

shall judge him at the last day." And what is predicted to take place on the last day is elsewhere said to take place when Christ shall appear in his glory, *i. e.*, at the end of the world. Then again, the resurrection of the righteous and the wicked are to take place together—(Dan. xii, 2), "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Again, (John, v., 28) "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Hence the general resurrection, the changing of the living and the second personal coming of Christ take place together at the end of the world, *i. e.*, these are concomitants of the second personal coming of Christ. That the end of the world is a concomitant of the second personal coming of Christ appears plain from Acts, iii., 21, "Whom the heavens must receive until the times of the restitution of all things." Again, (1. Cor., xv., 23, 24), "Every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end (of world)." Again, the final judgment is another concomitant of Christ's second personal coming, II. Thes., i., 7, "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God," &c.—Again, (Matt. xxv., 31) "When the Son of Man shall come in his glory, and all the holy angels with him, 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," &c. Hence the final judgment, the general resurrection, the changing of the living and the end of the world, are all concomitants of the second personal coming of Christ; and as these have not yet taken place then it follows that Christ has not yet come personally the second time.—This prepares the way for the refutation of the pre-millenarian theory.

VI.—*Refutation of Pre-millenarian Theory.* This theory is that there is to be a literal resurrection, when Christ shall come to reign in person upon the earth a thousand years before the end of the world, and that the risen saints are to dwell here and share with Christ in the glories of his reign. Bearing in mind the concomitants of Christ's second coming, when any one of these concomitants are stated as occurring after the millennium, then the second coming is thereby proven to be after the millennium. Rev. xx., 4—"And I saw thrones, and they lived and reigned with Christ a thousand years." Some interpret this spiritually, others literally, but in either case it does not affect the argument as verse 5 states that the general resurrection takes place after the thousand years are finished. But the general resurrection is a concomitant of