

them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then shall he address those on the other hand and say, "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." And having addressed them in this way, he declares in the verse, "That these shall go away into everlasting punishment; but the righteous into life eternal." Here the righteous go into everlasting life, while at the same time the wicked are to depart into everlasting punishment. That this refers to the future, any man can plainly see. The Son of man shall come in his glory, and all the holy angels with shall be gathered all nations. Then having placed them in their him. Then he shall sit on the throne of his glory, and before him respective positions, he invites the sheep,—the children of the kingdom, and says unto them "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then shall they answer him in the words I have already quoted. But how shall it fare with them on his left hand. O! awful thought! Then shall he say unto them on his left hand, "depart ye cursed into everlasting fire prepared for the devil and his angels." Your punishment is to be with the devil and his angels. "For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." This will be the end of time, and this governs the meaning of the word here translated everlasting. The word is equivocal, but it is here applied to the last event in time; and consequently it cannot mean "age, lasting." Everlasting blessedness will be the reward of the righteous, while everlasting punishment will be the recompense of the wicked. It will not do to say that this refers to the destruction of Jerusalem, because—1st. We see that at the destruction of Jerusalem Christ did not sit on the throne of his glory,—suppose that were twisted to mean his glorious throne,—any more than he did at the destruction of Babylon or any other calamity. Again, in the second place, all nations were not gathered before him at the destruction of Jerusalem. Again their was no separation of the nations at that time. Again; instead of the disciples being gathered to the exalted position here referred to, every one of them had fled to the mountains of Judea, so that instead of being gathered together they were all scattered abroad. These are reasons sufficient to show that this does not refer, and cannot possibly refer to the destruction of Jerusalem.