

rection." They are heirs of the covenant promises through Jesus Christ, the resurrection and the life, in whom all the "holy promises are Yea, and in Him Amen, to the glory of God." Christ is the appointed heir of all things, and they are joint heirs with Christ; not of this Jerusalem, but of the heavenly city which Abraham sought with Isaac and Jacob, and which "God hath prepared for them" "a city which hath foundations, whose builder and maker is God." "For here we have no continuing city (whether we be Jews or Gentiles), but we seek one to come," "descending out of heaven from God, having the glory of God." "The throne of God and the Lamb shall be in it, and His servants shall serve him. And they shall reign for ever and ever" (*Rev.* xxii. 3, 5). The Millennial may not hide the eternal kingdom.

Thus the doctrine of Jesus and the resurrection fulfils the promises, explains the prophecies, and exposes the error of Purgatory, and of the Papal throne, and the hope of a spiritual kingdom transferable from earth to distant heavens. It puts aside the doctrine of the perfectibility of poor human fallen nature, and of the reign of peace on earth before the coming of Jesus Christ, "the second time without sin unto salvation,"—"whom the heavens must receive (retain) until the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets, which have been since the world began." Of the restitution of Israel, Jerusalem and the Jews, the prophets have spoken more than of all things else. Therefore, the doctrine of Jesus and the resurrection scatters the mists now involving the Literalists and Spiritualists, the Historic and the Futurist Schools for the interpretation of prophecy; while it feeds the believer's hope of being "delivered from the bondage of corruption, into the glorious liberty of the children of God," "in the earnest expectation" of which, "we know, that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," which is its resurrection from the dead. Thus the restoration of Israel, and of Jerusalem, and of this ransomed creation, which is our hope, awaits the coming again of our Lord in the resurrection, from the right hand of the Father, "to judge both the quick and the dead, whose kingdom shall have no end."

Objections.

"This study offers no return of Israel from captivity to the land given to their fathers, which all the prophets delight to promise."

Ans.—For two thousand five hundred years and more has this promise been pledged to all believers. To them it can be fulfilled only by their resurrection from the dead. Therefore the resurrection from the dead offers "the whole house of Israel," both Jews and Gentiles, the only possible mode of coming into possession of their promised land. The promises belong to this world, the everlasting possessions to the habitable world to come.

"This study finds no place in this world for the Millennium."

Ans.—The one thousand years belong to the period of the first resurrection after the end of this world. So the end of the mortal race in *Rev.* 19 is followed by the Millennium in the 20th chapter of *Revelation*. In the end of the one thousand years comes a further resurrection. Satan gathers Gog and Magog to make war against the saints of the first resurrection. He