voice of God, when it shakes Heaven and earth, is heard out of Zion, from Heaven. Therefore, *Mount Zion and Jerusalem* are in Heaven. Again, said John, "I heard a great voice of *much people in Heaven*, saying, Alleluia." Rev. 19:1. This is after the Lord has judged Babylon, and "hath avenged the blood of his servants at her hand." Verse 2. And it is after the resurrection; for they do not sing their song of triumph till after that event. 1 Cor. 15:54, 55. In Rev. 15:2, John says he saw the triumphant company stand on *a sea of glass*, having the harps of God in their hands, singing the song of Moses and the Lamb. In chapter 4:1-6, in which is given a view of the heavenly temple, *the sea of glass is before the throne of God*. By reference to the work of



Solomon, we learn that a "molten sea" was made with the temple. The expression, "a molten sea," well accords with John's description: "As it were a sea of glass mingled with fire." As the work of Solomon, as well as that of Moses, was according to the pattern given, 1 Chron. 28:11, 12, the *antitypical sea* belongs in Heaven, before the throne of God, with all the other articles typified in that work. Heb. 8:1-5. There is where the saints sing their song of triumph: on the sea of glass, before the throne of God, on Mount Zion, in Heaven. Here is a harmony between the type and the prophetic view, and it is fully sustained by the promise of the Saviour.

Said Jesus to the Jews, "Ye shall seek me, and shall not find me; and where I am, thither ye cannot come." John 7:34-36. The Jews did not understand him, and said among themselves, "What manner of saying is this?" They knew it contemplated a departure from their midst, and thought perhaps he intended to leave them, and go and teach the Gentiles. Many at this day are as blind over this passage as were the Jews; but if they had noted what Jesus said in verse 33, they need not have queried whether he was going to the Gentiles, or to some remote part of the earth; for he said plainly, "I go to him who sent me." "Where I am," was spoken prospectively, and signified the place to which he was going. It did not of course signify the place where he then was; for the Jews were there also. But the Jews would not be able to come where he was when he went away; as Campbell renders it, "Nor be able to get thither where I shall

be." As if he had said, Thither, or to that place where He is who sent me, ye cannot come.

Again, in chapter 8:21, he said, "I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come." But the blindness of the Jews was proverbial, and again they inquired, "Will he kill himself? because he saith, Whither I go, ye cannot come." If he had gone to the Gentiles, they could have gone also; or if he had killed himself and they had died, as they must, the difference implied in the text would have been overcome. But, if he returned to his Father in Heaven, and they died in their sins, they could never go there.

In chapter 13:33-36, he spake the same words to the disciples, except that he did not tell them they should die in their sins. But he said, "Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go, ye cannot come, so now I say to you." The suppositions of the Jews are also contradicted by facts in their cases. The disciples both went to the Gentiles, and they died. But whither he was going, he explained again to them in chapter 14:12, 28, and 17:16: "I go unto the Father." That this is fulfilled, that he has ascended to his Father in Heaven, it is not necessary to offer proof; but there is a promise based on these facts which we will now consider.

This promise is recorded in John 14:1-6. He said, "Let not your heart be troubled; ye believe in God, believe also in me. 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." Where he went, we have already seen—he went to the Father; to the Father's house, to prepare



a place for the saints. But their hearts were troubled; for he had said to them as he had said to the Jews, that they could not come to the place to which he went. Now he continued: "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." We have seen that the expression, *Where I am*, denoted that place to which he was going; hence, the promise is that when he returned he would take them to the Father's house, where he was going. It may be supposed that this promise conflicts with his words in chapter 13:33; but the harmony is shown in verse 36, where he said, "WHITHER I GO, *thou canst not follow me now*, BUT THOU SHALT FOLLOW ME AFTERWARD." This is a very plain statement, and justifies Campbell's rendering of chapter 14:3: "I will return and take you with me."

On this exposition of these texts, we invite the criticisms of our opponents, confident that it will stand the severest test. We cannot imagine how any one can pretend to find any other view taught in these scriptures, and therefore must wonder at the pertinacity of some who affirm that Christ will not reign in Heaven, and that the saints will not go there. But not till they show that Christ ascended in mid-air, or in the clouds, and then returned to Palestine, there to remain forever, can we believe that the saints will only be taken into the clouds, and then returned to earth, without going to the mansions prepared in the Father's house, whither Jesus has gone.

Prov. 8:21, has been quoted to prove that the saints will not go to Heaven. It reads: "That I may cause those that love me to inherit sub-

stance." That is quoted on the supposition that Heaven is *unsubstantial*; and it would be in point, if God himself, his temple, and his throne, were nonentities, and Christ had gone *nowhere*. But Paul said to those who suffered loss for Christ's sake, "Knowing in yourselves that *ye have IN HEAVEN a better and an enduring substance*." Heb. 10:34. The city for which Abraham looked, "which hath foundations, whose builder and maker is God," is there.

It being so abundantly proved by Scripture that the kingdom is set up before the advent, but little is required on the second point, viz.: When it will break in pieces the kingdoms of earth. In the remarks on the Destruction of the Nations, it is shown that they will be overthrown *at* the second advent. But Dan. 2:44, says *the kingdom which the God of Heaven will set up shall break in pieces* the kingdoms of the earth. Therefore, the kingdom is shown to be an *efficient power* at the time of the second advent.

## Chapter Five.

### THE PROMISES TO ISRAEL.

GOD chose the children of Israel, and separated them to himself, and made them the depositaries of his truth, not only for them, but for the whole world. And so our relation to the truth committed to them involves the whole question of our duty to God. Therefore, no subject can be of more importance than this relation; as on



a correct understanding of it depends an understanding of the purposes of God under both covenants. And yet there is no subject upon which a greater misunderstanding exists. But if two points be settled, the controversy must end. These are :

1. The conditional nature of the promises made to the Jews.

2. Under which of the two covenants the special blessings to them were to be conferred.

On the first, it may be remarked, that all of God's promises to man are conditional. To deny this is to advocate Universalism, and even to deny free agency. True, he chose that people for the love he had to their fathers; but their fathers obtained the blessings by faithful obedience, and *continued* obedience was necessary on the part of the children to retain the promises. When God required Pharaoh to let them go, it was not merely that he might bless them, but that they might serve him. Ex. 10:3. Also he said unto them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me," &c. Ex. 19:5-8.

As the blessings set before them were conditional, they could *claim* them only on fulfillment of the conditions. But the Scriptures abundantly prove that they were "a disobedient and gainsaying people." Therefore, it must be admitted that they can receive nothing in the future for any consideration rendered in the past. And therefore, again, if any promise is fulfilled to them in the future, it must be on the future performance of the conditions on which such promise is based. Otherwise the promise is forfeited, and cannot be fulfilled.

On the second point the conclusion is equally evident. *The first covenant has passed away, and nothing can be claimed or granted under an abolished system.* Of course, all future blessings must be granted under the new covenant, subject to its conditions and restrictions. So we are now shut up to one single point of inquiry: to wit, Do the Scriptures teach that the natural descendants of Jacob are entitled to any special privileges or blessings under the new covenant? We say they do not, and appeal to the Scriptures on the subject.

Under "objections" we shall further notice the testimony of the word of God on the subject of the passing away of the old covenant and the introduction of the new. We confine ourselves for the present to the question immediately under notice.

Many of the advocates of the Age to Come, perhaps a large majority, contend that the offerings of the Levitical system will be re-instituted in that age. But, according to Paul, they make themselves transgressors against the gospel; and make the gospel a system of transgression against the divine economy, by its setting aside that which must be re-instituted. They pervert and confound the testimony of the word, having the first covenant done away to establish the second; and the second not yet made (see objection, page 99); but, when it is made, it will be by the re-establishing of all the peculiarities of the first!

If all would candidly accept the proof that the new covenant has been made, and the relation it sustains to the purposes and promises of God, this confusion would be avoided. But the promises are read without considering their connection



with the qualifying declarations of the New Testament. And yet, it is considered by some that the New Testament, especially Paul's letter to the Romans, sustains the Age to Come, by maintaining the future fulfillment of special promises to the Jews. If a few expressions only are considered, a construction may be put upon them altogether at variance with the tenor of the whole. But this is treating the Scriptures unjustly, and the most positive declarations of Scripture, in many places, forbid the construction which Judaizers place upon it.

In the first chapter of that letter the apostle describes the sinful condition of the world. That his remarks are general in their application is proved by the commencement of chap. 2. "Therefore, thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." If any should be inclined to consider this judgment too severe, and that the iniquity described in Romans 1 is very far beyond that of the generality of the unconverted world, they may have their ideas corrected by referring to Gal. 5:19-21. "The works of the flesh" are those things inherent in the "carnal mind;" and as God's law is spiritual, and may be violated by thoughts and desires, Rom. 7:14; 1 John 3:15; Matt. 5:28, these works are in every natural heart. So, from the apostle's application it is vain to appeal. He then shows that Jews and Gentiles are all condemned—all subject to the judgment of God for disobedience, and are alike dependent on the grace of God for salvation, through patient continuance in well doing, "for there is no respect of persons with God." The

circumcision of the Jew, if he be a transgressor of the law, is thereby made uncircumcision; he is even as a Gentile. But if the Gentile keep the law, his uncircumcision is made circumcision. The "outward" Jew is an Israelite no longer if he is disobedient to God, while the obedient Gentile is "inwardly" a Jew, and as such accepted of God.

The advantage which the Jew possessed is stated in chap. 3:1, 2, but in verses 9, 10, it is said, "What then? are we better than they? No, in nowise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." After thus involving the whole world in guilt, justification by faith (the only hope of the guilty) is again introduced, and again it is declared that "there is no difference; for all have sinned, and come short of the glory of God." Of course boasting is excluded, and the apostle may well exclaim, "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith."

Those who claim a special blessing for the natural descendants of Abraham should carefully read chap. 4. It begins with the important question as to what "Abraham, our father as pertaining to the flesh, hath found?" This is important, for surely none of his children according to the flesh, can claim more than he, their father, obtained on that basis. But the argument shows that he received nothing on such a consideration. Abraham's blessing or justification was by faith, by believing "on him that justifieth." And the



children of Abraham can claim nothing from their birth, but must seek the blessing as he did, by faith. But in that manner it may be obtained by all alike, both Jews and Gentiles, circumcised and uncircumcised; for Abraham himself received the promise in uncircumcision. "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."

As all are sinners, all are under condemnation of the law, and there can be, therefore, no justification by the law. The children of Israel promised to keep it, but they did not; and, therefore, the covenant under which they received the law could not confer the blessing. If that covenant could have secured the blessing, they would have stood independent of Abraham, and have thus set aside justification by faith, and destroyed the hope of all believers; as it is said in verse 14: "*For if they which are of the law be heirs, faith is made void, and the promise made of none effect.*" And the same is repeated, Gal. 3:18: "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Thus it is proved that the theory of the Age to Come, for the fulfillment of the Scriptures, is destructive of the faith of Abraham.

This subject is again brought up in Chapter 9. Although Paul was by birth a Jew, and had a strong feeling for his "kinsmen according to the flesh," he could not contradict himself, and destroy the facts set forth in the preceding chapters; but he cuts off the claim of the unfaithful

to the name of *Israel*, or of *Abraham's children*. And it is of those—the unbelieving descendants of Jacob—that he speaks in his comparison of the vessels of the potter. God had endured with much longsuffering the vessels of wrath fitted to destruction. He had certainly endured much of that rebellious people, considering the privileges conferred upon them; and the application is evident from all the connection, and from chapter 10:21: "But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people." The believers in Christ, "not of the Jews only, but also of the Gentiles," are vessels of mercy, prepared unto glory; and the prophecies, as well as the promise to Abraham, are brought forward to attest this truth. Hosea says, "I will call them my people which were not my people; and her beloved which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God." These promises are fulfilled in the new covenant; and we learn from this, that where God speaks by the prophets of *his beloved* and *his people*, he refers to those who are Gentiles by birth, as well as to Jews; for they are "fellow-heirs, and of the same body," and partakers of the same promise.

Chapter 11 is most often quoted as favoring Judaizing notions, but of it we say as of chapter 9, it does not contradict the positive statements of the apostle in other places which disprove those notions. Two points are claimed on this chapter, to wit, 1. That a difference is recognized between Israel and the believing Gentiles, and, 2. That all Israel will be saved after the fullness of



the Gentiles be come in. These two points we now consider.

1. When speaking of that people nationally, there must of necessity be recognized such a difference; but this fact does not at all favor their theory. To maintain their view, they must not only show a difference of birth, but they must also show that the Gentiles *are not* fellow-heirs, and partakers of the same promises. See Eph. 3:1-6. But this they cannot do.

2. To maintain the second point, reference is made to the declaration that blindness has happened to them only *in part*. We admit that God hath not cast them away in the sense of utterly rejecting them, but still calls on them to be reconciled to him, and to receive the blessing of Abraham through faith in Christ. *In part* expresses extent, but not duration. For the *duration* of their blindness, see verses 9, 10, and Isa. 6:9-11: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." If blindness had happened to them *wholly*, not even a remnant could be saved; and "all Israel," to whom the promises are made, is only a remnant. There are others who are *of Israel*, but the remnant alone *are* Israel. Will any one claim salvation for any more of them than that remnant? If so, where are the promises? See chapter 9:27-29: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." "And as Esaias said before, Except the Lord of Sabaoth had left us a seed [a very small remnant, Isa. 1:9], we had been as Sodoma, and been made like unto Gomorrha." Paul claims no more than this in any place; and as the promise

is made only to the remnant, and to them only through faith in Christ, and also in common with all believing Gentiles, we can see no need of a change of dispensation, or of their having any special privileges in order to its fulfillment.

But the Judaizers assert that the fullness of the Gentiles must come in *first*. *There is the great mistake*. The text does not say, *And then*, nor, *after that time*, shall all Israel be saved; but it says, "And SO shall all Israel be saved." The word *so* expresses *manner*, and not *time*, and by examining the context, we find that it refers to the act of grafting into the good olive-tree, through faith. "*So* answers to *as*, either preceding or following." And *as* the fullness of the Gentiles shall be brought in through their faith, and grafted into the good olive-tree, *so* (in like manner) shall all Israel (the remnant) be saved; for "they also, *if they continue not in unbelief*, shall be grafted in again." But the question of *time* is settled in another place; verse 5: "Even so then AT THIS PRESENT TIME also there is a remnant according to the election of grace." And to this remnant, the promises are made.

We have now ascertained to *whom* the promises are made, and the *time* and *manner* of their fulfillment. We will now inquire in regard to the promises themselves, confident that an examination of these, as to the things promised, will confirm the view we have taken.

### § 1. THE LAND.

The promise of the land cannot be fulfilled under the old covenant; for, 1. They forfeited all claims under that covenant. 2. That has passed



away and been superseded by the new. 3. It is an offense against the new covenant, or the gospel, to revive or "build again" the old. Gal. 2:18. 4. The priests, or mediators of that covenant, could not take away their sins, Heb. 10:1-4, and, therefore, they could not recover under it, what they lost by transgression. These points are sufficient to settle the question.

And this is confirmed by the word of the Lord who gave as a reason for making a new covenant with them, that they had broken the other. Although he had promised to be their God, and that they should be to him a peculiar treasure above all people, yet by reason of their rebellion, he could not consistently perform his promise, and so he "regarded them not." As transgressors of his law, they were not *peculiar*; they were not *holy*; but were like other sinful nations. *And if they had any claim under that covenant, it could not have been abolished without infringing on their rights.* Surely, it is plain enough that, to secure the land, they must comply with the conditions of the new covenant, the only one that can possibly convey a good title to the inheritance.

And what is the inheritance, or land, promised under the new covenant? As the original promise was made to Abraham and confirmed in Christ, we must look to both for an answer to this question; for Christ is mediator and first heir, and it can only be received through him, and, of course, under the covenant of which he is the mediator.

To Abraham was promised a land for an everlasting possession; and circumcision was instituted as a token of this covenant. Now, our

opponents assume that a certain part of the earth in its present form and condition must be conferred on his descendants to meet the promise; as the promise, they say, embraced *only the land that he saw*; but he did not see all of the present earth, nor any of the new earth. What he saw will doubtless be given to him, but not that only, nor in the condition in which he saw it. Of this promise, Paul says, "For the promise that he should be the *heir of the world* was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. Then Abraham is heir of the world. "By faith he sojourned in the land of promise, as in a strange country," as other faithful ones, who, with him, "confessed that they were strangers and pilgrims *on the earth.*" Heb. 11:9, 13.

Again, Christ is the seed to whom the promises were made. Gal. 3:16; he is the heir of the world, and the Father has promised to give to him "the uttermost parts of the earth for a possession." Ps. 2:8. As he is the heir, so his people are "joint-heirs" with him; and by reason of this joint-heirship with Christ, "the meek shall inherit the earth." To *inherit* is to receive by *heirship*; but there is no promise or heirship by which we can receive the earth, except that to Abraham; and Christ is heir as Abraham's seed. Hence, the Abrahamic promise embraced "the earth," even to its "uttermost parts." The land which the children of Israel possessed under Joshua, is shown in Heb. 3 and 4, to be typical of the true rest which remains to the people of God.

If we look at the terms *seed* and *token*, as used in the covenant with Abraham, we shall find



that there is a change from their outward and apparent to their real and more extended signification. The seed of Abraham was supposed to be only his literal posterity; but now we learn that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:28, 29. And so also of the token: that is no more circumcision which is outward in the flesh, but circumcision is that of the heart, in the spirit, and not in the letter. But if these terms are thus enlarged, and all admit that they are, there is no incongruity in having the land itself enlarged in like manner.

In Rom. 4:11, the token, circumcision, is entitled a sign and seal. Eph. 1:13, 14, says, "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." We here learn that the inheritance, already purchased, is yet to be redeemed, and we receive the token, earnest, or assurance, thereof until its redemption. The sign reaches no further than to the thing signified; and we have the earnest or assurance reaching to the point of realization, but it would be no assurance beyond that point. But as the earnest reaches to the redemption, it is clear that our inheritance cannot be fully realized till the purchased possession is redeemed. This proves conclusively that the earth renewed, or new earth, is the subject of the promise of the Abrahamic covenant. And Jesus, the heir and mediator, is now ministering for individuals of both dispensations, or for transgressions under

both covenants, that "they which are called might receive the promise of *eternal* inheritance." Heb. 9:15. All who lived under the first covenant were transgressors; of course, they forfeited the promised blessings of that covenant. But Jesus secures to the faithful among them an eternal inheritance—not a mere temporal possession; and not under the curse as it is at this time, but redeemed. So that the hope of all is now made to rest on the promise of "an inheritance incorruptible, undefiled, and that fadeth not away." 1 Pet. 1:4. As before said, *to inherit is to possess through heirship*; and if we receive an inheritance redeemed, incorruptible, and undefiled, these conditions must necessarily be attached to the possession named in the will. This will is the Abrahamic covenant; Jesus is its "testator" and mediator; the earth redeemed from the curse is the promised possession; and the faithful in Christ, of every tongue and nation, are the heirs.

## § 2. THE KINGDOM.

A few remarks only are required in this place, on this subject. It will be remembered that the promises of the kingdom to the descendents of Jacob were conditional, and that they were forfeited under the old covenant; and the kingdom can now only be obtained by obtaining an interest in Jesus, the son and heir of David. The fact that they forfeited and lost their right to the kingdom is stated directly by the Saviour, in Matt. 21:43: "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits there-



of." And again, it is said that the poor of this world, rich in faith, are "heirs of the kingdom which God hath promised to them that love him." James 2:5.

### § 3. THE RETURN OF ISRAEL.

Perhaps no one subject has been so much talked of, which is yet so little understood, as that of "the return of the Jews." It is a stereotyped theological phrase, representing various and indefinite views.

We believe in the gathering of Israel to their own land; but we must apply the same New-Testament rules here that we have to other classes of promises, to wit, allow that the true Israel are of faith, whether Jew or Gentile by birth.

There are two classes of Old-Testament prophecies on this subject; one, agreeing with the history of the past; the other, agreeing with New-Testament declarations, to be fulfilled in the future. Those who advocate the return of the Jews in the Age to Come, do so on the assumption that there has never been a gathering of Israel since the Babylonian captivity. But that this is only assumption and an error can be shown by history, both sacred and profane. All chronologists agree that all the prophets, except Malachi, wrote before the return of the Jews from Babylon. They date about as follows: Isaiah, 758 B. c.; Jeremiah, Ezekiel, and Obadiah, 588; Daniel, 534; Hosea, 725; Joel, 761; Amos, 787; Jonah, 800; Micah, 758; Nahum, 720; Habakkuk, 605; Zephaniah, 608; Haggai and Zechariah, 518; Malachi, 400. These dates are designed

to cover the latest periods of their prophecies, and the decree of Cyrus was B. C. 536, and that of Artaxerxes, which gave efficiency to, and really complemented, the original decree, Ezra 6:14, was in 457. Hence, quotations from their writings, to sustain the theory in question, have the full weight of chronology against such an application.

In Isa. 44, the Lord declares himself as their Redeemer, "that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof." The instrumentality used in fulfillment of this promise is also shown: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Verses 26, 28.

By turning to the record, we find that the decree for the return of the children of Israel was very liberal, giving permission to all to return *who would*. And no prophecy contemplates anything more than full permission and voluntary acceptance.

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of *all his people*? his God be with him, and let him go up to Jerusalem, which is in Judah,



and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And *whosoever remaineth in any place* where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem." Ezra 1:1-4. Again, in the decree of Artaxerxes, chap. 7:13: "I make a decree, that *all they of the people of Israel*, and of his priests and Levites, in my realm which are minded of their own free will to go up to Jerusalem, go with thee." Jeremiah, speaking of the return of Israel *from all the nations* and *from all the places* whither they had been driven, introduces the same condition that Artaxerxes does in his decree—they shall go up voluntarily. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. 29:10-14. He also places this general gathering after the seventy years' captivity.

These plain declarations are sufficient to cut

off the assumption of our opponents, that only two tribes returned, while the ten remained scattered. There is no evidence that *all* of *any* tribe returned, while we have evidence that *some* of *each* tribe returned, even all that were willing.

Josephus proves conclusively that twelve tribes were restored after this captivity. He says that Ptolemy Philadelphus sent a request to the Jews to "send six of the elders out of every tribe," for the purpose of translating the law into the Greek. When they were sent, word was returned to Ptolemy thus: "We have chosen six men out of every tribe, whom we have sent and the law with them." Josephus says they sent *seventy-two*; thus the twelve tribes were represented. See *Josephus' Ant.*, B. 12, ch. 2, sec. 4-7.

This testimony is corroborated by Scripture. That the tribe of Levi was represented in the return is evident, for the priests were all of that tribe. But Ezra says further, "So the priests and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and ALL ISRAEL in their cities." Ezra 2:70. "And when the seventh month was come, and *the children of Israel were in the cities*, the people gathered themselves together as one man to Jerusalem." Chap. 3:1; Neh. 7:73.

When the temple was built, it was dedicated as related by Ezra. "And the children of Israel, the priests and the Levites, and *the rest of the children of the captivity*, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs;



and for a sin offering for all Israel, TWELVE he-goats, according to the number of the tribes of Israel." Ezra 6:16, 17; 8:35. If ten tribes were lacking, it would be truly singular that it should not be mentioned in such a connection as this.

There is another gathering of Israel spoken of in both Testaments, which we will briefly notice. Isa. 27 evidently refers to it. Note in verse 11 the expression parallel to Rom 11. "When the boughs thereof are withered, they shall be broken off; the women come and set them on fire; for it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favor. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and *ye shall be gathered one by one*, O ye children of Israel. And it shall come to pass in that day, that *the great trumpet shall be blown*, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Verses 11-13. This we think is easily identified as the gathering of the New Testament. When the Saviour comes, "he shall send his angels *with a great sound of a trumpet*, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

That this is the gathering of Israel referred to in the prophets is proved by reference to Eze. 37. After relating the vision and the revivifying of the dry bones, the Lord said, "Son of man, *these bones are THE WHOLE HOUSE OF ISRAEL*: behold,

they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and *bring you into the land of Israel*. \* \* \* And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and WILL GATHER THEM on every side, and bring them into their own land." Verses 11, 12, 21. Comp. vs. 20-28, and Rev. 21.

This gathering is coincident with that of Matt. 24, above referred to, as the graves of the house of Israel will be opened when the Lord sends his angels with a sound of a trumpet to gather his elect. The various points referred to in Isa. 27, Eze. 37, and Matt. 24, are united in 1 Thess. 4:16, 17. "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."

In 2 Thess. 2, the subject is also introduced of "the coming of the Lord Jesus Christ, and *our gathering together unto him*." This we firmly believe is the only gathering of Israel that remains to fulfill the prophecies.

#### § 4. THE CITY AND SANCTUARY OF EZE. 40-48.

It has been urged that the city described in the vision of Ezekiel is the same as the New Jerusalem of Revelation, and the sacrifices there



spoken of signify the restoration of the sacrificial system of Leviticus, and of course, the restoration of the Jewish people. We consider that this was a conditional prophecy, the promises of which have been forfeited. Notice chap. 43 : 9-11. "Now let them put away their lewdness, and the carcasses of their kings far from me, and I will dwell in the midst of them forever." (Comp. Jer. 17 : 19-27.) "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all which they have done, show them the form of the house, and the structure thereof, and the goings out thereof, and the entrances thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof," &c.—*Bernard's Bible*.

Though there are points of similarity between the visions of Ezekiel and John, yet similarity does not prove identity. In this case there are also points of dissimilarity, which of course forbid identity.

It is claimed that Christ is now preparing a people out of all nations to be priests in the future age. But the priests of Ezekiel's vision were all Levites. Chap. 43 : 19; 44 : 15.

It is admitted that those prepared for a place in that are immortalized at the second advent; after which they will neither marry nor be given in marriage. Luke 20 : 34, 35. But there marriages of the priests are spoken of. Eze. 44 : 21, 22.

These cannot die any more, but there they could, for the priest was allowed to marry "a widow that had a priest before."—*Ibid*.

It is claimed that "David 2d, Christ," is the rul-

ing Prince spoken of by Ezekiel. But the prince in that city was to offer a sin-offering for himself; and to refer this to Christ is not only absurd, but blasphemous. Chap. 45 : 22.

Christ will have the uttermost parts of the earth for his possession; but the prince there was forbidden to oppress the people, or take their possessions for his sons, but should give his sons inheritance of his own possession. Chap. 46 : 18.

The revival of the types here spoken of is impossible. The types were shadows of things to come. No sin was remitted by means of the blood offered by the Levitical priesthood, as it only pointed to a future fact: that fact being reached by faith, and realized when all the righteous, with Daniel, stand in their lot in the person of their Advocate when he makes atonement. But such an order of things cannot exist after the priesthood of Christ closes, and we have shown that his ministration is in Heaven, and closes previous to his coming. The fact cannot go before the figure or type, or the thing signified before the sign thereof; so it would be absurd to make an atonement in figure, or typically, for a sin which had already been atoned for in fact. In the gospel, repentance and confession must precede remission (Mark 1 : 4; Acts 2 : 38; 1 John 1 : 9); therefore a revival of the Levitical system is impossible, as it would require a new system to admit an atonement by type or in figure *after* the sin was committed, when, in the ministration of Christ, the atonement had been made in fact, and remission granted, *before it was committed!*

These reasons are quite sufficient to show that their view of Ezekiel cannot be correct.



## Chapter Six.

### OBJECTIONS CONSIDERED.

OBJECTION 1.—Rev. 22 : 2. “The leaves of the tree were for the healing of the nations,” which supposes nations on probation, subject to sickness, &c., after Christ comes.

ANSWER. The objection assumes that the blessing of the above text, and of verse 14, is not for the saints of this present age; for the saints will then have become immortal, and will not need the tree of life; and they will not be subject to sickness, and therefore will not need healing.

If we were to be guided by the “enticing words of man’s wisdom,” we would acknowledge such reasoning. But the Scriptures are our guide, and I think an examination of them will convince us of the error of assuming a positive position on the strength of mere human reason, on a subject which, by unassisted reason, we cannot comprehend.

The “seven churches” of Rev. 2 and 3 were either seven literal churches in Asia, or they are seven different states of the church in as many periods of time. The latter view is likely the correct one; but in either case they are before the coming of Christ, as in each of the four last letters, that event is spoken of as being yet future. Of course the members of the church at Ephesus, the first of the seven, must come up in the resurrection to receive their reward. The promise to that church is, “To him that overcometh will I give to eat of the tree of life, which

is in the midst of the paradise of God.” Rev. 2 : 7. Here is a point that no sophistry can evade. If the blessing is for them it may be also for all the resurrected saints, and the changed ones likewise, even though the wisdom of the world be not able to comprehend all the depths of the counsel of God. And we may look forward with confidence to the time when all those who keep the commandments of God may have right to the tree of life, and enter in through the gates into the city.

Having thus obtained a Scripture application of the promise, we will farther examine the text. And the objection is seen to be invalid in that the whole scene is laid, not in the Age to Come, but on the new earth, where there is neither death, nor sorrow, nor crying, nor pain; Rev. 21 : 4; and in the next verse after the text quoted in the objection, it says, “*And there shall be no more curse.*” Come now and let us reason together. Can sickness or disease exist where there is no more curse? And if, as is assumed in the objection, “the nations” will then be on probation, there must be death there also, for we cannot suppose immortal men will be on probation. To sustain the objection the text must be wrested from its obvious connection, or death be introduced in the new earth. But keeping in view the promise to the church of Ephesus, and looking at chap. 21 : 24, how plain it is that these nations are the “nations of THEM WHICH ARE SAVED,” and not them *which are to be saved*, or which *may perhaps be saved*. These are the nations whose kings bring their glory and honor into the city, the New Jerusalem, which is the city here described.



I consider that the scriptures above noticed remove the objection, and prove that the idea of *healing diseases*, or *removing a curse*, is not implied in the text. To support this view, I offer the definition of the word as given by Greenfield. The word rendered *healing* is *therapeian*. That all may be assured on this point, I copy the following definitions from the lexicon :

*Therapeia*, service, attendance, aid, help, Luke 9 : 11, *by impl.*, relief, healing, cure, Rev. 22 : 2 ; *meton.*, those who render service, servants, domestics ; family, household, Matt. 24 : 45, Luke 12 : 42, *from*

*Therapeuo*, to serve, minister to, render service, and attendance, worship, Acts 17 : 25 ; *by impl.*, to heal, cure, Matt. 4 : 23, 24 ; 8 : 16, *et al.* : *whence*, *Therapon*, a servant, minister.

The text teaches that the leaves of the tree are for the *use* or *service* of the nations ; they being, as before shown, *saved* in the kingdom of God.

OBJECTION 2.—Isa. 9 : 7. There is to be an *increase* of Messiah's government and peace, which supposes of necessity that it will spread, and men yield obedience to it, which it would be inconsistent to suppose of the eternal state.

ANSWER. This objection has been urged by several writers ; but it is *their view* of the text that is inconsistent with *their view* of the eternal state. How do they know there is to be an "eternal state" of Messiah's reign, except by the expressions which declare it ? and how do they know the *order* of that state, except by the terms that define it ? Now the objection involves a conclusion at variance with the terms of the very text on which it is based. The passage reads,

"Of the *increase* of his government and peace THERE SHALL BE NO END, upon the throne of David, and upon his kingdom, to order it, and TO ESTABLISH IT WITH JUDGMENT AND WITH JUSTICE, from henceforth, even FOREVER." If these terms do not point it out as an eternal state, I should be happy to be informed what language would be appropriate to the purpose.

OBJECTION 3.—2 Thess. 1 : 7-10. This text does not say that the Lord, when he comes, will take vengeance on *all* them that know not God, and *all* that obey not the gospel ; it speaks only in general terms, of course allowing of exceptions.

ANSWER. They who use this text to prove the destruction of the wicked would smile at an objection based upon it against that view, having so much the appearance of caviling ; and had not the objection been raised by those standing high in the esteem of many of their fellow-men, it might be passed in silence. This text is in perfect harmony with all those that show that all who are not "Christ's at his coming," are destroyed from off the earth. Let us see what it teaches. "It is a righteous thing with God to recompense tribulation to them that trouble you ; and to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." We notice here the time, viz., when the Lord Jesus is revealed ; the time when the saints will have rest ; and they that trouble them will receive their recompense of tribulation, or vengeance. These are divided into two classes, (1.) them that know not God,



and, (2.) them that obey not the gospel. Now we have the *classes* disposed of at a *definite time*; let us look at other statements relative to the *same time* to get the *particulars* or *individuals*. "Behold, I come quickly; and my reward is with me, to give *every man* according as his work shall be." Rev. 22:12. "But as the days of Noe were, so shall also the *coming of the Son of man be*. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them *all away*; so shall also the coming of the Son of man be." Matt. 24:37, 39. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and *destroyed them all: even thus shall it be* in the day when the Son of man is revealed." Luke 17:28-30. Thus, not only the classes are destroyed in that day, but EVERY MAN—ALL OF THEM; and this testimony removes more than this objection; it removes the objector's *whole ground of argument*, so that all other objections are really cut off by it.

OBJECTION 4.—Rev. 5:9, 10. The saints reign as kings on the earth; but they do not reign over one another; hence there must be mortal men or nations over whom they reign.

ANSWER. This is an inference altogether unwarranted and at variance with the Scriptures. We have seen by Rev. 21, that on the new earth there are kings over the nations of them which are saved, who bring their glory and honor into

the heavenly city—the New Jerusalem. In chap. 22, in finishing up the description of the city wherein is the tree of life, and the river of water of life, and the throne of God and of the Lamb, where the Lord God gives his people light, the angel said, "*And they shall reign forever and ever.*" Verse 5. Is not the conclusion equally legitimate that mortal men or nations will exist on the new earth forever and ever? In these and many other objections (and arguments for the Age to Come) the Scriptures are wrested from their connection, and made to bow to a system of human reasoning as dangerous as it is erroneous.

OBJECTION 5.—Heb. 8:8-12. The New Covenant, embracing forgiveness of sins, is to be made with the house of Israel and Judah. This has not yet been done; for the scripture from which the text is quoted (Jer. 31) says, "They shall not cease from being a nation before me forever," but they are yet rejected and scattered. Hence it must be in the Age to Come. (See *Age to Come*, by J. Marsh, pp. 107-109.)

ANSWER. Of all the perversions of Scripture consequent upon a belief in that theory, this appears the most glaring and the most fatal. If the new covenant, with Christ the High Priest as its Mediator, his blood that ratified it and rendered forgiveness possible, its blessings to those who avail themselves of its intercessions; if these be removed from our reach and all transferred to the Age to Come, then truly may the gospel believer say, as did weeping Mary, "They have taken away my Lord." In the work above quoted, eight reasons are given why it must be made in



the Age to Come, and exclusively with the natural descendants of Jacob.

That this covenant was to be made with Israel and Judah, we admit, for so it is written; that it is to be made in the Age to Come, we deny; and that it belongs *only* to Israel and Judah, we deny. The Scripture proofs on these points are very plain, and when examined, can leave no doubt on the mind as to where is the truth.

The angel said to the prophet Daniel, "Seventy weeks are cut off [from the 2300 days] upon *thy people*." This must be understood of Israel and Judah, who were to fall from their pre-eminence at the end of that time. Of the Messiah, the angel said, "He shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease." Dan. 9:24, 27. The last week of the seventy which were determined, or cut off, upon that people, commenced at the commencement of Christ's preaching, was half expired at his crucifixion, and terminated at the time the apostles turned to the Gentiles. *The whole of this week was given to that people.*

In fulfillment of this prophecy, at the end of the sixty-nine weeks, Messiah commenced preaching the gospel of the kingdom, saying, "The time is fulfilled." Mark 1:15. And he said, "I am not sent but to the lost sheep of the house of Israel." Matt. 15:24. He sent forth the twelve to preach the same gospel of the kingdom, with this order, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Matt. 10:6-8. After his resurrection he commissioned his disciples to preach the gospel, "beginning at Jerusalem." Luke 24:47. This

they did, tarrying at Jerusalem till they had received the Holy Spirit of promise, and they went to their brethren in all parts. But after a time, when the Jews contradicted and blasphemed, Paul and Barnabas said to them, "It was *necessary* that the word of God should *first* have been spoken to you." Acts 13:46.

We cannot believe that salvation was more necessary for the Jew than for the Gentile, or that either could be saved without the gospel: hence this *necessity* for preaching to them first was solely for the fulfillment of the prophecy and promise to them. Peter said to them at Jerusalem, in the temple, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall *all the kindreds of the earth* be blessed. *Unto you first*, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3:25, 26. Paul said of them, "Who are Israelites; to whom pertaineth the adoption, and the glory, and *the covenants* [plural], and the giving of the law, and the service of God, and the promises." Rom. 9:4. Also the objection itself is based on a text in Jeremiah which Paul quotes in his letter to his *Hebrew* brethren, in which he says, "*We have* such an high priest," speaking of the new covenant as being already made, in contrast with the old which had ceased; and not only for them, but also for their brethren who had transgressed under the first covenant, was he ministering. Heb. 9:15.

If this does not prove that the new covenant has been made with Israel, I do not know what could show it. Can any Israelite rise up before



these facts and say that God has not fulfilled his promise? And can any one have any intelligent idea of Paul's letter to the Hebrews, chapters 7-10, inclusive, who supposes that this covenant has not been made?

The importance of this subject cannot be over-estimated, and at the risk of some repetition we notice a few Scripture facts having a direct bearing upon it.

No sin was taken away by the first covenant; therefore, it was typical of the new, in which alone sin is taken away. And for this reason, it is declared that Christ is the mediator of the new, for the transgressions under the old. Heb. 10:1-4; 9:9-15. Hence, if the new is not yet made, Christ is not yet a mediator, and there is yet no forgiveness.

The priests of the two covenants cannot change places of ministration; for under the first, or on earth, the priest of the new could not minister; Heb. 7:13-17; 8:1-4; for if he did, he would officiate as a type of himself! And under the new, there is but "one mediator." 1 Tim. 2:5; and his priesthood is on his Father's throne in Heaven. Heb. 8:1-5. This excludes all of the order of Aaron.

Under the old covenant there were many offerings, and the priests succeeded one another in office. In the new, there is but one offering, one priest, and he enters into Heaven itself by his own blood, *shed once for all*.

Christ is the mediator of the new covenant. Heb. 9:15; 12:24. The Scriptures invariably speak of him as being a mediator at the present time. Heb. 8:6; 1 Tim. 2:5; 1 John 2:1; Heb. 9:24; Rom. 8:34. They *never* speak of

him as a priest, mediator, or intercessor, in any future dispensation.

Again, the blood of Christ is the blood of the new covenant. Matt. 26:28. As "the life is in the blood," and man by transgression has forfeited his life, blood is given to make an atonement. Lev. 17:11. Therefore, "without shedding of blood is no remission." Heb. 9:22. When Paul says, "*He is the mediator of the new testament,*" he gives a reason that the most obdurate advocate of the Age to Come will scarcely deny. "For where a testament is, there must also of necessity be the death of the testator. For *a testament is of force after men are dead.*" Heb. 9:16, 17. If Christ is not the testator here referred to, then another must die to ratify the covenant. But who will contend for this? Thus it is proved beyond the possibility of contradiction that the new testament or covenant was ratified, or "of force," when Christ died.

The scriptures which I have quoted to show that it was made with Israel, also show that it was to extend to others as well as to them. Thus, when Christ commissioned his apostles, he said that "repentance and remission of sins should be preached in his name AMONG ALL NATIONS, *beginning at Jerusalem.*" Luke 24:47. If this covenant had not been made with them, and the gospel first preached to them, the Scriptures would not have been fulfilled; neither would they have been fulfilled *if it had been confined to them*. See again Acts 13:46, 47: "It was necessary that the word of God should first have been spoken to you; but seeing ye *put it from you*, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, *for so hath the*



Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." See Isa. 42:6.

Mark well this point: The gospel was first preached to them, and it was not taken from them; they put it from themselves. And from that day to this, it has been preached to them—to all of them who would hear, as well as to the Gentiles. When Paul says, "*Whosoever shall call upon the name of the Lord shall be saved,*" all say that that includes the Gentiles; but will "*whosoever*" exclude the Jews?

Now, we see that it is a great error to call this a *Gentile dispensation*, as is frequently done, and so look for a time when the Jews will be restored to national pre-eminence in order to the fulfillment of the promises to them. The Gentiles were never made *exclusive* nor *pre-eminent* heirs of the promises of God in any dispensation. They never had, nor will they ever have, advantage of the Jews, in or out of the gospel. The Jews had a pre-eminence even in this dispensation, so that the promises of the new covenant were termed theirs; but the middle wall of partition was broken down; the difference in privilege abolished, and it was thenceforth ordained that "the Gentiles should be *fellow-heirs*, and of the *same body*." Eph. 3:6. What this body was, may be learned from Eph. 2:12-19. The Gentiles were in time past "*aliens from the commonwealth of Israel, and strangers from the covenants of promise.*" "But now, in Christ Jesus, ye, who sometimes were *far off*, ARE MADE NIGH by the blood of Christ. For he is our peace, who hath made BOTH ONE, and hath broken down the

middle wall of partition, . . . for to *make in himself of twain one new man*, so making peace, and that he might reconcile both unto God in *one body* by the cross. . . . Now therefore ye [Gentiles] are NO MORE STRANGERS AND FOREIGNERS [from the *commonwealth of Israel*], but FELLOW-CITIZENS with the saints, and of the household of God."

Jesus himself testified to the same thing when he said to the Jews, "And other sheep I have, which are *not of this fold*; them also I must bring, and they shall hear my voice; and there shall be ONE FOLD AND ONE SHEPHERD." John 10:16. Here is a *unity of the flock* which should not be lost sight of; even as the Saviour prayed for them that should believe on him, "*that they all may be one.*" John 17:21.

Again, these promises have not failed, as the apostle Paul shows in Rom. 9:3-6. He speaks of his "kinsmen according to the flesh," and declares that the covenants and promises pertain to them, and then seems to anticipate the very objection stated; for he says, "*Not as though the word of God hath taken none effect,*" although the "effect" may be denied by unbelievers, because all of Paul's "kinsmen according to the flesh" are not converted; but the reason he assigns is, "*For they are not all Israel which are of Israel;*" that is to say, the covenant has been made with Judah and Israel according to the promise, and its rejection by the unbelieving children of Abraham does not make void the word of promise; for such are *not recognized as Israel* (though they are "of Israel"); and consequently have *no part in the promise*. From these facts it is very



clear that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

As the "promises to Israel" are so directly involved in this objection, it may be well here to notice the fact that the name Israel does not exclusively belong to the Jews "according to the flesh;" nor even does it *properly* belong to them in the gospel.

The name *Israel* is significant; it is an *acquired* name. Jacob received it because he prevailed with God. Afterward it became a family and national name, but the Scriptures show that God kept its significance in view; especially is this plain in the New Testament. Hence it came to be used in *two senses*. Not observing this fact, many have erred concerning God's purposes.

Everything peculiar to the Jewish system was typical; and every term by which a type is designated must be used in two senses, one referring to the type, the other to the antitype. It is not difficult to determine in what sense a term is used if we keep in view its relation to first principles, or observe to what covenant it belongs. The following are instances. Israel according to the flesh, Jews outwardly, Palestine under the curse, the sanctuary or pattern of heavenly things, Jerusalem which now is, and circumcision outward in the flesh. These are all peculiar to the first covenant. On the other hand, we find Israel (the prevailers) the faithful children of promise, Jews inwardly, an incorruptible, undefiled, and eternal inheritance, the heavenly sanctuary, Jerusalem which is above, and circumcision of the heart, in the Spirit. These are of the new covenant. These two classes belong to two different systems; one

of enmity—the other of peace (Eph. 2:14, 15); and each has its own place in its own system, and cannot be transferred to the other by any means. So that he who is outwardly a Jew, an Israelite according to the flesh, can no more take his place in the other class, or gospel system, without becoming Abraham's seed by faith in Christ, than can the Greek or the Hottentot.

D. P. Hall, one of the ablest of Age to Come advocates, in trying to prove that the literal descendants of Jacob are heirs of the promises, remarked on Eze. 36, as follows:—

"There are but three positions which can be taken in regard to this promise, and many others of like import, viz: They have been fulfilled in the past history of this nation; or they will be fulfilled to those who are Israelites in the highest sense, *i. e.*, after the law of faith; or they remain to be fulfilled to the natural descendants. The last-named position is the only one admissible in the scripture now under investigation."

And again he quotes from Eze. 37, and inserts an explanation in a parenthesis as follows:—

"So shall they be my people, and I will be their God. And David (David 2d, Christ) my servant shall be a king over them, and they shall have one shepherd," &c.

Here we notice that he has admitted that there are two senses in which the term Israel is used, but thinks (or rather *decides*) that it is not allowable to use it in the "highest sense." Yet in quoting a parallel promise in which it is said David shall be king over them, he uses *David* in the "highest sense," by referring it to Christ.

By what authority does he put "David 2d, Christ," in the prophecy of Ezekiel, while he arbitrarily denies us the privilege of putting "Israel 2d, of faith," in the same connection?



There are, by his own showing, two Israels and two Davids; and David 1st has reigned over the first Israel, and now he contends that David 2d will also reign over the first Israel. But the first Israel and the reign of the first David belonged entirely to the first covenant, while the second Israel and "David 2d" are under the new. It is as impossible and absurd to connect the reign of David 2d with the first Israel, as it would be to connect the reign of David 1st with the second Israel. But such confusion is common with the advocates of the Age to Come. They seem to think that by quoting much Scripture they gain their point, entirely disregarding the connection and the principles that govern its application.

It is often asserted that Gentiles by birth can have no right whatever to the name of Israel. But this is not in accordance with the Scriptures. Notice what Paul says to the Ephesians—ye were aliens from the commonwealth of Israel. But what do they become when they are no more strangers, or aliens and foreigners? Take our own nation for an illustration. Here are individuals born in different countries; aliens and foreigners by birth. But they come to our shores, and by virtue of the naturalization laws they cease to be strangers or aliens, but are constituted American citizens. *They are Americans by adoption*: and in any transaction of, or with, the government they would not be styled or treated as English, French, or Germans, though they were born in England, France, or Germany. So, says Paul to the believing Gentiles, "Ye are no more strangers and foreigners, but *fellow-citizens*"—of what?—"of the commonwealth of Israel." *They are Israelites by adoption*: they are of "the same

body;" they are no more two, but one in Christ.

Again, Paul says in Rom. 9, that "they are not all Israel which are of Israel." Now it is evident that if the term Israel was strictly a national name, indicating the origin or birth of him who bore it, as our opponents claim, this declaration of Scripture could not be true, for then they who are of Israel would all be Israel, and no others.

We notice here that in the plan of the gospel there is a change in the relation of both Jews and Gentiles; that is, of such as are Jews and Gentiles by birth or descent. Thus, the unbelieving descendant of Abraham and Jacob is not a child of Abraham, nor counted for his seed; nor an Israelite, according to Rom. 9. He is not of that body, nor partaker of their promises. While the faithful, Gentile born, are Abraham's seed (Gal. 3:7, 29; Rom. 4:11; 9:6-8), and citizens of the commonwealth of Israel, of the same body, partakers of the same promises.

There is a very specific declaration respecting each class in Rom. 2. Circumcision distinguished between the Jews and the Gentiles. "Uncircumcision which is by nature," certainly refers to Gentiles. And if the circumcised (*i. e.*, the Jew) be a breaker of the law, his circumcision is made uncircumcision; that is, his claim to the title of a Jew is reversed, and he is counted a Gentile. But if the uncircumcision (*i. e.*, the Gentile) keep the righteousness of the law, his uncircumcision is counted for circumcision; that is, his Gentile origin is set aside, and he is counted for a Jew. This would be called an extravagant pretension by Age-to-Come Judaizers, but Paul does not leave it indefinite or open to cavil, but plainly says, "FOR HE IS NOT A JEW WHICH IS



ONE OUTWARDLY," that is, by birth or natural descent: "BUT HE IS A JEW WHICH IS ONE INWARDLY," that is, of faith, whether circumcised or uncircumcised—whether Jew or Gentile by birth. How, in the face of these positive declarations, the Age to Come advocates can think to sustain their positions is a mystery. What do they do with such testimony? Nothing at all. They pass it by and arbitrarily decide that the promises do not belong to "Israel in the highest sense!" We do not wonder that there is confusion among the believers in that doctrine. Denying first principles, passing by the most positive declarations, wresting the promises from the gospel and placing them in a system which they are not slow to declare is abolished, they can no more hope to arrive at truth and unity than they could to arrive at perfection in numbers while denying that two and two make four.

We have shown the fallacy of restricting the phrase, "my people," to the natural descendants of Jacob. But we are told that God's name was named on them; and so it was on "Jerusalem which now is" (see Jer. 25:29), yet she is rejected, and so are her children. Gal. 4. Instead of being the chosen of God—his people—the Saviour said to them, "Ye are of your Father the devil." They claim to be Jews, but they are not: they are of the synagogue of Satan. Rev. 3:9.

It would not seem likely that any *special* promises or blessings were in reserve for the children of the devil, as the Saviour termed the unbelieving Jews. But *in belief* they are *in Christ*, and we have fully shown that in Christ there are

no special blessings to any particular class or nationality.

We say that in the gospel there are no special privileges; and the gospel is the means whereby this equality before God is effected. Paul declares that the Gentiles are fellow-heirs, and of the same body, and partakers of his promise *in Christ by the gospel*. Eph. 3:6. Thus the gospel of Christ produces a union of Jew and Gentile, and it is effected by his "having abolished in his flesh the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace." Chap. 2:15.

As long as the law of commandments contained in ordinances existed, so long was a distinction recognized between Jew and Gentile; but the middle wall was broken down and both are made one; "For there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female [in the purposes or promises of God]; for ye are all one in Christ Jesus." Gal. 3:28. Paul's rebuke to Peter has a bearing on this point. Peter was virtually acknowledging the distinction as yet existing, by conforming to that which had marked such a distinction; but Paul says, "*If I build again the things which I destroyed, I make myself a transgressor.*" Chap. 2:18.

In this we notice that (1.) The *gospel* had broken down the middle wall between Jews and Gentiles, and made both one, partakers of the same promises; and (2.) They who would build up this wall, and thereby separate between the partakers of the promises, are transgressors against the gospel. Let all beware how they undertake to build a middle wall which the gos-



pel of Christ has abolished, or endeavor to divide the fold, when the Lord Jesus has said there shall be one fold and one Shepherd.

The old covenant with its ordinances (a sign of enmity and difference) has passed away, and now as there is one God, even so there is one Mediator, and one covenant under which he ministers, and one offering by which we are sanctified, and one flock which he has purchased, and one fold which he has prepared, that we may all be gathered in one body, by one spirit, even as we are called in one hope of our calling. Wherefore let us all strive for the unity of the faith, and keep the unity of the spirit in the bond of peace.

OBJECTION 6.—Isaiah 54:1-10. The expressions in this chapter cannot refer to the New Jerusalem, but must refer to the old, as that which has been forsaken, desolate, &c., is to be built up in the future age. *See Age to Come*, by J. Marsh, pp. 66, 67.

ANSWER. This objection would have some degree of plausibility were it not that Paul has settled it otherwise by applying it to the New Jerusalem in his letter to the Galatians. A few words of inspired comment are worth volumes of human wisdom.

In Matt. 25 is a parable of a wedding. A cry is made, "Behold, the bridegroom cometh!" All acknowledge that Christ is the bridegroom. By Rev. 21 we learn that the bride is the New Jerusalem; and of course the saints will be the guests at the marriage supper. Compare Rev. 19:7-9, with Luke 12:32-37. We hold that this cry was made in 1844, at the termination of the 2300 days of Dan. 8:14, when Jesus passed

into the most holy place of the heavenly sanctuary, before the Ancient of days, to receive his kingdom and dominion. Dan. 7:9-14; Rev. 11:15-19.

The city—the bride—is the capital of the kingdom which he is there to receive; and his receiving the kingdom is called the marriage. It is then, before the marriage, that Paul makes an application of Isa. 54 to the New Jerusalem; and it is beyond question that old Jerusalem was called "the married wife," in the days of Isaiah, who wrote the prophecy. Said the apostle, "So then, brethren, we are not children of the bond-woman, but of the free." Gal. 4:31. This free woman, so long time unmarried, is the mother of all the saints; of all who have trusted in the Messiah in both dispensations.

There are many who stumble over the fulfillment of prophecy, not bearing in mind the interchange of expressions in reference to type and antitype. Thus, in Dan. 8, it was said that the sanctuary should be cleansed after 2300 days; and afterward in explaining the same vision in chap. 9, the angel, without any qualification of terms, predicted the destruction of the city and the sanctuary, which was fulfilled long before the 2300 days terminated! Shall we therefore say the sanctuary must be "rebuilt," and some son of Aaron (for no other could minister there) must come up to cleanse it at the end of the days? So we should say if we treated this subject as others are treated, leaving out of sight the New-Testament proofs that there are two sanctuaries, and that the prophecy refers to the antitypical sanctuary in Heaven. Heb. 8:1-5; 9:23, 24. And so also we learn that there are two Jerusa-



lems, and we must accept the Scripture declarations in regard to their relation to the fulfillment of the prophecies.

But if these prophecies refer to the old Jerusalem, then that must be considered the capital of the kingdom, in the Age to Come, and her children will be those who will inhabit her during that age. And, indeed, this is the view the advocates of that theory advance. But what will become of it at the termination of that age? This is an important question, having a bearing on our title to the inheritance. But two suppositions can arise in regard to this, viz.: it will be burned up at the end of the 1000 years, with the other works that are in the world; or, it will continue to exist forever in connection with the New Jerusalem.

In regard to the first supposition, it would seem improbable that the capital of Christ's kingdom should ever be burned up. But if it shall be, then Isa. 54, and many other texts quoted by the advocates of the Age to Come as being parallel with it, will not apply. It says: "For a small moment have I forsaken thee; but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee." Should the advent take place at the end of the present century, which is certainly far enough in the future to meet the minds of the advocates of that doctrine; and if we date the little wrath at the destruction of Jerusalem in A. D. 70, the *little moment* will have been one thousand eight hundred and thirty years; while the EVERLASTING KINDNESS will be just one thousand years in duration! *The little wrath* was its being over-

thrown and trodden down of the Gentiles; and the *great mercy* will eventuate in its being burned up with the fire that comes down from God out of Heaven!

But the advocates of the Age to Come may say they do not believe any such absurdity. Then, of course, the other supposition must contain their belief, viz., that, with the New Jerusalem, it will stand forever. Let us see how this will agree with the Scriptures. Those who inhabit her, or are gathered to her when she is rebuilt, will be her children, her seed. Now let us apply the argument of Paul to this view. He makes Agar, the bondmaid, answer to "Jerusalem which now is;" and so what the Scriptures say of the free and bondwoman applies to the two Jerusalems, the old and the new. Now the advocates of the Age to Come talk as if the Scripture said, Release the bondwoman and her son, for the son of the bondwoman shall take the precedence of the son of the freewoman! But, "What saith the Scripture? Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." Will they accept this as their view? What will they do in this dilemma? Or, if they reject both these suppositions, will they please inform us what is their position on this subject? But I pray that the Lord will deliver me from being gathered to old Jerusalem with her children, for, as sure as the Scripture is truth, she with her children will be cast out when the children of the New Jerusalem shall take the inheritance.

Jesus would have gathered the children of Jerusalem, but they "would not;" and for all her sins the curse of God came upon her. She was



the "married wife"—God's name was named on her; his tabernacle was there. But for her adulterous actions she was cast off and utterly rejected. After a long time her bond children apply to Christ to receive her again, and come and reign in her; but alas for her hope and theirs: when he comes they find that *he has another Bride!* and the Scripture demands that the adulterous woman and her children be cast out. The glorious bride of our glorified Lord is the New Jerusalem. The "little flock" realize this, and they are "waiting for their Lord," to "return from the wedding." Luke 12:31-37. They know that the marriage is to be consummated in Heaven, and they patiently wait for their Lord to come and take them to the city, where they will sit down at "the marriage supper of the Lamb." "Then will the prophets be confounded which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God." Eze. 13:16.

OBJECTION 7.—Christ's priesthood is after the order of Melchisedec. But Melchisedec was both priest and king at the same time; therefore the priesthood of Christ will not cease at his coming, but will continue while he is king on the throne of David.

ANSWER. Paul to the Hebrews says the earthly priests "serve unto the shadow and example of heavenly things." But there are certain things which were not typified by the priests of the order of Aaron, and there were also certain things in their ministrations to which there is nothing corresponding in the antitype. Therefore it is evident that Aaron and the priests of his order

were not complete types of the minister of the new covenant in the heavenly sanctuary. They offered a multitude of offerings "year by year;" he offered but one. Heb. 7:27; 9:25, 26; 10:1, 11, 12. Some have followed the types so strictly as to lose sight of this, and imbibe opinions subversive of the most important truths on this great subject. The points of difference are distinctly pointed out in the letter to the Hebrews.

They could not continue by reason of death; but he ever liveth to make intercession for us. Heb. 7:23, 25.

With them the priesthood descended from father to son; but his is unchangeable. Num. 3:10; Heb. 7:24.

And the reckoning of their genealogy was essential to their being admitted to a discharge of the duties of the office; but no priests traced their genealogy to the tribe from which he sprang. Heb. 7:13, 14.

They did not unite royalty with their priesthood; but he is both king and priest.

Now as Aaron could not typify the priesthood of Christ in these respects, Melchisedec is presented in the Scriptures to make up this deficiency. Said Paul, "For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also king of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Heb. 7:1-3. The record in Gen-



esis gives us to understand that he was a real personage; as much so as Abraham, who gave tithes to him. And he can only be said to have been without parents, &c., because there is no genealogy of him given in the records, in contrast with Aaron and his sons, whose genealogy had to be carefully preserved. That this method of expression was common among the Hebrews, we have the best authority to show. Says Dr. Clarke, "He who could not support his pretensions by just genealogical evidence, was said by the Jews to be without father. . . . This sort of phraseology was not uncommon when the genealogy of a person was unknown or obscure."

The translation of the text from the *Syriac* is as follows: "Of whom neither his father nor his mother are written in the genealogies; nor the commencement of his days, nor the end of his life; but, after the likeness of the Son of God, his priesthood remaineth forever."

*Wakefield* renders it, "Of whose father, mother, pedigree, birth, and death, *there is no account.*"

The *Rheimish* N. T. has the following note: "Without father, &c. Not that he had no father, &c., but that neither his father nor his pedigree, nor his birth, nor his death, are set down in the Scriptures."

*Comprehensive Com.* "The commentators generally agree that what is meant is, that his name is not preserved, or the names of his parents, in the sacred genealogies."

The record in Genesis gives us no information in regard to Melchisedec further than that he was king of Salem and priest of God. Many conjectures have been put forth relative to him; some suppose he was Shem. But all such conjectures

must be vain, as it was evidently the design of the Scriptures that it should not be known who he was. If it were possible to ascertain this, he would no longer stand as a type of Christ in his priesthood, according to Heb. 7:1-3, &c. All the declarations of that scripture in regard to Melchisedec are fulfilled in the priesthood of Christ in the heavenly sanctuary, *and nowhere else.* He has neither father nor son; that is, he has neither predecessor nor successor *in that office.* He has neither beginning of days nor end of life; that is, his office did not come to him because he was born of a certain line—it was not of descent; nor does death cause a cessation of his ministry, as was the case with all of Aaron's order.

Now the particular point at which the objection aims is his *kingly priesthood.* We see that all the other points specified in regard to Melchisedec as a type of Christ apply to the priesthood of Christ at this present time, and where he is officiating, even in "Heaven itself." And this point is not an exception. In the letter to the Hebrews, it is shown that Christ is superior to Aaron, constituted a priest by the oath of God, after the order of Melchisedec. The characteristics of his priesthood are pointed out, and the whole is summed up thus: "Now of the things which we have spoken this is the sum: *We have such an high priest*"—have, at this present time, such an high priest as has been described; not, however, on the throne of David, but, "Who is set on the right hand of the throne of the Majesty *in the Heavens.*" And it is distinctly affirmed that he makes but one offering; that he offers it but once; and enters but once into the true and



perfect tabernacle to make atonement. From this it is evident that the atonement must be fully made when he leaves his Father's throne and ceases to minister in "the sanctuary, and true tabernacle, which the Lord pitched, and not man." Not a declaration of the whole argument will admit of his performing this work *a second time in Heaven*, or of *resuming it somewhere else*.

Zech. 6: 12, 13, also shows that that particular specification is fulfilled by the minister of the new covenant in Heaven. This text has been quoted (and perverted) to prove that Christ will be a priest on the throne of David. It reads thus, "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD; even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

It is impossible to make this scripture apply to the reign of Christ on the throne of David. Two persons are here spoken of: the Branch, which is Christ, the Son of God; and the LORD, or Jehovah, the Father and the Son. Now if we substitute these names for the pronouns in verse 13, it will read: And the Son shall build the temple of the Father; and the Son shall bear the glory, and shall sit and rule upon the Father's throne; and the Son shall be a priest upon the Father's throne; and the counsel of peace shall be *between them both*. This scripture is fulfilled in the present position of our Melchisedec priest, "who is set on the right hand of the throne of the Majesty in the Heavens." Heb. 8: 1. Jesus himself testifies to his position, in Rev. 3: 21, "To him that overcometh

will I grant to sit with me in *my throne*, even as I also overcame, and am set down *with my Father in his throne*." And as the counsel of peace is between them both, during his priestly rule on the throne of his Father, therefore he is at once "*King of Peace, and priest of the Most High God*." When I read the words of the Saviour, that *all power in Heaven and in earth* is given unto him, Matt. 28: 18; that men should honor the Son even as they honor the Father, John 5: 23; and learn that the Father hath so *highly exalted* him, even to a seat on his own throne of universal dominion, my soul rejoices at the thought that "we have such an high priest" to make intercession for us. Surely, they that put all their trust in such a Saviour shall not be ashamed.

Another point claims our attention. As Christ is a royal priest, or king and priest at once, these offices being united in Melchisedec, it is necessary, in order to fulfill the type of Melchisedec, that there be *no genealogical reckoning in regard to either his priesthood or kingship*. We search in vain to find who was king before Melchisedec, or who succeeded him, or from whom, as king, he descended. What is true of him as priest, is true of him also as king. And so it is of Christ, and must be to answer to the type, *in regard to that kingship which is united with his priesthood*. He is exalted to the throne of God, not by right of descent, but to fulfill his priestly work in which descent was not reckoned. As he is the "one mediator," having neither predecessor nor successor in that office, so he is the only one that will ever enjoy the high privilege of sharing the power



and honors of the throne of the Most High. This fact alone would render it certain that Christ's kingly priesthood is not upon his own throne, the throne of Israel, for when he takes that throne it is *as the son of David*; and it is as necessary that his genealogy be traced to David in order for him to occupy that throne, as it was for the sons of Aaron to prove their lineage in order to be permitted to minister in the sanctuary on earth. Thus the objection urged concerning the priesthood of Christ is clearly invalid. A correct view of his priestly work confirms our position, that every case is decided when he comes; and that his saints will be redeemed, and his enemies, including all the unredeemed, will be "dashed in pieces" at that time.

OBJECTION 8.—1 Cor. 15:23-28. Christ will reign until he subdues his enemies, or puts them under his feet. In Rev. 20, this reign is declared to be 1000 years in duration, from which it is evident that his enemies will not be put under his feet until, or near, the close of the 1000 years; and of course are not destroyed at his coming.

ANSWER. The substance of this objection has been considered the stronghold of the Age to Come; and yet, when carefully examined, 1 Cor. 15:23-28, proves itself the means of the certain and entire overthrow of that theory. Rev. 20:4-6, is invariably used in connection with 1 Cor. 15, as stated in this objection; and it is of the utmost importance to their views that the events of 1 Cor. 15:23-28, be located in the 1000 years of Rev. 20. But their connection is merely taken for granted—it has not been, and cannot be, shown. This method of throwing texts together

for effect, without proving a connection, is quite common with the advocates of that doctrine. As an instance, a lecturer once quoted Rev. 20:6, and 5:10, in such a manner that some of his hearers supposed that he had read from the Bible thus: "They shall be priests of God and of Christ, and shall reign with him a thousand years on the earth."

We have never denied the reign of Christ and his saints on the earth. On the contrary, we contend for an everlasting reign on the earth when it is fitted for the inheritance of the saints; for their inheritance is incorruptible and undefiled. And when it is considered that the promise of the inheritance does not embrace the old earth, but the earth renewed, and that the saints shall possess it and dwell therein forever, the very fact that a period of 1000 years is given as preceding the eternal possession of the earth, raises the presumption that the reign of 1000 years is not where the eternal reign is, to wit, on the earth.

Mr. Marsh, in his pamphlet on the Age to Come, pp. 31, 32, quoted 1 Cor. 15:23-28, and remarked:

"The particular points in these passages to which we would now call especial attention, are the commencement, close, and character, of the reign of Christ.

"1. His reign commences at his coming.

"2. It will continue until his enemies are subdued, or destroyed, the last of which is death.

"3. One grand object of that reign is to subdue or destroy his enemies.

"These points are clear and most conclusively proved by the evidence in the case. The number of years between the commencement and close of this reign, Paul does not tell, but John does. He gives us to understand that it will be a thousand years. Rev. 20.

"Verse 7. And when the thousand years are expired,



Satan shall be loosed—of whom it is said in the 2d and 3d verses, that he was bound a thousand years, that he should not deceive the nations for that length of time, and verse 14 gives us to understand that when the thousand years close, 'death, the last enemy,' will be destroyed. For death and hell are then 'cast into the lake of fire,' which is 'the second death.'

"The fair conclusion from the testimony of Paul and John, is, that the reign of Christ, when his enemies will be subdued, will be a thousand years. And as this reign commences at the coming of Christ, and as the 'times of restitution,' or 'dispensation of the fullness of times' also begin then, it is certain that those times, or that dispensation, will be of a thousand years' duration. This will be 'the times of refreshing'—'the times of restitution'—'his times'—'the dispensation of the fullness of times'—'the reign of Christ a thousand years,' or his millennial reign on the earth.

"Here we might rest the case without offering any further evidence, feeling assured that we have fully proved our position."

J. M. Stephenson, in his work entitled, *The Atonement*, closely followed Mr. Marsh in his comment on this text. On pp. 83 and 84, he says:

"With this view we may learn how long a period will be occupied by Jesus Christ in removing all the obstacles out of the way of man's salvation, and bringing back this revolted province into allegiance to the throne of his Father. Read 1 Cor. 15: 23-28. 'But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power: for he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.'

"Here his reign commences with 'his coming,' and the resurrection of 'them that are his,' and terminates, as independent king, with the destruction of 'the last enemy'—death. By Rev. 20: 5, 6, we learn that 'the rest of the dead lived not again till the thousand years were finished;' that then 'the second death' is to have 'power over them,' and 'they will be devoured.' Verse 9. Then the Son, having reigned until he has put all enemies under his feet, 'delivered up the kingdom to God, even the Father,' and becomes subject himself, that the Father 'may be all in all;' that is,

that the Father may be supreme, and the Son subordinate king under him. These are 'the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.'"

There is no "unity of faith" among the advocates of the Age to Come; each has a theory of his own. On the last point stated in the objection, they are not agreed among themselves. Some admit that those who have developed their characters as enemies of Christ, will be destroyed at his coming; but they also assert that they will be comparatively few in number. Others deny entirely that his enemies will be destroyed at that time. No objection can be so framed as to meet the minds of all of them while there is so great diversity of views among them.

Against the views presented in the extracts from Messrs. Marsh and Stephenson, I have several objections to offer based upon the literal reading of the scripture in question, and upon others explanatory of it and harmonizing with it. As Eld. Marsh draws an argument from it of sufficient weight, in his opinion, to prove his whole theory, and settle the whole question, the reader will bear with us in giving it a careful and thorough examination, even though it be of some length. In noticing the unscriptural positions taken by them I show that,

1. "*The end*" is an expression used in the *New Testament* to denote the termination of the day of salvation, or the time of Christ's coming. In every instance, with only one exception, when it is used without a direct qualification, the context shows that it refers to the end of this age. In the exceptional instance, John 13: 1, the context clearly shows the sense of its use. If the reader wishes to test our assertion, he will please



examine Matt. 10:22; 24:3, 6, 13, 14; 13:39 (compare 24:30, 31); 28:20; 2 Cor. 1:13, 14 (compare 1 Thess. 2:19); Rev. 2:26. The text in question is so clear in its reference as to leave no room for doubt. "Christ the first-fruits: afterward they that are Christ's *at his coming*. THEN COMETH THE END." Here is brought to view the coming of Christ, but not one word about the 1000 years, nor any other subsequent period. If it does not refer to the coming of Christ there is nothing in all the context to which it can refer. We are not inclined to grant what is asserted—that it refers to the termination of the 1000 years, as *that is the very point in dispute*, and if it be true, let them prove it, and not longer rest it on their bare assertion. And this brings us to notice,

2. "*The end*" is not synchronous with the *delivering up of the kingdom*. The text reads, "Then cometh the end WHEN HE SHALL HAVE DELIVERED up the kingdom to God." By this it appears that the kingdom will be delivered up *before the end*; and, of course, *the end* cannot refer to "the close of the reign," as Mr. Marsh has it. Mr. Stephenson makes it the close of an "independent reign," which is no better; for it may be the close in one sense as well as another, so far as the question of time is concerned. But it is not the close of the reign in any sense—they are separate events. And he makes the delivering up necessary "that the Father may be supreme." But when we consider the relation the two thrones sustain to each other, and that Christ receives his own throne by the gift of the Father, the idea is truly absurd that Christ must deliver up to the Father the throne of David,

that the Father may be supreme! as it implies that by the gift of the throne of David to Christ, the Father's throne—the throne of all the universe—lost its supremacy.

This idea of an "independent reign" is evidently thrown in to obviate a difficulty into which many have rushed by limiting the reign of Christ on his own throne. Thus, it does not look consistent in Mr. Marsh to talk of "the close" of a reign of which the Scriptures say "there shall be no end." But the difficulty is not, and cannot be, obviated. Both of those writers agree that he will reign *till* a certain work shall be accomplished, and that it will be accomplished in 1000 years subsequent to the advent. And as he reigns *till* a certain point and then delivers up the kingdom, if their view of the reign be correct it must also be correct to call it *the end of the reign*. But the prophet said, "Of the increase of his government and peace THERE SHALL BE NO END; *upon the throne of David* and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, *even forever*." Isa. 9:7. And the angel said, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob *forever*, and of his kingdom *there shall be no end*." Luke 1:32, 33. Paul, quoting the words of the psalmist, says, "Unto the Son he saith, Thy throne, O God, is forever and ever."

To evade the force of this testimony it has been said that the term forever applies to limited duration. That it is sometimes so used, we admit, but not in these passages. All must admit that it is sometimes applied to unlimited duration, de-



noting eternity. And when it is used in a limited sense, there must be something in the connection to show in what sense it is used, otherwise it would be ambiguous or indefinite, and should not then be offered to prove anything. We are warranted in saying it is used in its fullest sense, or unlimited, when referring to that of which it is said, "There shall be no end." If "*the end*" and "*no end*" are used to signify the same thing, the result must be only confusion. It seems very evident that the reign and kingdom which continues *till* a certain time and is then *delivered up*, cannot be that one which does not pass away, is forever, and has no end. We next notice that,

3. *The work of subduing his enemies is never, in the Scriptures, ascribed to Christ.* Mr. Marsh's third point is, "One grand object of his reign is to subdue or destroy his enemies." And Mr. Stephenson says, "Then the Son, having reigned until he has put all enemies under his feet, delivers up the kingdom." Yet, notwithstanding this opinion is advanced with such confidence (and upon it, indeed, the whole theory of the Age to Come rests), it is altogether unscriptural. In 1 Cor. 15:23-28, as in Zech. 6:12, 13, there are two persons brought to view, and the pronouns *he* and *him* refer to both, and so they must be referred to preserve the sense of the text and to harmonize it with other scriptures. The view advocated by Messrs. Marsh, Stephenson, and others of like faith, contradicts other passages and destroys the sense of this. To show the utter absurdity of the idea that Christ subdues his enemies and puts them under his feet in that or any other age, I will quote the text, leaving out

the pronouns and inserting the name according to that view. It will then read: "Christ the first-fruits: afterward they that are Christ's at Christ's coming. Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when Christ shall have put down all rule, and all authority, and power. For Christ must reign till Christ hath put all enemies under Christ's feet. The last enemy that shall be destroyed is death. For Christ hath put all things under Christ's feet. But when Christ saith, All things are put under Christ, it is manifest that Christ is excepted which did put all things under Christ. And when all things shall be subdued unto Christ, then shall the Son [Christ] also himself be subject unto Christ that put all things under Christ, that God may be all in all."

This is worse—far worse, than nonsense; yet how will the "Age-to-Come" believer avoid accepting this as the substance of his faith? It is evident that Christ becomes subject to him that puts all things under him; and if he subdues his enemies and puts them under his own feet, as they declare, then it is equally evident that *he becomes subject to himself!* Against this fallacy I present the truth that,

4. *The Father subdues the enemies of Christ, and puts them under his feet.* Before I bring other scriptures to bear on this fact, I will give another rendering of the text, supposing this declaration to be true:—

"Christ the first-fruits: afterward they that are Christ's at Christ's coming. Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when the Father shall have put down all rule, and all author-



ity, and power. For Christ must reign till the Father hath put all enemies under Christ's feet. The last enemy that shall be destroyed is death. For the Father hath put all things under Christ's feet. But when the Father saith, All things are put under Christ, it is manifest that the Father is excepted which did put all things under Christ. And when all things shall be subdued unto Christ, then shall the Son [Christ] also himself be subject unto the Father that put all things under Christ, that God may be all in all."

With the beauty and truthfulness of this view all must be struck at a glance. The error of the other view is in referring the pronouns to Christ throughout, when it is evident that they refer to both Father and Son immediately after both are introduced in verse 24. As it is clear that the Father puts all things under the Son, we come next to notice when and where this work is accomplished. Is it during the 1000 years, while Christ is on the throne of David? It is not; but,

5. *Christ rules on the throne and in the kingdom of the Father until his enemies are put under his feet.* Mr. Marsh has laid great stress on his construction of this text, considering it sufficient to prove his whole theory. But his construction is wrong, and his theory baseless. Others besides him have used this text as a stronghold; but with the establishment of this truth in regard to *the reign*, all claims of the Age to Come on this text are forever put at rest; and a mass of parallel scriptures, urged by the writers on that theory, are taken out of their hands and arrayed in favor of the truth, that the enemies of Christ will be "dashed in pieces" at his coming.

Now that Christ is to reign as king in two lo-

calities, that is, occupy two thrones, is proved by Rev. 3:21: "To him that overcometh will I grant to sit with me in *my throne*, even as I also overcame and am set down with my Father in *his throne*." Thus, while Christ is on the throne of the Father, he is only in expectation of his own throne. That this is the past and present position of our exalted Head, is further proved by Heb. 8:1: "We have such an High Priest who is set down on the right hand of the throne of the Majesty in the Heavens." And that that is where he will reign till all enemies are put under his feet, is clearly proved by the Scriptures. Ps. 110:1. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." This is quoted by Jesus, as recorded by the gospels. Matt. 22:44; Mark 12:36; Luke 20:42, 43; and also by Peter, Acts 2:34, 35, in his argument on the resurrection and exaltation of Jesus. "For David is not ascended into the Heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." This is a sure application of David's prophecy, and proves the location of the reign (until his foes are made his footstool) to be "in the Heavens," where Jesus is ascended. I hope the enemies of the truth will no longer mock at this, by derisively calling it a "*sky kingdom*," but remember that God is there, sitting upon the throne of his own holiness; for "The Lord hath prepared his throne *in the Heavens*; and his kingdom ruleth over all." Ps. 103:19.

Paul makes mention of the same in Heb. 1:13, in remarking on the superiority of Christ to angels. And again, in his argument concerning



the work of Christ as priest on his Father's throne, says, "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Heb. 10:12, 13. This point is established beyond the possibility of doubt; and the true sense of this scripture clearly appears, Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the mediatorial kingdom to God, even the Father; when the Father shall have put down all rule, and all authority, and power. For Christ must reign on the Father's throne, till his enemies are put under his feet, or made his footstool. Then the Son delivers up or leaves the throne of the universe, and takes his own throne in subjection to that of his Father. It thus appears that,

6. *Christ delivers up that kingdom, or leaves the Father's throne, and receives the throne of David, before his coming.* The first part of this proposition is proved by the text. And that he takes the throne of David, or his own throne, before his return to the earth, has also been proved in our argument on the kingdom. But the views of our opponents should be further noticed, as on this point they directly conflict with the plainest scriptures. Luke 19:12, 15, says, "A certain nobleman went into a far country to receive for himself a kingdom, and to return." "And it came to pass, that when he was returned, *having received the kingdom.*" The receiving of the kingdom is first; his return follows it; and his receiving the kingdom in this text is the same as that of Dan. 7:13, 14, and both are identical with all things being put under Christ. And it has been

shown that he sits at his Father's right hand till this is accomplished. But Mr. Marsh, giving the Age-to-Come sense of Dan. 7:13, 14, quotes the text, and comments as follows:—

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.

"The order laid down is—

"a. Coming of the Son of man.

"b. Giving of the Son of man dominion, glory, and a kingdom.

"c. All people, nations, and languages, and all dominions [rulers], serve and obey the Son of man, the Lord and King of the whole earth."—*Age to Come*, p. 13.

It is not very surprising that a superficial reading of 1 Cor. 15:23–28, should produce such a view as that advanced by Messrs. Marsh and Stephenson; but no one, however superficial, can possibly read the advent of Christ out of Dan. 7:13, 14, unless it be first assumed that the Ancient of days is on the earth prior to the second advent. For he *came to the Ancient of days*, and was brought *near before him*. But Mr. Marsh's view would make it read that he came *from* the Ancient of days, and was taken *far away from him* to receive the kingdom. And, were it even assumed that the Ancient of days shall be on the earth, that view would not then harmonize with Luke 19, and other scriptures, which teach that he *has received* the kingdom at the time of his second advent. His receiving the kingdom is identical with "the marriage of the Lamb," which takes place before he comes; as the "little flock" "wait for their Lord when he will return from the wedding." Luke 12:36. And then will they be taken to the mansions prepared in the



"Father's house," where they will sit down at the marriage supper.

There can be no difference between his receiving the kingdom and having his enemies put under his feet; they must be identical. But there is a great difference between having his enemies put under him, and his destroying them. In 1 Cor. 15:28, the same Greek word is used to express the *subduing* of all things to the Son, and the *subjection* of the Son to the Father. "And when all things shall be subdued [*hupotasso*] unto him, then shall the Son also himself be subject [*hupotasso*] unto him that put all things under him." The order of the events is given in Ps. 2:8, 9, (1.) The Father gives them to the Son. (2.) The Son breaks them with a rod of iron, and dashes them in pieces; which dashing, as has been shown, takes place at his coming.

7. *Death, the last enemy of them that are Christ's, will be destroyed, or swallowed up in victory, at his coming.* After having arrived at the true sense of the text in other respects, there is left but little chance for controversy on this point. No one will deny that the resurrection of the righteous to immortality is the same as death being *swallowed up* in victory. See verses 53, 54. And it is only as the enemy of the saints that death is destroyed; the wicked will never be released from death—the second death. If they are, they must have a second resurrection. Whiting renders verse 24, death will be *conquered*. The expressions *conquered* or *destroyed*, and *swallowed up in victory*, appropriately refer to the last enemy of the saints, but not to that of the wicked. Dr. Clarke says, "Death shall be destroyed: *katargeitai*: shall be counter-worked,

subverted, and finally overturned. But death cannot be destroyed by there being simply no further death; death can only be destroyed and annihilated by a general resurrection." This is true, and will so appear to all who have considered death as it is in truth, simply the opposite or absence of life, and not as an entity. It is by the resurrection that the saints get their victory over death. And this view is indorsed by those who endeavor to maintain their theory of the Age to Come by this scripture. Mr. Stephenson, in his work on the Atonement, p. 64, says, "The Bible leaves all the wicked under the dominion of the second death, from which it offers no hope of a resurrection." Of course they have no victory over death, and of course the text cannot refer to them; which proves again that it does not refer to the end of the 1000 years, but to the time of the second advent, when the saints will be redeemed and put on immortality.

## Chapter Seven.

THE DAY OF THE LORD—ITS DURATION, NATURE, &c.

AN effort has been made to maintain the Age to Come by first assuming that the day of the Lord is identical with the 1000 years of Rev. 20, and then quoting Zech. 14, to show that a certain series of events will transpire on the earth during the 1000 years, because they transpire "in that day." But the day of the Lord is more than 1000 years in length; it both commences before, and reaches beyond the 1000 years of Rev. 20.



Peter does not give the length of that day, as has been inferred from 2 Pet. 3:8, 9. He there refers solely to the faithfulness of God, saying that his longsuffering withholds the execution of his judgments on the scoffers; yet this is no evidence of slackness, as his promise is as sure 1000 years hence as if fulfilled to-day. With man, haste is necessary to the performance of his promise, as his life is but a hand-breadth; but not so with God, who is "from everlasting to everlasting."

*The day of the Lord commences before the second advent.* It has been shown that the voice of God shakes the heavens and the earth before the Saviour comes. And Isa. 2 shows that they are shaken in that day. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Verses 10-12. "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Verses 20, 21. Also chap. 13:6-13. The great battle is in that day. Eze. 13:5; Rev. 16:14. It is frequently called the day of the Lord's anger, the day of his wrath, &c. And as in the seven last plagues "is filled up the wrath of God,"

Rev. 15:1, and the battle of that day is under the seventh plague, and the voice of God shakes the heavens and the earth in that day before the advent, it appears that that day commences with the pouring out of the plagues, at the close of "the day of salvation." And therefore it commences before the 1000 years of Rev. 20.

Again, the wicked are not raised till the 1000 years are finished; and Peter says the heavens and earth which are now are reserved unto fire against the day of Judgment and perdition of ungodly men; and that *in that day* of the Lord the heavens shall pass away with a great noise, and the elements melt with fervent heat. Thus we find that the resurrection of the wicked, the execution of the Judgment, and the passing away of the heavens and earth, all take place *in the day* of the Lord, but *after* the termination of the 1000 years. Therefore, again, the day of the Lord and the 1000 years of Rev. 20 cannot be identical.

Because Peter says *a day* with the Lord *is as* a thousand years, we have no more warrant to infer that "*the day* of the Lord" is just 1000 years in length than that "the day of salvation" is of that length; and that *day* has already existed nearly two thousand years.

The descriptions of the day of the Lord, as given in the Scriptures, and of the Age to Come, as given by its exponents, are so different that the reading of the texts should convince any one of their error. We here copy a few passages, and suggest to the reader to substitute the *Age to Come* for the *day of the Lord*, and the difference between the "Age to Come" of the Bible and



that of modern Age-to-Come theorists will be readily seen.

Isa. 13 : 6, 9. "Howl ye; for the day of the Lord [Age to Come] is at hand; it shall come as a destruction from the Almighty. Behold, the day of the Lord [or Age to Come] cometh, *cruel both with wrath and fierce anger, TO LAY THE LAND DESOLATE,*" &c.

Jer. 46 : 10. "For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country, by the river Euphrates." See Rev. 16 : 12-21.

Eze. 13 : 4, 5. "O Israel, thy prophets are like the foxes in the desert. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Also to verse 16.

Chap. 30 : 2, 3. "Thus saith the Lord God: Howl ye. Woe worth the day. For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen."

Joel 1 : 15. "Alas for the day! for the day of the Lord [or Age to Come] is at hand, and as a *destruction from the Almighty shall it come.*"

Chap. 2 : 1, 2, 11. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness. . . . And the Lord shall utter his voice before his army: for his camp is very great; for he is strong that executeth his word: for the day of the Lord [or Age to Come]

*is great, and VERY TERRIBLE: and WHO CAN ABIDE IT?"* See verse 31.

Amos 5 : 18-20. "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord [Age to Come] *is darkness and not light.* As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord [Age to Come] be darkness and not light; even *very dark, and no brightness in it?"*

Obad. 15, 16. "For the day of the Lord [Age to Come] is near *upon all the heathen:* as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."

Zeph. 1 : 7, 8, 14-18. "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. . . . The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. *That day is a day [or age] of wrath, a day of trouble and distress, A DAY of WASTENESS AND DESOLATION, a day of darkness and gloominess, a day of clouds and thick darkness.* A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they



shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Compare Jer. 25:15-33. See also Isa. 2:10-12; 34:1-10; 1 Thess. 5:2, 3; 2 Pet. 3:10, 11; Rev. 16; compare Joel 3:9-14; Rev. 14:14-20; 19:11-21.

This divine description is as different from the modern theory of that age as wrath is from mercy, and darkness from light. In the Scriptures it is *never* called, as the present age is, the accepted time, or day of salvation, wherein God calls to repentance, and offers mercy to sinners. This Scripture outline should be sufficient to open the eyes of those who are following false applications of prophecy concerning the day of the Lord, or great day of God's wrath, now commonly termed the Age to Come.

THE DAY OF THE LORD IS THE DAY OF JUDGMENT.—On this point we have no controversy with those who teach the Age to Come and future probation. They hold that the saints will judge the world in the future age, and so do we; but we differ with them very much on the nature and circumstances of the Judgment. Their view is presented in the following extract from D. P. Hall, on "the object of the present dispensation." He says:—

"It is to gather out a peculiar people, a select and well-disciplined company, to become Christ's associates in dispensing judgment and bestowing mercies upon the nations

of earth. . . . The same is presented to the Corinthians by the apostle Paul, when he would shame them for referring their difficulties to an infidel tribunal. 'Do ye not know,' said he, 'that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?' 1 Cor. 6:2, 3."

There are two points in the passage here quoted which show the fallacy of the view above presented. 1. The saints shall judge angels. We read of certain angels that sinned, that are "reserved unto judgment." 2 Pet. 2:4. But we have not the remotest idea that they will be on probation in the Age to Come, or that "bestowing mercies" is a part of the judgment work. We presume all will allow that these are the only angels that the saints will judge. 2. The judgment referred to is distinct from any judgment in matters of "*this life*," which would not be the case if they were to dispense judgment and bestow mercies on mortal probationers. "This life" is not peculiar to any dispensation, but expresses the mortal life which all of Adam's posterity enjoy in common. This judgment, then, can only refer to the process by which is determined the punishment of *fallen angels* and the *wicked world*, whose period of probation having expired, nothing but the Judgment and its final execution awaits them. This view is fully sustained by Jude 6. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the *Judgment of* THE GREAT DAY."

We have said that we have no controversy in regard to *the time* wherein the saints will judge the world. We all agree that it will be in the future age—the age next subsequent to the pres-



ent. But we deny that they will sit in judgment on nations then living on probation, or that mercy will be connected with this judgment, any farther than it is recognized in the *degrees of punishment*. Matt. 10:15; Luke 10:12-14. By Rev. 20:4, we learn that they sit on thrones of judgment; they reign during the Judgment. As there are to be degrees of punishment, it is evident that the determination of the punishment is the work of the saints, and, of course, every mitigating circumstance must be presented and considered. In this manner we understand that they will be kings, priests, and judges, at the same time.

The idea of the work or office of a priest is generally drawn from that of the priests of the Jewish age, rather than from the definition of the word, or its use in the New Testament. Peter compares our worship, which is altogether unlike that of the Jews, to the work of the Jewish priests; in like manner a service in the future, unlike either, may be compared to the same.

The word *priest* does not necessarily imply a mediator. Robinson and Greenfield define it, "One who performs the sacred rites." These rites may pertain to mediation, or they may not. Yet, if the saints have the work of determining the degree of guilt, and fixing the amount of punishment in each case, it falls properly within the province of a priestly office. And, indeed, our views of this office, as gathered from that of the Jewish priests, must be modified somewhat to be made to conform to the Scriptures, which represent the saints as *priests on thrones of judgment*. The position of our opponents on this subject is assumed, not only without evidence, but against the evidence of the Scriptures.

As the *land is laid desolate* in the Age to Come, and that day is a *day* of darkness and desolation, and no light in it; and as the saints ascend to the Father's house at the commencement of that age, the conclusion is unavoidable that the saints continue in Heaven during the 1000 years. Indeed, this is directly taught in Rev. 5:9, 10, where, in their song of praise, they say, "For thou wast slain, and *hast redeemed* us to God by thy blood, . . . . And *hast made* us unto our God kings and priests; and *we shall* reign on the earth." By this it appears that while they are kings and priests their reign on the earth is yet future. And therefore it is at the end of the 1000 years that the Lord comes with myriads of his saints to "*execute judgment*."

An objection is presented against this, based on Rev. 20, that if the earth is desolate during the 1000 years, there will then be no nations on the earth for Satan to deceive at the end of those years. But all the wicked that have ever lived will be raised at that time, and they will truly be "an exceeding great army." And here again it is urged that they cannot be the ones referred to, as they have been already deceived: but that is to say that they who have been deceived can be deceived no more! We consider that there will be their opportunity for the greatest deception that has ever been practiced. Many of them died in the full belief that they were naturally immortal; and as time cannot be measured by the dead, when they awake and behold the Son of God, and the city prepared for the saints of the Most High, to them it will appear as if they had but passed the *transition* which they believed death to be. All of them have denied the



word of God on some points, and they may be easily led to think it may then fail, and to believe they can take possession of the "beloved city." The fire that devours them purifies the earth; then will it come forth new; the "purchased possession" will be redeemed, and the saints possess the kingdom "under the whole heaven."

How dreadful to think that the deceived will remain deceived, and self-confident in their opposition to God and his word, till the fires of destruction envelop them. We may imagine their unavailing regrets for their obstinate folly. But God is just, and his justice must be vindicated. He that believeth not the record that God hath given hath made him a liar, and surely this is enough to sink any one to perdition.

Our opponents claim Zech. 14 as favoring their views on the Age to Come. But it is easy to show that their claim is not good. Indeed, this has already been done, by showing that the old covenant, with its types and shadows, cannot be restored. The "feast of tabernacles" there mentioned must, of course, be the antitype of the feast of the Jews; but what the antitypical feasts of tabernacles will be we do not claim to know, and they do not know. Therefore it would be folly for us to contend over it. We have no fear that, if it shall be known and understood, it will conflict with the plain, positive evidence that has been presented to show the impossibility of the restoration of the old typical system. The word of God is not yea and nay. Beside this, Zech. 14 contains evidence that their assumptions are groundless.

1. We have shown that the day of the Lord is more than 1000 years in length; and the events

of verse 4 take place *at the close of that day*, after the 1000 years, and not at the beginning, as is claimed by them.

2. At the time referred to it is said, "There shall be no more utter destruction," verse 11; which shows that *there has been an utter destruction* in the past. And this disproves the Age-to-Come theory; for they deny an "utter destruction," at the beginning of, or during, the day of the Lord. And if no such destruction takes place till the end of the 1000 years, as they affirm, they cannot locate this prophecy at or near the commencement of that period, as they endeavor to do. It is certain that they misapply this scripture.

## Chapter Eight.

### NO PROBATION AFTER THE COMING OF CHRIST.

We have endeavored to show, in the briefest possible manner, that

1. The most clear and definite prophecies point to the coming of Christ as the time of the destruction of all his enemies.

2. The prophecies of Daniel and John, given in symbols agreeing with the declarations of the other prophets, clearly show that all the nations of the earth will be "dashed in pieces" at that time.

3. The New-Covenant mediation is in the present dispensation, and in the present only; hence its blessings can only be secured by obtaining an interest in them in this dispensation.

4. The Old Covenant did not and could not of



itself secure the favor or grace of God to those with whom it was made; and of course their descendants can claim nothing under it.

5. The New Covenant holds out no hope of special blessings to the Jews, but its promises extend to all alike, through faith, and will be fully realized in the new earth.

6. There is no promise of the restoration or rebuilding of "Jerusalem which now is."

7. The great work of subduing the enemies of Christ, claimed for the Age to Come, will be accomplished before the second advent.

From these and other considerations we conclude there will be no probation after Christ comes.

Besides those who are tenacious of *their constructions* of the prophecies, regardless of the facts and principles which preclude the possibility of such constructions being correct, there are others who are honestly striving for the truth, but have also imbibed erroneous views of the prophecies. We discover that students of the Bible have arrived at far different conclusions on the same subjects, and we are led to conclude that on one side or the other there has been a wrong starting point—wrong premises have been laid; or an unjust process of reasoning adopted. Thus we see the importance of having something by which to test the correctness of our views. And if there were no general principles, plain and well-defined, no definite facts or declarations on which we can and must agree, we could scarcely expect to come to the "full assurance of faith," any further than assurance is founded on confidence in our own imperfect judgments. We trust that in these pages our positions have been

sustained by declarations of sacred writ, sufficiently plain and clear to satisfy the faithful lovers of God's truth. To silence cavils we do not pretend. We feel clear before God when we have presented proofs sufficient to convince those who love God and tremble at his word.

The principles that remain to be considered in their relation to each other, and bearing directly on the point in question, are more general than any that have been considered. They are the bases of all revelation, and of all the purposes of God toward man—the foundations on which the superstructures of both testaments are erected. These all-controlling principles are

"THE LAW AND THE GOSPEL."

The truths relative to these great fundamental principles are stated in plain terms; and there can be but little chance for an issue in regard to either premise or conclusion. We argue that all the unconverted (all who are not justified by faith) will be cut off at Christ's coming, and the consequent impossibility of subsequent probation from

THE UNIVERSALITY OF THE LAW.—This truth is so easy of demonstration, yes, so evident of itself, that we feel that we have a right to use the words of the apostle to every Bible believer: "We write no other things unto you than what ye read or acknowledge." The universality of the law we urge: (1.) on the acknowledged *supremacy of God*; and (2.) on the authority of plain declarations of Scripture. To deny it is to deny both the Scripture and God's sovereignty.

Rom. 3 : 19. "Now we know that whatsoever things the law saith, it saith to *them who are un-*



*der the law* ; THAT EVERY MOUTH MAY BE STOPPED, AND ALL THE WORLD MAY BECOME GUILTY BEFORE GOD."

God is supreme—"his kingdom ruleth over all;" his law is binding on all, and all are amenable to him as the one "Law-giver." Not only so, but all are transgressors of his law. The Scriptures are very plain on this subject, yet it is virtually denied by some to sustain their theories, who assert that the heathen have not now a sufficient opportunity to obtain salvation. And that there is an absolute necessity for a *new system of probation* under more favorable circumstances to be established in the future, to give them a more reasonable chance for life, and thus to vindicate the justice of God! Monstrous as this appears in the light of God's revealed plan of salvation, I have heard it publicly advanced by a teacher of the Age to Come. A new system of probation is nothing less than "*another gospel*;" and that is precisely what the Age to Come is.

Every one possessed of the spirit of the gospel must entertain feelings of pity for the heathen, as for all others under the dark and blighting influences of sin. The apostle felt for them, and was willing to lay down his life for the privilege of laying the offer of life before them; but having the mind of Christ, he "knew what was in man," and faithfully described his natural state. See Rom. 1: 18-32; 3: 9-19.

Missionaries, and all who have dwelt in heathen lands, and all authentic history, assure us that wickedness of the most abominable kinds, and to an awful extent, prevails and has ever prevailed among the heathen. Of a truth it is said, "The dark places of the earth are full of the habita-

tions of cruelty." We are informed by those who have resided among them, that their ignorance of right is not so great as their hatred of right. Those who claim another probation for them attribute their wickedness to their blindness and ignorance; whereas *the Scriptures attribute their blindness to their wickedness*. Rom. 1: 28. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." See also verses 22-26; compare Isa. 29: 13, 14; Rom. 11: 7-10, 20; 2 Thess. 2: 11, 12. Of the very best of the heathen, their sages and philosophers, Melancthon observed, "I admit that there were found in Socrates, Xenocrates, and Zeno, constancy, temperance, chastity. Those shadows of virtue existed in impure minds, and sprang from self-love; and therefore ought they to be regarded not as genuine virtues, but as vices." Of this expression the celebrated historian D'Aubigne says: "This may seem a harsh judgment, but only when Melancthon's meaning is misapprehended. No man felt more disposed than he was to own that the pagans had virtues worthy of human esteem; but he maintained that great truth, that the supreme law given by God to all his creatures is, that they should love him above all things. Now, should man in doing God's commands, act from love to himself, not from love to God, could God ever approve of his thus daring to substitute himself in the room of his Infinite Majesty? And would there not be vice in an act involving express rebellion against the supreme God?"

It must be confessed that all whose minds have not been renewed by grace through faith (which, of course, includes the heathen), are considered



carnally minded. But "the carnal mind is enmity against God, for it is not subject to the law of God." This justifies the sentence that "to be carnally minded is death." To the same intent, and of the same general application are the words of Paul in Gal. 5:19-21. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." These are placed in opposition to the fruits of the Spirit; and as surely as the fruits or graces of the Spirit abound where the Spirit dwells, and the Spirit cannot dwell where these are not, so do those prevail in all flesh, where the flesh with its affections and lusts is not crucified, or subdued by the grace of God. Not that all have outwardly committed all these crimes, but they inhere in the carnal mind, and are very often more restrained by circumstances than by the will. That which is perfectly subject to the law of God is perfect in love, for "love is the fulfilling of the law." But that which is enmity against God, and not subject to his law, is complete in hatred to God, and a transgressor of his holy law in every respect. That all are by nature the children of wrath, and have carnal minds, will not be denied; and therefore all who are not justified by faith and made at peace with God through Christ, are in the deplorable condition described by the apostle.

Perhaps none would claim exceptions to general declarations of this kind. Yet should they do so, we find Scripture declarations sufficiently particular to meet every objection. Having noticed the testimony respecting the world of man-

kind, we next hear it said of the *classes*, "We have before proved both Jews and Gentiles, that they are all under sin." Rom. 3:9. Then of the *individuals* it is written: "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes." Rom. 3:10-18.

The following plain statements lead to our conclusions on this point:—

"The wages of sin is death." Rom. 6:23.

"All have sinned." Chap. 3:23.

Therefore all are under condemnation to death. Verse 19.

These truths need neither confirmation nor comment; if any would deny them we have only to say, "Who art thou that repliest against God?" But they might as well deny the statements at once as to deny the conclusions to which they unavoidably lead. As surely as these Scripture statements are true, so surely are they fatal to the position we call in question. They would be a sufficient vindication of the justice of God should he at this instant destroy them all from the face of the earth. And they must and will be so destroyed when the just judgments of God fall on a guilty world.

Having thus shown the universality of the law



of God, and the extent of the condemnation resting upon man, we further urge the impossibility of probation in a future age on what is plainly revealed concerning

THE MEANS AND CONDITIONS OF THE GOSPEL. The means by which we receive justification, remission of sins, and eternal life, are the death and mediation of Jesus Christ; and the conditions on which we receive them are "*repentance toward God,*" whose law has been transgressed, and "*faith toward our Lord Jesus Christ,*" who redeems us from the curse of the law. Acts 20:21. His death was necessary, because "without shedding of blood is no remission." Heb. 9:22; Lev. 17:11-14; his mediation is necessary to present that blood to his Father and make intercession for us. It has been abundantly proved by the Scriptures that the mediation of Christ is a unit work; that Christ himself is the only offering acceptable to God in the sinner's behalf; that his blood is offered but once; that his intercession is in but one place; that there is but one Mediator; and that he resigns his mediatorial office before his coming. The important question then arises, What is required of the sinner, in order that he may have an interest in the work of the Saviour, and be able to "stand in the battle in the day of the Lord," and escape those plagues which are coming on the earth when "the wrath of the Lamb" is manifested against the ungodly? A few quotations from the word will show this.

John 3:16. "God so loved the world, that he gave his only begotten Son, that whosoever *believeth in him* should not perish."

Luke 13:3. "Except ye *repent*, ye shall all likewise perish."

Heb. 12:14. "Follow peace with all men, and *holiness*, without which no man shall see the Lord."

Rom. 8:9. "Now, if any man have not *the Spirit of Christ*, he is none of his."

1 Cor. 16:22. "If any man *love not* the Lord Jesus Christ, let him be an accursed creature."

Gal. 3:22. "The scripture hath concluded all under sin, that the promise *by faith of Jesus Christ* might be given to *them that believe.*"

1 Pet. 4:18. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The promise is only to those in whose characters are developed faith, repentance, holiness, spiritual mindedness, who are pure in heart and righteous, at the coming of Christ. Such will be redeemed and have the glorious boon of immortality or eternal life conferred on them "when Christ who is our life shall appear." What of those who are not holy? They must surely perish, for they are even now under condemnation according to the scriptures we have quoted. And there is no middle ground between them that are saved and them that perish. Said the Saviour, "He that is *not with me, is against me*; and he that *gathereth not with me, scattereth abroad.*" Matt. 12:30. There is no neutral ground. It is either gathering or scattering; righteous or wicked; life or death. Not the bare absence of inveterate or openly avowed hatred, but active, perfect love is required. Not merely abstinence from great out-breaking sins, but holiness of heart, and walking in the Spirit.

I ask all, and entreat them to answer in the



fear of God, and in humble reverence for his word, Is there any medium between those "under the law," and those "under grace"? There cannot be; for as "all have sinned," all are originally under the law; and none can be brought from under the law except by being placed under grace, or redeemed from the curse of the law by Christ. If they could, the cross of Christ would be of no effect. There can be no ground between condemnation and justification. All who are not justified necessarily remain condemned; and those who are not condemned are only freed therefrom by being justified. If there will be a class who will escape the judgments of God without availing themselves of the benefits of the gospel of Christ, then the gospel is local and limited in its application.

To those who yet claim that it is necessary for God to place the Jews and heathen on a new probation in order to vindicate his justice, I would ask, Has not the present generation of Jews and heathen as good opportunities to know God's will as the past generations have had? If so (and indeed it has better), has God been unjust to past generations? And if a new probation is necessary for these, would it not be equally necessary that those be raised from the dead and put on a new probation also? We should rather think that they who thus teach are charging God foolishly. Such vain reasonings and inferences will not settle so great a subject. Let them show by the Scriptures (1) that future probation is a Scripture truth; (2) the means and conditions on which it will be based; and (3) the class or classes who will then and there be placed on probation. There

is not a particle of proof in the Bible in favor of their theory on any of these points.

A letter written a few years since by J. M. Stephenson on this subject contains the following remarks:—

"As for your quotations I can make no issue. I believe every one, when placed just where the Bible places them, namely, in the Jewish and Christian dispensations; but they prove nothing either for or against probation in the Age to Come, because they have no reference whatever to that dispensation. To prove that probation, in the present dispensation, will close when Christ comes, and to prove that there will be no probation in the future age, are very different things."

The above may justly be called a play upon words. We have never thought it necessary to prove that "probation in the present dispensation will close when Christ comes," for it is universally admitted that the dispensation itself closes at that time; and of course probation *in this dispensation* could not possibly continue after the dispensation terminated. One truth is undeniable, to wit: that *all are on probation in this dispensation*; and that the probation of all ceases before Christ comes is evident from the proofs adduced that all are under condemnation, or "subject to the judgment of God" [Rom. 3:19, *margin*], and I have never yet heard of any method by which *condemned probationers* of this age may be *shoved over* and given a new and different probation in another age. Reason, justice, and Scripture, all show that they will be held to account under the claims of the present age, in which they are already under condemnation. The judgment of all classes is clearly revealed, and the time given in Rom. 2:12-16. Any system to give them another probation in another



age would do violence to revealed principles.

Again Mr. S. said in the same letter:—

“God’s mode of saving men may change without change in principle. It was not the same in the Jewish dispensation it is in the Christian.”

In these quotations it will be noticed there is an acknowledgment that probation terminates with this dispensation, though he thinks it will be renewed in another; and that the mode of salvation would be different from that of this age. But the latter declaration, in this connection, is somewhat ambiguous; for, if by the “mode of saving men,” he merely refers to positive institutions, his statement does not reach the case, as will be shown; but if by it he would embrace the plan of salvation, he is in error. This plan has never changed. It has ever been the same, though there have been different methods of illustrating and enforcing its saving truths. Each shadow of the Jewish age was equivalent to a promise; and these promises are now in process of fulfillment in the work of Christ in the sanctuary in Heaven. But not one declaration of the Bible can be produced to show that its conditions will apply to any in a future age.

Reference to a change of “mode,” and a change from the past to the present dispensation, is of no avail, as there was no termination of probation at the close of that age, nor did the Judgment set upon the transgressors of that age, as will be the case at the close of this. Hence there is no analogy; it is reasoning from unlike to unlike. The question is not in regard to types and positive institutions, but to the duration of the gospel system on which all these institutions and ordinances depend for their existence.

Positive institutions have only a relative importance. Those of the Jewish age looked forward to the work of Christ—his death and mediation—and without this they would have been of no importance whatever. The positive institutions of this age refer to the same things. But there is this difference: those of the Jewish age all looked beyond that into the present age, while those of the present do not look into the future. Baptism represents the burial and resurrection of Christ; the supper represents his death, and this only “till he come.” The close of this age brings us to the last link in the chain. All past dispensations have been clearly connected, but there is no connecting link between this and any future time of probation. As this departs, the Judgment of the great day of God’s wrath opens before us. The Saviour’s work in the heavenly sanctuary will then be finished: he has entered Heaven once as a priest after the order of Melchisedec: when he leaves that station the saints will be sealed with the seal of the living God, and the filthy and the unjust will be so still. See Rev. 22: 11, 12.

It is easy to perceive how a change of positive institutions has taken place in the past, in strict conformity with established principles, as they all refer to a work now being done. “Things hoped for” are symbolized in this manner, but when his intercession ceases—when the atonement is fully made, they can have no further efficacy, as no remission can be granted after that time except on the principle of granting *indulgence for future sins*, by pardoning the crime before it is committed!!

With much apparent confidence an appeal is



made, in behalf of probation after the advent, to Acts 15:13-17. But it would be well for them to try to meet the undeniable facts respecting the covenants, the Judgment, and the destruction impending over the nations, and so to show that *their construction* of Acts 15 can possibly be right.

Their claim on Acts 15:13-17 is based entirely on the supposed *order of events*. They assert that the tabernacle of David must be set up *before* the residue (remnant, Amos 9:12) of men seek unto the Lord, and *before* the name of the Lord is named on the Gentiles. But if this claim is valid it will not prove anything for the Age to Come, for if it were so the comment of James would lead to one of the following conclusions: 1. The building of the tabernacle of David does not mean the setting up of the kingdom; or, 2. The kingdom was set up at the time of this conference described in Acts 15.

The testimony of James is most positive that, under the preaching of Simeon, *the Gentiles were then seeking after the Lord*, and the Lord was then visiting the Gentiles *to take out of them a people for his name*. And we respectfully ask the Age-to-Come teachers to inform us for what James quoted Amos 9, in regard to the remnant and the Gentiles seeking the Lord, and the Lord calling his name on the Gentiles, if it was not to prove that that prophecy was being fulfilled, as related by Peter. Let them give a particle of evidence, if they can, that sinners seek the Lord in the future age; let them show a company *out of every nation* who came up under the blessed privileges of a future state of glory, where all surrounding influences would lead them to obey

God; or, in other words, who *did not* pass through tribulation; did not suffer the reproach of the cross. But when they show that company they will show a company that came up "some other way" than that marked out by the suffering Saviour, and, according to his own words, that will be a company of thieves and robbers!

Now there are two points before us which we think are beyond all controversy.

1. The kingdom and throne of David were not set up at the time of that conference in Jerusalem.

2. That the work of the Lord among the Gentiles, as foretold in Amos 9, was being fulfilled at the time of that conference; and this work has continued until this present time.

Some have been led by these plain facts to doubt that the building again the tabernacle of David means the restoration of his kingdom or throne. But we see no good reason for such a doubt. The application to the kingdom is the most natural, the evident, if not the only one that can be made. It rather appears that the quotation of James (from the LXX, which differs from the Hebrew as may be seen by comparing Acts 15:13-17, and Amos 9:11, 12), takes in the whole scope of the work of Messiah, from his first to the second advent, citing specially to the restoration of the kingdom; because that will be the grand consummation of his Messiahship. To this all other parts of his work look, and therefore the gospel, under which repentance and remission are now granted, is called the gospel of the kingdom. And we *cannot* consent to the construction given to the text by the teachers of the Age to Come unless they can show that the rem-



nant are not now seeking the Lord and that the Lord is not now calling his name on the Gentiles; which, with the words of James in this text, and of Paul in his letter to the Romans, before them, they will hardly undertake to do.

### Conclusion.

#### PRESENT TRUTH.

THOSE who teach a probationary future age are mostly professed believers in the near approach of the second advent of the Saviour. But solemn as are the scenes connected with that great event, there is nothing in the doctrine that can possibly assist in the work of preparation for that great day. It has been admitted by them that it is not *present truth*—does not inculcate present duty—does not contain a present test of character. They do not even profess to think that those who hear the gospel in this age can be benefited by the probationary system of that. Therefore, could they prove it to be truth, according to their own admissions, by no possible effort can they benefit any by its proclamation. And if there were any gospel in it, its proclamation would cut off the hope of future probation from all that hear it, as they would thereby receive their test in this age. It is a self-destroying system; a gospel, the efficacy of which is destroyed by the very act of its being preached!

But we look beyond these admissions of the *uselessness* of the doctrine. We consider it injurious. It is not merely a theory devoid of life and power, destitute of the vital principle of pres-

ent truth, but it is *opposed* to present truth, and is therefore a most dangerous enemy of souls in these fearful times. Some have endeavored to amalgamate it with the Third Angel's Message, but this has ever proved a failure. When Eld. Curry, in 1856, undertook to defend it, he was obliged to take positions subversive of his own professed faith. He then said he could harmonize his two positions; but a few months convinced him to the contrary. In the fall of 1858, Eld. Stephenson told me his mistake had been in trying to harmonize the Third Angel's Message with the Age to Come. He had become convinced it could not be done. But it is worthy of notice that they never try to set aside the Message by any effort to directly meet and disprove our arguments in its favor, but by endeavoring to place it far in the past or in the future age.

Those who argue that the Third Angel's Message was given in the past uniformly locate it in the days of Luther. It needs but little argument to refute this position. The three messages of Rev. 14 must retain their *relative order*, as well as their relation to other parts of the book. Verse 6 says the *first* message was given by "*another* angel." As the book of Revelation consists of several lines or chains of prophecy, reaching to the same point, to wit, the coming of Christ, by considering the relation of the various links of the chains to that event we may easily discover the parallels in each. The vision of the sounding of the trumpets reaches to the coming of Christ. Chap. 11:15-19. Chap. 14 reaches to the same time and embraces the same events revealed in chap. 11:15-18. John had seen seven angels with trumpets, but he always speaks of them in



the numerical order in which they appeared, as "the *first* angel," "the *second* angel," &c. When "the *fourth* angel" had sounded, he saw "an angel," not of that order or number, proclaiming woes upon the earth. The first woe was under the sounding of the fifth angel, commencing in 1299. See Croley and Litch. This continued 150 years, or till 1449. The second woe under the sixth angel continued 391 years, or till 1840. After this, another angel was seen before the seventh angel sounded. This was the second angel not embraced in the seven. In chapters 12, 13, is a series of events covering the same time as the trumpets, and chap. 14 may be called a sequel to these. This chain also reaches down to the coming of Christ. As the word, *another*, in chap. 14:6, shows that reference is made to one in the past, we turn back to find the preceding relative to this. If the angel of Rev. 8:13, which announces the woes, is the *other* one intended in the prophecy, then it must be allowed that that of chap. 14:6, is identical with that of chap. 10:1, which would locate the messages after the second woe, and of course not in the Reformation. But if the identity of these be denied, then we must look to chap. 10 for the one next preceding chap. 14:6; but as the chronology of that of chap. 10 is fixed to a certainty, this view would bring the first message still a little later; in either case the messages are brought into the present century.

"The hour of his judgment is come," is the declaration of the first message. That the Judgment comes under the seventh trumpet or third woe, is shown by Rev. 11:15-18. "And the seventh angel sounded; and there were great

voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." This Judgment-hour message was not given by the apostles, for they preached that God had appointed a day in which he would judge the world, but they never spoke of it as then present. Neither did Luther, for he said he thought it would be about 300 years in the future from his time. They all preached in harmony with the Saviour's fulfillment of prophecy. Compare Isa. 61:1-3, with Luke 4:16-21. "The acceptable year of the Lord," or "accepted time," was as far as the Saviour and his disciples or the reformers declared the fulfillment of the prophecy; it was reserved to the angel of Rev. 14 to announce the fulfillment of the remainder in its appointed time. And if Luther and the reformers had not come up to the first message in their day, they certainly did not give the third.

Again, the third message is founded on the series of facts in Rev. 13. By comparing the first ten verses of this chapter with Dan. 7, and both with historical facts, we find it to be a symbol of the Roman hierarchy. The wound on this



beast refers to a deprivation of power in 1798, at the end of the forty-two months. Verse 5. This shows the work of the two-horned beast to be since 1798, as it causes the earth and them which dwell therein to worship the first beast who had received the deadly wound (and yet lived); and to receive a mark in their foreheads or in their hands. The Third Angel's Message is founded on these facts, and therefore cannot apply to any past generation.

But many of the advocates of the Age to Come profess to believe that the three messages of Rev. 14:6-12, will be given *after* the second advent. The evidence to disprove this theory is plain and positive.

The announcement of Rev. 14:6, 7, "The hour of his judgment is come," belongs to this dispensation, preceding the advent. To evade this, and place the message in the future, a new rendering of the original has been offered. The words from which the *everlasting gospel* is translated are *euangelion aionion*. A book entitled, "Bible vs. Tradition," renders it "*the gospel of the [millennial] age.*" As the author of the book professes to have a critical knowledge of the language, we can but think that he was aware of the fact that *euangelion* is the noun, and *aionion* the adjective; and of course such a rendering is unwarranted. The *age-lasting gospel* gives a very good idea of the original, but the "gospel of the age" does not. This message was given by the body of Advent believers up to 1844. This was the faith of those engaged in that work. The *Advent Shield*, published in that year, says:

"We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, '*the hour of*

*his judgment is come.*' Rev. 14:6, 7. It is a sound which is to reach all nations; it is the proclamation of '*the everlasting gospel,*' or '*the gospel of the kingdom.*' In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact." *Art. Rise and Progress of Adventism, by J. Litch.* See also tract entitled, "The Last Hour," published at the *Advent Herald Office.*

The precise nature of the work announced by this first message we have not time and space here to investigate, but would refer to our published works on the subject of the sanctuary. The difficulty we have to contend with on this point in the minds of opposers is not a difficulty in regard to the facts, but to opinions; the opinions of the majority, on the Judgment, being most vague and indefinite. On this subject we introduce another quotation from the *Advent Shield*, the sentiment of which is widely different from the common views, but, as far as it goes, fully accords with ours:—

"We are inclined to the opinion that the Judgment is after death, and before the resurrection: and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come [Acts 3:19]; while the fact that the wicked are not raised proves that they were previously condemned." *Review of Prof. Bush on the Resurrection, by S. Bliss.*

There is a third class not referred to in the above extract: the righteous who do not sleep, but are changed at the coming of the Lord. Their judgment must also be prior to the resurrection, as their translation is equivalent to a resurrection; and of course, their judgment takes place while they live upon the earth. To them the announcement of the Judgment come is of



the deepest importance, and they alone will be benefited by the subsequent messages.

That the second message, "Babylon is fallen," belongs to a period prior to the advent, is made plain by considering the order of events laid down in the Scripture. In Rev. 14:8, is the simple announcement of the fall of Babylon, with the reason, while in chap. 18:1-5, a mighty angel announces the fall and its consequences. This angel gives the following events and call in order:

1. Babylon is fallen.
2. She is become the habitation of devils.
3. Come out of her, my people.
4. In one day shall her plagues come.

By this we see that the fall of Babylon is not her destruction as is often claimed, but it is a moral fall; for she becomes the habitation of devils *after* her fall; God's people are called out of her *after* she becomes the habitation of devils; and her destruction is threatened *after* the people of God are called out of her. The location of the plagues is shown in connection with the third message. This message says, "If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," &c. It is enough here to remind the reader that proof has been given that the powers symbolized by the beast and image will be destroyed at the coming of Christ, and it is therefore absurd to locate a message of warning against their worship after that time, or after they are destroyed.

In chap. 16 is given a description of the "seven last plagues," in which is filled up the

wrath of God. That this is identical with the wrath of God threatened in the Third Angel's Message is evident, as the first plague falls on the very individuals denounced in the message. It says "the first [angel] went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16:2.

Here again we have the date of the advent positively fixed, as coming after the plagues are poured out. By verses 12-15 we learn that six of the plagues will be poured out before the Lord comes. They read: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

As the Third Angel's Message is a warning of the coming of the plagues, and the Lord comes under the pouring out of the last plague, it is impossible that the message should be given after the advent.

We have proved that the shaking of heaven and earth, or the powers of the heavens, as the Saviour expresses it, is by the voice of God, and in immediate connection with the advent. But



this voice is heard under the pouring out of the seventh—the last—plague. Under this plague the judgment is consummated upon great Babylon. Here is the great battle of the day of the Lord. Here is the complete overthrow of God's enemies, and the eternal redemption of his people. Here the full separation takes place. While the slain of the Lord are from one end of the earth to the other, ungathered, unburied, unlamented (Jer. 25), food for the fowls of heaven who are called to the supper which the great God has prepared for them, to feed on the rich, the proud, the great of this earth (Rev. 19), the servants of God who have stood stiffly for the truth, who have kept the commandments of God and the faith of Jesus, despite the rage of the Beast and False Prophet, are caught away by their glorious Head to the New Jerusalem, the mansions in Heaven, to sit down at the marriage supper of the Lamb. How different the fates of the two classes! and to be decided by the *present* truth, the Third Angel's Message. And this Message is doing its work, calling out a people to attend to *present duty*, to prepare for the great events impending at the close of the present age, and the setting up of God's everlasting kingdom.

The work of the Third Angel's Message, though despised by the world, and small in their sight, like that of Noah among the antediluvians, is great in its consequences; and to it may be truly applied the words of the prophet: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts 13: 41.

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