

Christ's second coming, therefore his second coming is after the millennium. Again, v. 11 and 12 describe the final judgment scene which is after the final apostacy, (v. 8) after the millennium. But I have shewn that the final judgment is also a concomitant of Christ's second coming, therefore his second coming is again shewn to be after the millennium. But is there any need to multiply arguments when I have shewn above that his second coming is at the end of the world, (Acts, v., 21—I. Cor., xv., 23, 24) after the final apostacy—(v. 8) and I should state that there are only two personal comings mentioned in the Scriptures, (Heb. ix., 28) "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." That there are only two personal comings, and his second is after the thousand years of peace, precludes the idea of his coming before; that he is yet to come at the general resurrection and final judgment at the end of the present order of things, overthrows the first view at the head of our subject, which was that he had already come.

But the Pre-millennial advent is a Jewish doctrine, at least in so far as it holds that Christ will come and literally sit on the throne of his father David at Jerusalem. This view was the cause of the disappointment and consequent rejection of the Messiah by the Jews. The disciples were tainted with it (Acts, i., 6) "Wilt thou at this time restore again the Kingdom to Israel?" was the question asked. It is inconsistent with the nature of Christ's Kingdom, which is spiritual—(John, xviii., 36) "My kingdom is not of this world; If my kingdom were of this world, then would my servants fight, that I should not be delivered of the Jews: but now is my kingdom not from hence." That Christ was to sit on the throne of his father David in a spiritual sense is very clear from Acts, ii., 30, 31, "Therefore being a prophet (David) 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. Hence when Christ arose from the dead and ascended up on high, he sat on the throne of his father David (spiritually). The Lord said unto my Lord, "Sit thou on my right hand until I make thine enemies thy footstool (Ps. cx., 1). Besides all this we are told, "that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption." Our bodies as present constituted are not adapted for that state of things which shall exist in the Kingdom of God; we must all be changed. Neither is the spiritual body adapted to our present mode of existence. That our present mode of existence shall continue during the millennium is clear from Rev.,