

the Son of man coming in a cloud, with power and great glory. And when those things begin, to come to pass, then look up, and lift up your [the disciples] heads; for your redemption [from the persecutions and trials which they endured] draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' From this last quotation we learn of the 'coming of the Son of man,' and the 'coming of the kingdom of God' are synonymous expressions. And the uniform testimony of the New Testament is, that although the kingdom of God, or Gospel dispensation commenced, when Christ commenced his ministry yet it was not permanently established, until Christ's coming at the destruction of Jerusalem; at which time, the power of the holy people was scattered, and the children of the kingdom obtained rest from the persecutions which they had endured from the cruelty of this persecuting power. Hence the coming of the Son of man is frequently connected with the coming of the kingdom of God. See Matt. xvi: 27, 28. 'For the Son of man shall come in the glory of his Father, with his angels: and then shall he reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man come in his kingdom.' Mark viii: 38; i. 1. 'Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. And he said unto them, Verily I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power.' Luke ix: 26, 27. 'For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.'

The passages which we have quoted, if they mean any thing at all, establish the fact beyond all controversy or cavil, that the second coming of Christ was to take place at the destruction of Jerusalem; and at that time the kingdom of God was to come with power; the preachers and professors of Christ's Gospel to be rewarded, every man according to his works; and the unbelieving and persecuting Jews to be punished as their crimes and iniquities deserved. He who denies this must deny the positive and direct testimony of Jesus himself; and if he contends that no such coming of Christ took place, at that time, he must also adopt the necessary conclusion, viz., that Jesus was one of the greatest impostors, or foolish fanatics, the world ever saw. If no such coming took place at the time specified, then our Lord either intended to deceive his disciples, or was himself deceived. Bear in mind, then, reader—that what is contained in this parable was to be fulfilled at the time of the coming of the Son of man. And remember that we have proved by the explicit testimony of Christ himself, that that coming was to take place at the time of the destruction of Jerusalem, and during the life time of some of his own immediate disciples. You can not fail now to see the true meaning and application of the parable. The design of the parable was twofold. 1. To prefigure the separation which would take place between the true and false professors of Christ's religion, when he should come in judgment upon the Jewish people. Then those who had been faithful in their Master's cause, who had been watchful and on the look-out for the signs which Christ predicted would precede that judgment; those who had professed the religion they professed, fed the hungry, clothed the naked, visited the sick, &c., would be accounted worthy to escape those calamities which were coming upon the earth, and to inherit the kingdom of God, or the blessings of the Gospel dispensation. Whereas, those who had not improved their talents, had been hypocritical in their profession of the Gospel, and had neglected to be on the watch, would be taken by surprise: the Son of man would come when they looked not for him, and they would be overwhelmed with the Jews in one common ruin. Accordingly, when the faithful Christians saw the approaching destruction, they fled from the place of danger, were gathered into the city and country of Pella, a mountainous region beyond the river Jordan, and were saved. While upon

the unfaithful Christians, and ungodly Jews, the wrath of God came to the uttermost. This separation is represented in the parable under the figure of separating sheep from goats. In the following parables the same thing is represented by different figures. Matt. iii: 12. 'Whose fan is in his hand, and he (Christ) will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.' For meaning of the phrase see Matt. xiii: 24-30. 'Another parable put to forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the household came and said unto him, Sir, didst not thou sow good seed in thy field?—from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.' Our Lord in his own explanation of this parable, fixes the time for its fulfilment at the end of the age. Matt. xiii: 37-43. 'He that soweth the good seed is the Son of man; the field is the world (kosmos); the good seed are the children of the kingdom; but the tares are the children of the wicked one: [the word 'one' here is supplied by the translators]; the enemy that sowed them is the devil; the harvest is the end of the world (aion); and the reapers are the angels, (that is, the messengers of the Gospel.) As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world (aion). The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.' Matt. xiii: 47-50. 'Again the kingdom of heaven is like unto a net that was cast unto the sea, and gathered of every kind: which when it was full, they drew to shore, and set down and gathered the good into vessels but cast the bad away. So shall it be at the end of the world (aion); the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.' But again, 2. This parable was designed to represent or prefigure the separation which took place between the Jews and Gentiles. 'When the Son of man shall come in his glory, &c., then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.' Separate them, what? Why evidently the nations that were to be gathered before him. Now does any man believe that a separation of nations will take place at a future day of judgment in eternity? Certainly not. Then this can have no reference to such a judgment; for the separation here spoken of, is a separation of nations and not individuals. We U, what will the Son of man do with the nations thus separated from each other? 'And he shall see the sheep on his right hand, but the goats on the left,' verse 33. No one will dispute that to be placed at the right hand of God, signifies to be brought in to the enjoyment of his favor and blessings; and to be placed on the left hand signifies to be brought under his displeasure, and to be deprived of his blessings and favor. Now the Jews had long been the peculiar and favored people of God: 'to the Jews pertained the law, and the adoption, and the covenant, and the promises; and to them were committed the oracles of God.' But the Gentiles had long been 'without hope and without God in the world.' But a change was now to take place. God's ancient covenant people were to be deprived of their blessings and privileges, to incur the curse and condemnation of High Heaven, to experience His wrath and curse, and to be banished from their country, their friends and their homes. On the other hand, the Gentiles were to be converted to the Gospel; embrace it to its fullness, be delivered from the power of darkness, and translated into the kingdom of God's dear Son; they were to come into the possession of the blessings and privileges of the Gospel, inherit everlasting life, and come into the possession of the kingdom pre-

pared for them from the foundation of the world.' All this had been clearly foretold by Christ before. On one occasion, when addressing the Jews he says, Matt. vii: 11, 12. 'And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.' Again, Matt. xxi: 43. 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.' The same thing is spoken of in Acts xiii: 44-47. 'And the next sabbath-day came almost the whole city (of Antioch) together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, 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 to the Gentiles that thou shouldst be for salvation unto the ends of the earth.' And Paul says of these very Jews, Rom. xi, 7-10, 'What then? Israel hath not obtained that which ye seeketh for; but the election hath obtained it, and the rest were blinded; (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day. And David saith, let their table be made a snare, and a trap, and a stumbling-block, and recompense unto them: let their eyes be darkened, that they may not see, and bow down their back always.' Of the Gentiles Paul says, Eph. ii: 11-19. And iii: 1-8. 'Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands: that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants, having no hope, and without God in the world: 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 between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; 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, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them which were nigh. For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.' For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles if ye heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge of the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given to me by the effectual working of his power. Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.' In the 11th chapter of Rom., Paul tells the Gentiles, that through the fall of the Jews, salvation came to the Gentiles, that the diminishing of the Jews was the riches of the Gentiles, that the Jews were the enemies of the Gospel for the sake of the Gentiles, and that through the unbelief of the Jews salvation had come to the Gentiles. Hence, he says to them, 'Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.'

The persons, then, who were to go away into everlasting punishment, were the unbelieving Jews, and the false professors of Christ's religion. These are represented under the figure of goats, chaff, tares, and bad fishes. They are also called foolish virgins, evil servants, and wicked and slothful servants. Those who were to go into

life eternal, were the Gentiles and the true disciples of Christ. They are represented under the figure of sheep, wheat, and good fishes. They are also called wise virgins, and faithful servants. But it may be asked, what everlasting punishment was to be experienced by one class? We answer, they were to go into everlasting fire, that is experience those judgments of God, which we have shown are represented under the figure of fire. They were to have a portion with hypocrites, experienced weeping and gnashing of teeth; be shut out of the marriage feast, have their talents taken from them, be placed on the left hand of God, be cast into outer darkness be overwhelmed in the approaching destruction, experience trouble and tribulation such as had never been before, nor ever should again. They were to be exiled from their home, banished from their country, carried captive among all nations, become a by-word and an insult, and experience an everlasting reproach, and perpetual shame. The tremendous and awful judgment which is represented by these figures the Jews experienced, and have been experiencing for a period of one thousand eight hundred years. How much longer it is to continue, God only knows; but according to the Scriptural usage and meaning of the word everlasting, it continued now sufficiently long to justify the application of that term to the punishment which they have endured. They have suffered punishment now longer than they possessed the land of Canaan, longer than the Levitical priesthood endured, and longer than the everlasting covenant continued. But their punishment is to be absolutely endless in duration, is evident from the fact, that Paul teaches the eventual re- vation of the entire Jewish race. Rom. xi: 26, 32. 'For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part [not total blindness] is happened to Israel, [there is a limitation of it] the fulness of the Gentiles be come in. And so all Israel shall be saved, as is written, there shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes; but touching the election, they are beloved for the others' sakes. For the gifts and calling of God without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.' Again, That this punishment is not strict, endless in duration, is further evident from the fact, that the word kolasis, rendered punishment in this text, signifies correction for the benefit of the offender. Donnegan defines it thus: 'Kolasis, the act of clipping or pruning—generally, restriction, restraint, reproof, check chastisement.' See Donnegan's 'Greek and English Lexicon,' page 767. In this, Parkhurst, Dr. Belsham, Simpson, and the Editors of the 'Improved Version,' agree. This corresponds with the nature of punishment as it is represented in the Bible. See Heb. xii, 11.

If it is asked, 'what eternal life was to be experienced by the righteous?' We answer, they were to experience salvation from the impending ruin; to be gathered among the elect from all four winds, from one end of heaven to the other, to be made rulers over all the master's goods; to go in with the bridegroom to the marriage; to enter into the joy of their Lord; to be placed on the right hand of God, and to inherit the kingdom prepared for them from the foundation of the world. The word eternal, here applied to the life enjoyed by the believer under the Gospel dispensation, is used not to signify or express the duration of that life, but the nature, the quality, the kind of it. This life is called eternal for six reasons. 1. To distinguish it from the life enjoyed by those living under the Law or Legal dispensation. That is never called eternal or everlasting life. The phrase 'everlasting life,' does not occur but once in the Old Testament: and then used with reference to the life imparted by the Gospel. 2. Because those who are in possession of this life enjoy it continually, unceasingly, uninterrupted, and perpetually. One definition of the word here rendered eternal, is perpetual. 3. Because it is a life to be enjoyed in the everlasting kingdom of our Lord Jesus Christ. Christ's kingdom is called everlasting, yet it is