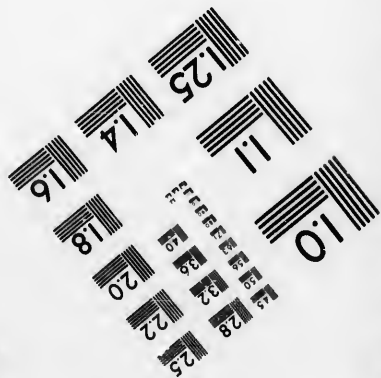
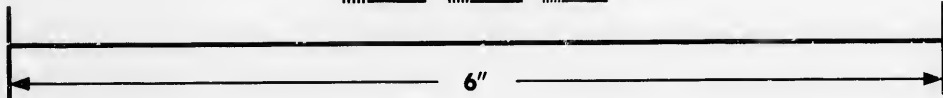
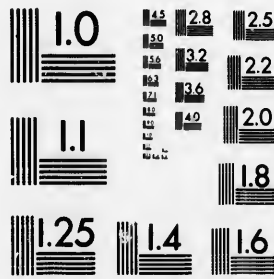


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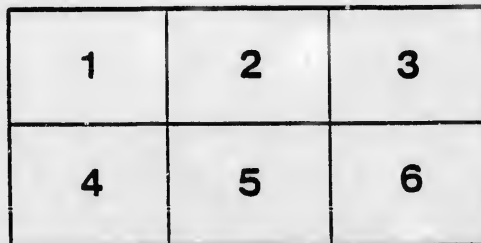
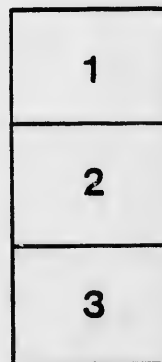
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# Second Coming of Christ

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PRE-MILLENARIANS, NOT IN THE BIBLE

BY

REV. W. H. POOLE, LL.D.

Author of "Ripe Grapes; or, The Fruits of the Spirit," "The Nature, Causes and Cures of Anger," "The Gift of the Holy Ghost, and How Obtained," "History the True Key to Prophecy," and "Nine Lectures on Anglo-Israel."

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## PREFATORY NOTE.

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THIS paper was prepared at the request of the Pastors' Union, held in the City of Detroit, Michigan, where it was read and freely discussed.

At that meeting its publication was unani-  
mously requested. Other parties have since  
asked the author to give it to the public. I  
send it out with the earnest desire that it may  
do good.

WM. H. POOLE.

DETROIT, MICHIGAN.

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# THE SECOND COMING OF CHRIST

AS TAUGHT BY PRE-MILLENARIANS,  
NOT IN THE BIBLE.

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## THE CASE STATED.

IN supporting the position I have taken, as stated above, I will first present a few extracts from the leading writers and public teachers among the Pre-millenarians, as to what they believe and teach in reference to the second coming of Christ, and the great events connected with that coming. After showing from their own published works what they teach, we will examine that teaching upon theological and scriptural grounds. We hope to do so, by the help of God, in the spirit of meekness, and with a profound respect and esteem for those from whom we differ. We sincerely believe that those persons are seeking after the truth, and that they would not for a moment retain the theory, if they did not think it was the truth of God.

In making extracts from the published works of those writers, I will quote their own words, even at the risk of being thought tedious, as I wish to have every man's opinions fairly presented.

Dr. Gill says: "Christ is to descend into the air, and there to stay for some time until the dead saints are raised and the living believers are changed; and both brought up to Him there, and till the new heavens and new earth are made and prepared for Him and them; then He and they will come down from the air to the earth, and they shall reign with Him on it a thousand years. . . . He, Jesus, will be seen by all good men, on the earth, who will be changed, and by the dead, who will be raised, and both will be caught up together in the air to meet Him. Such will be the agility of His glorified body, that He will swiftly move from one end of heaven to the other as the lightning. . . . Sudden destruction will come upon the wicked; but it will be a considerable time after the saints are caught up."

Rev. J. D. Smith: "It will be after the Lord has come for His people to the air, that He will come with His people to judge the earth. . . . What will be the amount of time between the two events we cannot say; but the coming to the air may be at any moment. . . . The Jews are to be restored before His coming; and the tabernacle of David, which is fallen down, is to be set up."

Rev. J. R. Lord: "The Church will not be always here; both the living and the dead will, in due time, be caught up when Christ comes for His bride. One

event at least must precede the rapture of the Church, viz.: the reign of the beast. . . . Another portion of the Lord's people who trust in Him are not to be caught up, but they are to inherit the earth, on the land, upon the destruction of their enemies. The godly remnant are not to be caught up; all the believers previously to the rapture of the Church are to be caught up, none to be left. The people of the earthly inheritance cannot be prepared so long as the Church is on the earth."

Rev. W. S. Rainsford, M.A.: "The rapture may come any day. Paul expected it in his day." If so, Paul must have been much mistaken. Certainly, Mr. Rainsford is.

Mr. Kelly: "The coming for the saints will be secret and unseen, known only to those saints who are waiting for His appearing and coming. At some time not definitely fixed, but after the ascent of the Church, the old Testament saints will be raised from the dead and go into heaven. These old Testament saints will not be included in the company called the bride."

Rev. Silas Henn: "The throne in the coming kingdom will not be a throne of mercy, but a throne of judgment. The kingdom of this world will continue to be under Satan's rule till Christ shall come and destroy them."

Rev. J. N. Darby: "The raptures of the saints before the appearing of Christ has, strange as it may appear to some, nothing to say to the Church directly, or indirectly. The rapture is in connection with the glory of the kingdom, and the saints in general who are to

reign in the kingdom have part in this rapture. . . .  
As to the time of this rapture, no one knows it. At the appearing comes the judgment of this world. The 'coming' and the 'appearing' are two events widely apart."

W. E. Blackstone: "The Church has no date, no sign to indicate the time of the rapture, only that it will precede the revelation. Christ will come *for* His Church before He comes *with* His Church. . . . The tribulation, or time between the rapture and the revelation, will be a period of seven years, during which time the Jews will enter into a seven years' covenant with antichrist."

There are several periods of judgment affirmed. "Of believers on the cross, as to their works in the air;" "of the living nations at the descent;" "of the righteous at the close of that period;" "of the wicked at the great white throne;" "of the angels." The fourth of these judgments is to last one thousand years. It is to be one continuous day of judgment. Mr. B. also informs us of several resurrections,—the first-fruits, the resurrection of the rapture, also at the revelation; the resurrection of the old Testament saints, some say also of the martyrs—the tribulation of saints; the ingathering, the gleanings, then the resurrection to judgment after the millennium, including the wicked dead. Here are seven different periods of resurrection. After all these resurrections, a new heaven and new earth is introduced.

Mr. Brooks also affirms most of the above. He says: "The judgment day is spread over a thousand

years. The period of judgment must consequently comprehend those tremendous visitations, or vials of wrath, which precede the millennium. The whole time of the saints' rule, and that final visitation of the wicked, which occurs at the expiration of the millennium."

J. D. Smith: "I wonder Christians do not see that Christ cannot come until antichrist has come, and that antichrist cannot come or be manifested, till the Church, with the Holy Spirit in the Church, has gone." The Holy Spirit is the hinderer spoken of in 2 Thes. ii., and that Holy Ghost will be removed, and then that wicked one will be revealed.

The reader will have noticed in these quotations, and still more in the works from which I quote, a great diversity of opinion on points of vital importance to this theory. For example, we are informed that this rapture may occur at any moment, and then we are immediately told that it cannot occur until other great events have transpired, which events are far on in the future. Some say that all believers will be changed and caught up to this rapture; others affirm that only those who are looking for His appearing and coming will enjoy the rapture. Some say "that the wicked are to be destroyed and Christ to reign on the earth with His bride; others affirm that a remnant of the Jews and Gentiles will live on the earth in their fleshly nature, and Christ will reign over them in His glorified, kingly state, from his pavilion cloud, and His bride with Him; others place Him in heaven during that period.

Some say that the remnant of the Jews and Gentiles will embrace Christ and be saved, during that period ; and others say that the Holy Spirit is to be withdrawn, and that Jesus will have ceased to be merciful. Some affirm that the time of the rapture will be seven years, others say that the time between the rapture and the revelation is indefinite. Some see the work of soul-saving ended when the rapture begins ; others think that that event will be a grand means of converting the people, and that conversions and soul-saving will be greatly promoted. Some say the Jews and Gentiles will submit to the sway of Christ, their King ; others, that sudden destruction shall come upon them, and they shall not escape. At the rapture, and after it, some see nothing but a prolonged judgment ; others see six or seven judgments, intermingled with as many resurrections. Some say the Jews are to be restored to their own land before the saints are caught up, others not until after the rapture. Some say the reign of antichrist must precede the rapture ; others, that he must not be expected until long after. Some say that all the saved of the Lord will constitute the bride of Christ, while others entirely exclude all the Old Testament saints ; and others again, all who are saved after the rapture.

The reader will please remember that this thing called "a rapture," has no place in the Holy Scriptures. Neither Christ nor His apostles ever mention a seven years' rapture in cloud-land. It is an invention of Darby, Brooks & Co.

The language of Scripture is the source of all in-



formation, both concerning the return, and the manner of the return, of our Lord. Our revelation is clothed in words "which the Holy Ghost teacheth." It contains an accurate, authentic and credible account of events which have their place in the world's history. To this is added a series of didactic statements of truth, adapted to various difficulties and doubts in the current life of those who submit to their teaching. Promise and precept are interwoven in the web of doctrine, and predictions glisten on every page, illumined by glintings of glory from another world. But faith, hope and obedience turn with equal curiosity to the very words "which holy men of God spake as they were moved by the Holy Ghost." Whether to know "the things freely given us of God" in our Great Substitute, or, "the things which God has prepared for those who love Him," our search is purely exegetical. We approach without partiality or prejudice, to learn from words which express His thought, what God will say concerning us. This postulate implies the rejection of all authoritative interpretations in the assumed teaching office of any Church. Every such claim must be tested by the word itself. Still more does it deny all supplementary visions, or human inventions, fanciful interpretations, partial revelations, as either complements or expositions of our present Bible. The closing verses of Revelation are a solemn charge, neither to add to, nor take away from, the words of the prophecy of this book. Whether they apply to the dogmatic portions of the whole New Testament or not, it is clear that they do imperatively bind us in our reception of prophetic truth. They are

God's seal upon that symbolical book, which, by all students, is admitted to be the chart of the future. Whatever be our hope, it must draw its reasons from the written Word.

The laws of language are the instruments by which we are to construe these words of God. But for certain schools of expositors, we should have no need to do more than state this proposition. It would be involved in the popular character of our Bible. Not in cipher, hieroglyphic or cabalistic signs, but in language and dialect of living men, with which grammar, rhetoric and logic can closely deal, has God made known His purposes to us. There is no esoteric sense between the lines and beneath the letter. Spiritual discernment is a knowledge by experience, and does not imply a superior intellectualism. Even the symbolic books have their glossary in other and plainer scriptures. Similes, metaphors, and parables indeed abound; but these are all subject to the rules of interpretation which control the secular literature. We affirm, then, the law of Bishop Newton, "that a literal rendering is always to be given in the reading of Scripture, unless the context makes it absurd." I have long ago adopted Hooker's very safe principle of interpretation, "that when a passage of the Word of God would bear a literal interpretation, the furthest from the letter was generally the worst." It is very evident, even to the superficial student of the Bible, that frequent reference is made by all the sacred writers to the "coming of the Lord," and that some theory of interpretation is necessary which will harmonize and explain those many passages." It was

said by a venerable minister in Scotland that he found, when visiting his people, three evils: first a, misunderstanding of Scripture; second, a misapplication of Scripture; and, third, a dislocation of Scripture. May I hope, in some humble measure at least, to be able to prevent some of those three evils?

The Rev. John Laing, M.A., says: "Avowedly the theory of pre-millenarianism rests on an ingenious collocation and interpretation of difficult and dark passages, chiefly of unfulfilled prophecy. Great skill is required properly to arrange the patches which form the doctrinal mosaic, and to commingle aright the literal and allegorical meanings of texts which suit the purpose; subtle distinctions are framed where no difference exists. The clear light of a plain, simple Scripture is toned down, lest the doubtful inference which is being drawn from a dark passage may pale before it, and passages which refuse to be inwrought amid the patchwork, must be altogether thrown aside as useless, and having no place in the teaching intended for the Church in the present age, but applicable only to the Jews, before the day of Pentecost, and after the Coming. To any one who knows his Bible it is astounding to witness the way in which God's Word is torn asunder, mutilated, mangled, twisted, wrested, forced into the most unnatural and arbitrary connections, mixed up, tortured so as to force it to acknowledge the theory, or silenced, lest it should protest against these human imaginings. The promoters of the theory do not hesitate to claim a kind of inspiration. They say that they have been taught this doctrine by the Holy Ghost. These persons are wiser in their own

eyes than seven men that can render a reason? Of such, Spurgeon has well said: "Pray to be delivered from inspired men and women, whether it be an infallible Pope, or a Plymouth assembly met in an upper room with the Holy Ghost for president."

It is freely conceded by all believers in the Bible, as the word of God, that there is to be a millennium, and that there is to be an advent; that the millennium and the advent sustain very definite and very important relations; that one must precede, and that the other will follow. But the question at issue is, will the advent precede the millennium, or will the millennium precede the advent? In other words, will the Lord come, visibly, to introduce the millennium? or, will the millennium prepare for the coming of the Lord, and precede that coming? I affirm that there is not a passage of Scripture, literal, figurative, or symbolical, which treats of the millennium and its relation to the advent, that teaches, indicates, or in any manner represents the advent as preceding the millennium; but that the Scriptures do clearly teach, in prophecy and promise, in parable and symbol, that the millennium is to precede the advent, and, of course, the advent is to follow the millennium. Believing this, as I have clearly stated above, I will be excused if I give in the plainest and strongest language my reasons for objecting to the teaching of Pre-millenarians, as those teachings are set forth in their published writings, and sent out in tracts, catechisms, dialogues, and sermons, in which huge errors and false interpretations are so adroitly mingled with shreds of truth as to deceive even the very elect.

## FIRST OBJECTION.

"I object to that fanciful and unscriptural distinction so often drawn by Pre-millenarians between the words 'parousia' and 'epiphaneia.'"

I prefer giving the words in their English dress as far as possible. The argument our friends give, is that these two words are frequently used in the New Testament, one of which, the first, means the secret coming of Christ, and the other, the public coming of Christ. Their teaching, founded on this argument, you find in all their works, and hence, they say, there are two comings—one, at what they call the rapture of the saints, when Christ comes *for* his people, his bride; and the other, when He comes *with* His bride, and makes preparation for His millennial reign. Both these comings are before that reign, as they say, and that coming for His bride is called the "second coming." Then, "He is to set up His Kingdom on this earth, and reign a thousand years over a world of men yet in the flesh, eating and drinking, planting and building, marrying and giving in marriage."

To the two words, *parousia* and *epiphaneia*, the pre-millenarians have added a third, *apocalypsis*. The first of these important words, *parousia* means

presence; the second, *epiphaneia*, means appearing; the third, *apocalypsis*, means revelation. Dr. Tyng says: "The first means presence, coming, and is found twenty-four times in the New Testament. The second, with the verb from which it is derived, is found in ten passages of the New Testament. The lexicographer, Schleusner, gives as its classic meaning, "the appearance of a thing corporeal and resplendent." He adds that "it was particularly employed by the Greeks to denote the appearance of their gods." The third word occurs nineteen times in the New Testament, and is translated in our version, "revelation," "manifestation," "appearing," "coming," and "to lighten." These words form the only ground for a belief in the two comings spoken of. With equal propriety we might affirm three comings, because there are three words, only that the theory of Darby, Brooks & Co. requires only two. Will any Greek scholar of any note, who has no personal bias to influence him, admit for one moment the claim here taught? Rather say that the three words present to the mind of the reader three different aspects of the one grand event. The first indicates the personal presence of the Judge; the second, the brightness or splendor, or shining forth, or manifestation of that coming; and the third, the revelation of the glory connected with His appearance in His judicial office. It is not two or three advents, but the visible advent of Christ as Judge, represented by all these; the personal presence of the Lord Jesus Christ coming in the clouds, the manifestation of His own glory to His saints and to the ungodly world,

and the unveiling, or revelation of God's purposes in regard to both friends and foes. These three words were used by the Holy Spirit of God to describe in some adequate way the three glorious aspects of this most solemn event. Jesus Christ is spoken of as our prophet, our priest, and our king, also as our priest, altar and sacrifice. These three terms are used to denote the threefold offices which He sustains to us, and the threefold work which He performs for His people. They were all typical of one offering on the cross, and of His mediatorial relation, and they present different aspects of His work as our teacher, intercessor, and atoning sacrifice. The three types centre in one antitype. This method of representing a trinity of name, a trinity of offices, a trinity of types, and a trinity of persons, meet us at every turn in the old Testament Scriptures. Is it, then, any wonder to see three aspects of His visible advent as Judge set before us in the New Testament?

The Apostle Paul uses these two words, *epiphaneia* and *parousia*, in one sentence, when speaking of one event, and this fact of itself overturns the whole theory that is advocated as founded upon the difference between them. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (2 Thess. ii. 8). With the "epiphaneia" of His "parousia"; with the brightness of His presence. Here both words are used to describe the same event. The presence of Christ is to be manifested at that event, and the epiphany will be so

glorious, that whoever that wicked or lawless one is, he shall be destroyed with the resplendent glory. The brightness of the divine presence will destroy him. These two words evidently belong to the same event, and they cannot, on any fair and just system of biblical exegesis, be separated and be made to represent two different periods of time, separated by seven, or any number of years. The theory that requires its advocates to wrench these words apart, and make one of them represent one thing and the other another, with a term of years between, has in it its own self-condemnation, and should be repudiated by all Bible students. Our pre-millenarian friends, in order to have the programme of the future suit their theory, have arranged for the destruction of this wicked one in a different way; and because they cannot agree among themselves on the time and manner of this destruction of the old sinner, they have different schemes and plans laid out by which the Lord will accomplish this work. If it were not too sacred a subject, one could hardly help being amused at the inventions of those Plymouthists as to how and when God is to make an end of the "man of sin." First, they say, the Lord will come for His bride, and she shall be caught up into cloud-land, somewhere; and then, years after, He will come with His bride, and destroy this intruder. Others say the "man of sin" will be under the most terrible plagues and fierce conflicts all the years of the bride's absence, and then the final stroke will be given, when Jesus sets up His temporal throne here on earth. Others, again, of the same



company, who do not like this arrangement, have prepared a different plan, which adds a thousand years to the term of this wicked one's life. It is very clear, I think, from what Paul said, that one and the same event is spoken of; that the "wicked one" was to be consumed with the spirit of the Lord's mouth—the *pneumati*, or breath, or word of the Lord; under this agency he was to consume or waste away, before the Lord destroys him with the brightness of His coming, or presence. Jesus is called "the brightness of His Father's glory," and "He shall come in the glory of His Father with His angels." And that brightness shall destroy the wicked one.

The foundation error of this whole theory, or, at least, one of the foundation errors, arises from an imperfect knowledge of the original Greek. The word *parousia*, like some other words we often hear quoted from the original, is not half understood. Neither our English word "coming," from the Saxon *cuman*, to draw near; nor the Latin word *advent*, from *ad-venio*, to come to, fully and fairly represents the original *parousia*. They do not correspond to the idea of the verb from which *parousia* is derived. The root idea is not conveyed in those so-called substitutes, and hence all the mischief. The word *parousia* is derived from the compound verb *pareimi*, from *para*, with, and *eimi*, to be. Being with, or "the presence." The words, "coming" and "advent," convey most clearly and most prominently the idea of "approach to us," "motion toward us," while the first and principle idea of *parousia* is, "being with us."

"Coming," implies motion. *Parousia*, or "presence," implies rest. The idea of coming ends with the arrival; then the *parousia* begins. The time referred to in the word "coming" is limited. The time in *parousia* is unlimited. The words "coming" and "advent" imply a definite locality. A *parousia* may be universal. The promise of the Lord's coming to the Church is not the same as a promise of His presence with the Church. The one implies more than the other. The one may be only a transient visit, or a manifestation; the other implies a stay with them. The promise of His presence conveys the idea of continuance, of permanence. Not the performance of a single act; but rather a dispensation, including within it many acts. It is easy to see, that if the word *parousia*, or its exact equivalent "presence," had been well understood, and properly transferred to our version, we should never have heard of the unscriptural terms, "second advent" and "second coming." The coming of our Lord Jesus Christ in our nature was a real, personal, literal coming, but it is never called, the *parousia*; and there is not a single passage in the Bible where the word "second" is ever joined to it, as if there had been a first *parousia*. The holy Scriptures never speak of a second *parousia*, or coming. It is called the "presence." The article *the* in Greek is distinctive and emphatic. The *parousia*, or the presence, a special presence, to be peculiar to this age, or that dispensation, or time, which age or dispensation, or time is to be, on that account, distinguished from all others, as a marked manifestation

of Himself in some way superior to all other manifestations. The word *parousia* means presence. It cannot, in any reasonable sense, be called *second* presence, or *second parousia*, because there has been no such presence preceding it. We cannot, on any account even admit the word "second" into our belief. It must not be admitted into consideration. It has no place in this discussion. It is outside the Bible. Speculation has no place here. This word "second" we excommunicate. It has been doing much mischief in our theology. It has been given a place before the word "resurrection"; and hence men talk glibly of the "second resurrection," as if it were in the Bible, and some dear good people think it is; but they never find it. We might as well talk of a "second Saviour," or a second fountain, or a second Spirit, a second heaven, as a second resurrection, or a second coming. We may talk of His *parousia*, or presence. It is the promised presence to the Church. This promised blessing is the life, the power, the glory of the Church of God. This presence is to be the crowning glory of the coming or millennial age. By this word *parousia* I mean a literal, personal presence; not material, or visible, or figurative; a real, literal, personal presence, as truly promised and understood by Jesus and His disciples, when He said, "Where two or three are gathered together in My name, there am I in the midst of them," and, "Lo, I am with you always, even unto the end of the world."

The late venerable Bishop Simpson, at the close of the General Conference of 1880, prayed thus: "May

Thy personal presence be with every brother on whom special trusts have been placed, and may each and every one have Thy Divine Spirit to guide and direct in all their future career. Amen." What did the man of God mean when he thus prayed? He meant precisely the same thing that the Conference meant a few days before, when they all sang :

"O let Thy sacred *presence* fill,  
And set my longing spirit free,  
Which pants to have none other will ;  
But day and night to feast on Thee."

Or,

"As I approach the gates of death,  
Thy *presence* is my stay ;  
A word of Thy supporting breath,  
Drives all my fears away."

The Psalmist understood what was meant by the real presence, when he said : "Thou art with me, Thy rod and Thy staff they comfort me." He did not mean an abstraction, or a dogma, or a doctrine, or principle, or sentiment, or system, or communion with nature. He meant a personal Lord, a living, personal Christ—the *parousia*.

The presence was clearly promised by Christ to His disciples, as His visible form was to be removed from them. Jesus said : "I will not leave you comfortless, I will come unto you." "At that day ye shall know that I am in My Father, and ye in Me, and I in you." "He that hath My commandments, and keepeth them, he it is that loveth Me ; and he that loveth Me shall be loved of My Father, and I will love him, and will

manifest Myself to him." This was a new and an interesting theme to them, and three times they interrupted Him with questions. Judas saith unto Him: "Lord, how is it that Thou wilt manifest Thyself unto us and not unto the world?" Jesus assured them of a coming that was not bodily, a spiritual coming. It was not of coming as a visible judge that He now spake. That was far, very far, in the future. The presence He now promises, was to be in harmony with the promise, "Lo, I am with you always, even unto the end of the world." This perpetual presence is quite consistent with His perpetual bodily absence, and, inasmuch as the Spirit is the Spirit of Christ, so Christ is present, both in His own spirit as the Son of God, and in His representative, the Holy Spirit.

In His bodily life with them He was visible to the world as well as to them, but now He will show them a presence that the world cannot see. Jesus said: "If a man love Me He will keep My words, and My Father will love him, and *we* will come unto him, and make our abode with him." In the coming millennial times of the Church's future history, the manifestation of Christ's presence would be made only to those who love Him. His visible presence and living voice they now enjoyed; His spiritual presence they would enjoy. "If." Mr. Fletcher calls that word, "Sergeant *If*." Dr. Whedon, "the mighty *if*." "*If* they love Me." This was the promised *parousia*, the spiritual coming in the Church of God, which, when it comes in its fulness, constitutes the millennium. A coming, a manifestation, a revealing which specially belongs to the Gospel

dispensation. Bishop Merrill says: "It is not the second coming, but the complement of the first. This presence comes to convince men of sin, to lead men to the truth, to sanctify their souls, and to use them for the service and work of God. That real personal presence may be enjoyed as truly now, as when His body is again visible in His Church.

By reason of the hypostatical union of the two natures in the person of our Redeemer, the communication of properties is not only verbal, but real. It is so, however, only when viewed *in* the person and when spoken *of* the person. It is a person that acts, a person that suffers, that goes and comes. When we say that our Lord, viewed either as to His divine or to His human nature, did, does, or will do anything, then we mean that a person does it, or that he does it personally. Thus we say a person suffered, or Christ suffered personally. To express any act of the Lord whatsoever, we must attribute it to Him personally. It is correct and proper to say, that the Lord was personally on the earth, and that He will come personally to be our Judge, but not more correct, or proper, than it is to say, that He is personally in the midst of His Church now, and that He has always been personally with His people. The expression, "the personal advent of the Lord," is a correct one, and if the doctrine of the Pre-millenarians were true, it would be right to indicate it by these words. But the idea that a personal coming of the Lord, and His personal presence in the earth, necessarily means a *visible* or a material body, or that a personal

reign necessarily implies a visible reign by a visible and tangible king, is pure error. It is Nestorianism. It is not in the Book. We all hold that the Lord will come again visibly, and that He will reign visibly. "This same Jesus, which is taken up from you into heaven, shall so come in like manner (visibly) as ye have seen Him go into heaven." Who doubts that? Rev. Dr. West, in an address of great beauty and force, given at the Prophetic Conference in New York, gave a long list of names of those who were Chiliasts. He might have added ten thousand more; but it must be remembered, that a true, Christian chiliasm does not, in any sense, imply a belief in pre-millennialism, with its patchwork of inconsistencies and dislocations of Scripture truth. There are thousands who hold to a personal reign of Christ during the chiliad, who cannot, in any sense, associate that real, personal reign with a visible and tangible body, for reasons which I will give farther on.

We all believe in a personal, visible manifestation of Christ after the Chiliad, and a personal reign during the Chiliad, and to affirm that they who deny a visible advent, or "second coming," as it is called, at a particular point in the history of the Church, do thereby disown a personal reign during the millennium, is not true in fact, or sound in logic.

If the Lord Jesus comes at all, in any way—if He reigns at all, at any time, it must necessarily be a personal reign. He reigns personally now over men, and in them. When He comes in the ordinances of His house, it is in a personal way He does so. We have

communion now with the Lord, and by His Spirit in the Word and ordinances. It is a person who saves us, who comforts, who comes to us with words of peace and affection and blessing. It is as truly a personal presence now as when He was visibly present with the boatmen of Galilee.

It may be well here and now to hear from our most eminent scholars and critics on the meaning of this Greek word *parousia*. In doing this I quote no second-class authority. In the common version of the New Testament the word *parousia* is frequently translated "presence," and in the new version, while the translators follow the example of their predecessors in those cases, they, in other places, translate that word "coming," evidently with reluctance, as they tell us in the margin that the true meaning of the word in the original is "presence." Phil. ii. 12: "As ye have always obeyed, not as in my *presence* only;" in my *parousia*. 2 Cor. x. 10: "His bodily *presence* is weak." The word here is *parousia*.

Instances of the compound verb *pareimi*, to which I referred above, from which we get the word *parousia*, are very common. Luke xiii. 1: "There were *present* at that season some that told him of the Galileans." Acts xxiv. 19: "Certain Jews who ought to have been *before thee*," i.e., here present. 1 Cor. v. 3: "I verily have judged already as if I were *present*." 2 Cor. x. 2: "I beseech you, that I may not be bold when I am *present*." 2 Cor. xiii. 2: "I told you before and foretell you as if I were *present*." Gal. iv. 20: "I desire to be *present* with you and to change my voice."



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In all these cases, and many others, the word is as seen above; and if our translators had been uniform in their renderings, they would have used the same word when speaking of "the coming of Fortunatus and Stephanus" (1 Cor. xvi. 17). It was not the coming of Stephanus and his colleague that made Paul glad, it was their presence, their *parousia*. The joy that we feel as friends visit us is on account of their *presence* realized, or anticipated. 2 Cor. vii. 6: "God comforted us by the *coming* of Titus, and not by his *coming* only." It was his *presence* and the good news that he brought that comforted them. Phil. i. 26: "That your rejoicing may be more abundant in Jesus Christ for me by my *coming* to you again," by my *presence* again with you. It is not the coming of our friends that causes joy, it is their arrival, their *presence*. Our friend might be coming, coming, coming, and yet never arrive. In all these it is the same word, or its root, or verb.

I will now produce undoubted testimony among critics in the classics. Bloomfield, on Matt. xxiv. 3, translates it: "And what shall be the sign of Thy *presence*, not coming." Rosenmuller, on the same verse: "They ask, what shall be the sign of Christ's *presence*, not coming." Dr. Hales, on the same: "The disciples ask Jesus what shall be the sign of Christ's *presence*. Dr. Robinson translates *parousia* in all these cases, properly, he says: "the *being*, or becoming *present*." He quotes 2 Cor. x. 10: "His bodily *presence*." Prof. M. Stewart, Bib. Sac., Vol. XI., p. 456: "Here again," he says, "our translation misleads. *Parousia* means

not 'coming,' it means presence, as is plain by reference to its root, *pareimi*, I am present. The taking of all these things so as to be seen, is of itself complete proof of the presence (not ocularly visible presence, but presence in the spiritual sense) of Christ." Alford, on 2 Thes. ii. 8: "Not the brightness of His coming, as many commentators have, and also the English version, but the mere outburst of His *presence* shall bring the adversary to naught." Prof. Duffield says: "The Greek word *parousia* has a fixed and definite meaning peculiar to indicate Christ's coming, but is not the word ordinarily meaning to come, and is a term which denotes as precisely as possible by any single word *personal presence*. In seventeen cases out of eighteen in our Scriptures this term is used to denote His coming to judgment."

Olshausen says: "The word *parousia* is the ordinary expression for the 'coming' of the Lord." With classic authors, *parousia* signifies presence, as in Phil. ii. 12: "Not as in my presence only." Dr. Reuss, Professor in the Protestant Theological Seminary at Strasburg: "As Christ's first sojourn with humanity was also an appearing, the future manifestation is often distinguished as His glorious appearing in contrast to His humiliation in which He first came to earth; or its permanence is emphasized in contrast with the shortness of His former visitation, for the word *parousia*, translated 'coming,' properly signifies *presence*." John Morison, D.D.: "The word 'coming,' though a good translation of the word *parousia* is not a literal translation. The Greek term

means *presence*. Mr. Burg says: "The word rendered coming, *parousia*, is the being present." Dr. Nast: "We must, therefore, understand that the word *parousia*, translated 'coming,' has its primary meaning of being present in person. We add, *parousia* means to be, or, being present." Lange: "The *parousia* is the *epiphaneia* of 2 Thess. ii. 8, 'The presence gives the brightness.'" Liddell and Scott define the word, "a being present, present, presence for the purpose of assisting, arrival." Grover defines the word, "a coming, arrival, approach, presence." Rev. Dr. Farrar says that the New Testament sense of the word *parousia* is "presence," and not "coming." Canon Evans declares That 'coming' is not the correct translation of the word, it is 'presence.'" Meyer also prefers the word presence, and re-affirms his opinion in several places. R. Young, LL.D., says: "*Parousia* means presence, a being alongside." Dr. Whedon: "*Parousia* means presence." E. R. Conder, M.A.: "*Parousia* literally means presence, being here."

I presume that no one doubts the visible and bodily presence of the Lord Jesus Christ when he takes His place on the throne of judgment. That same Jesus, who lived, and died, and rose, and now reigns for us, will come again in bodily form. "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto Myself." Remember, as you go out in My name to preach the Gospel, that "I am with you alway, even unto the end of the world." My visible form will be removed from you, but My *parousia* will be with you; My presence

shall accompany you, and "where two or more are gathered together in My name, there am I in the midst of them;" and "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." He laid aside His glory for a time, but He will again appear in ineffable splendor. Matt. xxiv. 30, 31: "And then shall appear the sign of the Son of man in heaven; and they shall see the Son of man coming in the clouds of heaven with power and great glory."

We do well to note the difference in the language used, and in the manner of expression, when Jesus and His apostles spoke of His coming to assume His glory, and take His seat upon the great white throne (Rev. xx. 11). "When the Son of man shall come in His glory, and all the holy angels with Him" (Matt. xxv. 31). "Ye shall see the Son of man coming in the clouds of heaven," "coming in a cloud with great power and glory." "The Father hath committed all judgment unto the Son." "Behold He cometh with clouds, and every eye shall see Him." There is a dignity and grandeur about this language and the event described that belongs to nothing human or earthly. It is a dignity and grandeur all its own, and all divine.

In all cases, when the judgment is alluded to, the visible judge is Jesus Christ. It is the person of God incarnate, glorified, that is to be judge. When He promises to be with His Church, and to manifest

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His *parousia*, presence, with His people, He does not speak of Himself as the Son of man; then, it is the person of the Godhead spiritually, whether visible or invisible to us, He is personally spoken of.

There is also that well-known passage of Scripture in Matt. xxiv. 34. It is quoted in this controversy, and is frequently misrepresented. "This generation shall not pass till all these things be fulfilled." These words have been tortured by a host of critics, who have been puzzling and perplexing one another in fruitless attempts to apply them to times and events to which, I am persuaded, they have no application. This word "generation" has been understood as referring to the average lifetime of the people then living. The word certainly has a much wider meaning. This verse contains a prophecy intending to answer a twofold question of the disciples of Jesus: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" The answer was, no doubt, correct and complete in itself; and was, no doubt, fully understood by the disciples. That answer could not mean "all the things would be accomplished in the lifetime of those who then lived, because facts prove that all those things have not yet been fulfilled." Some of these things extend down to our day, and on to the future. The subject of the discourse was the dealings of God with His people, the Jews, during the long future of their continued tribulation, as foretold in prophecy. Jesus had informed them that the kingdom was to be taken from the Jews, and given to a nation (Israel),

bringing forth the fruits thereof; that their city and temple were to be destroyed; the people, as already revealed, were to be scattered, and to become a reproach, a hissing, and a byword; their land to become desolate, yet through all the centuries, until their restoration and union with the kingdom of Israel, He would preserve them as a distinct people; and He has kept faith with them until now. We must take into consideration here what Mark and Luke have recorded of this subject; and, also, note carefully the parallel passages. His coming at the end of the world must not be expected until the Gospel is preached unto all nations, and until the fulness of the Gentiles be come in, and "the times of the Gentiles be fulfilled;" and until then, this generation, or race now under consideration, shall continue in existence, God will preserve them (the Jews) separate and distinct, even though scattered among all nations.

We must here examine the word "generation," and see what Scripture testimony is as regards its meaning, and what the testimony of the classic writers. Let the Scriptures, if possible, explain themselves. What do they mean when speaking of the book of the generation, or genealogy, of the stock of Abraham—"a chosen generation," "a generation of the righteous," "a generation of vipers," "a generation of the ungodly," "a crooked and perverse generation," "I was grieved with this generation," "who shall declare his generation," "ye are a chosen generation." Paul speaks of his own nation and generation, "Mine own *genea*." "Among all the nations (*genea*) of the Jews."

I need not multiply instances. The "race" is evidently intended here—the family of the Jews. The word *genea*, "generation," comes from *ginomi*, to be created, to come into existence, to be born, to grow, birth, descent, lineage, pedigree, race; the radical or root idea is something that is generated, or produced, or a producing power. In the "Iliad" (vi. 151), the word is used as descent, lineage, race; so, also, in many of the Greek authors.

Dr. A. Clarke, on Matt. xxiv. 34: "This word *genea* means race; *i.e.*, the Jews shall not cease from being a distinct people till all the counsels of God, relating to them and the Gentiles, be fulfilled. I think it proper *not* to restrict its meaning to the few Jews which preceded the destruction of Jerusalem, but to understand it of the continual care taken by Divine Providence to preserve them as a distinct people, and yet to keep them out of their own land, and from their temple service." On Mark xiii. 20, he says: "It is certain that *genea* has two meanings. Generation signifies a period of years, sometimes more and sometimes less. . . . But as there are other events in this chapter which certainly look beyond the destruction of Jerusalem, and which were to take place before the Jews should cease to be a distinct people, I prefer to give the translation I have, *viz.*: 'this very race of men.'"

Dr. Nast: "This race of the Jews will last through all these troubles."

Stier: "This generation, the nation of the Jews,

should survive on earth until all these things be fulfilled."

Dr. Hodge: "There is high authority for making this generation here, and in the parallel passages (Mark xiii. 20, and Luke xxi. 32), refer to Israel as a people or race. In this case (Matt. xxiv. 34) the meaning would be that the Jews would not cease to be a distinct people until His predictions were fulfilled."—(Vol. III., p. 799.)

Bishop Ryle: "'This race of the Jews.' I take this opportunity of expressing my decided opinion, that this generation, *genea*, can only mean this nation, or people of the Jews—the Jewish nation."

Barnes: "This generation, this race of men."

Alford: "This nation or people of the Jews."

Rotherham: "This race, the Jews."

Jerome: "This race of the Jews."

Zwingle: "This race or nation of the Jews."

Dr. Nast, again: "Generation is the last meaning given in classic Greek to the word *genea*."

Heumann: "*Dieses Volk*, this folk or race."

In Matt. xxiii. 36, Jesus shows how the Jews then living were identified with the long, dark list of crime from Abel's days; that the race formed one organic whole, and their crimes were filling the cup to the brim, which had nearly been full before. "Fill ye up, then, the measure of your fathers."

Ellicott says: "*Genea*, race; the Jews should remain a distinct people."

The LXX. translates the Hebrew word *dor* with *genea*, meaning race or family of the Jews. Rev.



John Grove's Lexicon: "*Genea*, race, kind, sort, species." In Luke xxi. 25-34, the Lord adds a most solemn warning, which, of itself, is conclusive proof that He spake of the final judgment. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Such language cannot be misunderstood. The coming of the Son of man in a cloud with power and great glory, in which all them that dwell on the face of the whole earth are interested parties, to my mind settles and silences all doubt as to the event spoken of. The Jews exist to-day in all nations, and, as Isaiah says, "They shall be known in all lands by the show of their countenance." Jeremiah speaks of "two families which the Lord has blessed"—the Jews and Israelites.

We must always remember that there are two events here under consideration: the tribulation and the destruction of Jerusalem; also the events connected with the end of the world, and Christ's coming in the clouds as Judge. Between these two events there was the period of the Gospel day to be followed by the millennium. Jesus was not discoursing on events a thousand years before the time in question. He was answering the question of the disciples, and informing them of the signs of His coming as Judge at the end of the world.

Our pre-millenarian friends grow eloquent about the secret rapture associated with the event of His coming. Can any one suppose that Jesus would have answered His disciples as He did, if He had in His mind that rapture of the Church, up in the cloud-land, and the marriage of the bride, of which we hear so much? And when they asked for signs, would He not have informed them that there would be no signs of that event, as the rapture, we are informed, would be secretly carried on? But, instead of secrecy, He informed them of the very reverse. Darby and Brooks say there will be no signs; all will be secret. Jesus says there will be signs in the sun, moon and stars, etc., and gave them six signs, which were all to be public and visible—the visible convulsion in the heavens; the shekinah cloud, or sign of the Son of man; the visible appearance of the Judge; the wailing of the inhabitants of the earth; the angel trumpeter; the general gathering of the elect. These are the signs, and this event is to come to pass while

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the elect are yet upon the earth; for they are three times mentioned in this connection. The days are to be shortened for their sakes—the elect may be deceived—and the angels are to gather the elect. We are informed by our pre-millenarian friends that they will be gathered one thousand years before this.

This definite statement from our Lord ought to settle forever the question as to when the saints are to be caught up, and for what purpose. The order of events is given in answer to the inquiry, and the glorification of the saints is expressly stated to occur after and not before the tribulation. The Plymouth Brethren are wrong again.

It was to this event, when Christ comes as Judge in the clouds of heaven, that the Church was to look forward, and for this she was to wait. We refer to a few passages of the many that we might note. 1 Cor. i. 7: "Ye came behind in no gift, waiting for the coming *parousia*." No! it is not the word advent or coming; the Greek word is *apokalupsis*, "revelation of our Lord Jesus Christ." Our friends say this word can only apply to the manifestation after Jesus and His bride have been away for years in the air. Yet Paul commends the Corinthians for waiting for the revelation, and not the rapture. If Pre-millenarians are right, the Corinthians were wrong; and Paul ought to have corrected their error, and told them to look for the coming of the secret rapture. If they and Paul were right in waiting for the revelation of Christ, we cannot be wrong in doing the same. Paul was right, Darby wrong. Again Paul says, 2 Thess. i. 7: "And

to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels." This cannot be a secret event. And the Lord Jesus is to be revealed, *i.e.*, a visible appearing of Him, and we are informed that the saints were "to rest with us," when the Lord Jesus would be revealed, not long ages before that event, at a fancied rapture. Again, 1 Tim. vi. 14: "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."

Why should that dear son Timothy keep this commandment until the *epiphaneia*, when so many years before the *parousia* was expected. Timothy surely was to go up in the cloud-land with Jesus, at the rapture. If he kept the commandment until the coming of Christ and the rapture for him, would not that suffice? No! He must keep it until the "appearing." Paul knew nothing about what Brooks & Co. call "the rapture," or "the coming." 2 Tim. iv. 1: "I charge thee therefore before God, who shall judge the quick and the dead at His appearing and His kingdom." Paul's charge to his son Timothy would surely not have omitted such an event as that of his ascent into cloud-land at the rapture. Timothy was to have his eye fixed on the other event, the appearing. And that appearing when Christ should appear as Judge; and again in the same chapter, the venerable warrior tells us his own glorious prospect, hear his experience: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall

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give me at that day; and not to me only, but unto all  
them also that love His appearing."

He never mentions, as his hope, the rapture in cloud-  
land. He does mention the crown which the Lord, the  
Judge, would give him in that day of judgment, and  
unto all them also that love the—what? Coming, no!  
the rapture, no! the marriage, no! "the appearing."  
Is it possible that seven years before that event there  
was to be a resurrection, and a transformation, and an  
ascension into the mid-air, and Paul did not know any-  
thing about it? or is it possible that he did know it,  
and yet allowed that great event to be hidden from  
Timothy? We can't for a moment admit either of these  
suppositions.

And now again in another of his letters, hear him.  
In Titus ii. 13: "Looking for that blessed hope, and  
the glorious appearing of the great God and our Savi-  
our Jesus Christ." The object for which they were to  
look was not the *parousia*, but the *epiphaneia*, the  
appearing of the great God as judge. Why should the  
*epiphaneia* be the object of the hope of the Church, if  
some years before she had been caught up in the  
rapture? Surely Paul would have directed the eye of  
the Church to the second coming, and not to an event  
long years after. What, says the reader? We turn  
next, and inquire if Peter had any pre-millenarian  
communications to make, 1 Peter i. 13: "Where-  
fore gird up the loins of your mind, be sober, and hope  
to the end for the grace that is to be brought unto you  
at the revelation of Jesus Christ." Hope to the end!  
for what? why, of course, for the rapture in the

clouds and second coming for His saints ; but Peter had no such ideas to communicate. It was hope to "the end for the grace brought unto you at the *apokalupsis*, revelation, of Jesus Christ, who without respect of persons judgeth according to every man's work." Would not this exhortation of Peter be unnecessary if one thousand years before the end they had been taken up and twice judged and married. Again, 1 Peter v. 2 : "Feed the flock of God which is among you. . . . And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This cannot, in any true sense be called a secret coming. It is a revelation of the judge who comes visibly to distribute crowns of glory to all the faithful.

We pass on to inquire of John concerning this secret rapture. We cannot find one word in any of John's writings about a secret coming, or a rapture. 1 John iii. 2 : "Beloved, now are we the sons of God, and it doth not yet appear what we shall be ; but we know that, when He shall appear, we shall be like him ; for we shall see Him as He is." John's hopes all centred in the appearing of our Lord. It is, I think, very clear, that Jesus, Paul, Peter and John spake of the period of His appearing and His revelation, as manifestations of His glory when He comes to judge the world at the last day, as different aspects of the one grand event. They gives us no hint, anywhere, that a part of His Church is to be delivered by a special coming of Christ years before the revelation of Himself ; when He comes in the clouds of heaven. The hope of the Church is not a secret rapture, but a glorious appearing of the

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Son of man. The second coming and the rapture is not found in the Scriptures. No, not once, my dear Plymouth brother. How very different the teaching of Jesus, and Paul, and Peter, and John from the vagaries we find in the tracts, question books and pamphlets of Messrs. Darby, Brooks & Co.—the pure wine has been mixed with muddy water.

## SECOND OBJECTION.

I object to a visible material Christ during the millennium from the nature of things as they are seen in the type and the antitype, or in the two covenant heads.

In this argument I follow, in an humble way, the example of the Apostle Paul, Rom. v. 14.

Adam is the covenant head of his natural posterity ; so is Christ, the second Adam, covenant head of all his spiritual children.

Adam stood, or fell, for all those who were in him ; so Christ stood for all those who believe in Him.

From Adam flows to all his posterity, descending from him by ordinary generation, the virus of the fall, so from Christ, to all who are His by spiritual regeneration, there flows the antidote, salvation from sin.

As Adam was overcome, and in him humanity ; so Christ overcame, and in Him all believers.

Adam, the one covenant head, though unseen, conveys the influence of his fall, and his image to all for whom he stood. So the Lord, the new covenant head, conveys to all who believe in Him the influence of His obedience and life, also His image ; He also being unseen.



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Adam was visible for a time, and the effects of that visibility, so far as he was concerned as covenant head, flows down by blood to all humanity. The Lord Jesus Christ was, for a time, in a visible, bodily form, in our nature, made like unto His brethren; and the effects of that visibility are flowing now and will flow, like a river of holy influences, on throughout all time, to all who believe in Him.

From Adam we derive, by inheritance, our tainted moral nature. From Christ, by vital, voluntary adhesion, we derive our righteousness, our sanctification, and our redemption.

From the opened side of Adam, his bride, Eve, was taken; so from the wounded side of the Saviour Jesus Christ, the Church, His bride, had its origin.

As in Adam many were made sinners, so by our second Adam many are being made righteous.

In the very nature of the divine arrangement an invisible Adam is implied whose influence for evil affects all the race; so in order to neutralize and effectually destroy that influence, there are many good reasons why Jesus Christ, the second Adam, should also be invisible to us, while the work of redemption is going on to completion.

“For this purpose the Son of God was manifested that He might destroy the works of the devil,” whether through Himself personally, or through His agency, by disappointing him, and leading men to forsake his service, and by delivering them from his power.

It is neither honorable or just to our Lord Jesus Christ to say, that, when on this earth in person,

He instituted certain means and agencies to accomplish this work in His name, and in His behalf, and that He promised them all the needed aid and help, as "all power in heaven and earth was given to Him;" and now, after those means and agencies have been tried for two thousand years, or nearly, the world is growing worse and worse, and Satan is so far triumphant, though invisible, that Jesus Christ needs to come in visible form and set up a visible throne; and change the whole plan of arrangement; and in person, visibly, bring material forces to destroy the works of the devil. In this way, and by this teaching, the continuity of truth is broken up and the parallel destroyed. We are told that the second Adam, Christ, has not succeeded, and the analogy fails. The one covenant head was visible through all these ages, and Satan too, was, through all time invisible; and yet the means and agencies chosen have failed to win and woo and "draw all men to Christ." It cannot be that Satan is to win the day, to triumph over Jesus; his works must, and will, be destroyed.

The invisibility of both covenant heads is as much a point of importance in this relation as any other, and is as necessary to the grand scheme of salvation as any other in this analogy. As is the first Adam in this particular, so is the Lord to be to the end of the dispensation of grace, when both covenant heads are to be made visible, when the great white throne will appear.

Jesus said to His sorrowing disciples: "Nevertheless, I tell you the truth; it is expedient for you that

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"I go away." It was necessary, according to the original plan of redemption, that He should go away; the great principles of the divine economy required his invisibility in the Church for a time, though to them it was a dark and mournful thought. Yet, in truth, it was immediately connected with their highest comfort and greatest usefulness; besides, it was profitable to them, as directly bringing the exhaustless resources of consolation and blessing their souls.

When Jesus was closing His wondrous earth-life, and just as He was entering on the last evening with His disciples, He instituted that memorial feast we call the "Lord's Supper." During that solemn hour, He said: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come," (1 Cor. xi. 26). What could be more tender or more comforting? Always in that hour of sweet fellowship, the principal thought must be a thought of His coming, when, as He intimated, He would come in the kingdom of His Father. Matt. xxvi. 29: "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." This tender and touching institution was to be a connecting link between this parting scene and another occasion, which He had instructed them to expect: "When He came in His glory, and all the holy angels with Him"; "For the Son of man shall come in the glory of His Father, with His angels." Till then the bride is to watch and pray. "I go," said He, "to prepare a place for you, and if I go and prepare a place for you, I will come

again and receive you unto Myself, that where I am there ye may be also." The bride was to be looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ. For a season He was to be absent from them in bodily form; for their good, and in the order of the divine plan. During that time He would meet them in spirit, and they were to keep Him in remembrance, and meet at His table. Inasmuch as life was short and uncertain, He would have a "place prepared for them," and He would come for them, and receive them into that place. In view of that coming, which might occur at any moment, He cautions them to watchfulness. "Watch, therefore, for ye know not the day nor the hour wherein the Son of man cometh." "The coming of the Lord draweth nigh." "Behold I come quickly." "The Judge standeth at the door."

There is, surely, nothing in the exhortations and commands that can possibly apply to a second or a third advent, in such a way as would lead the apostles or early Christians to expect a descent of the Lord before they died, or to lead any of us to look for His visible descent in our day. The motives to watchfulness then, as now, were real motives, and they were most solemn, for the Holy Ghost presents no fallacious motives to any one, or to any age. John, Peter and Paul knew full well that an immediate, visible descent was not taught by Christ, nor had it any place in the communications of the Holy Spirit. Indeed, we have the clearest proof that, to them, the visible advent as Judge was far in the distant future; and, in point of

fact, the Church of the first eighteen hundred years has had no experience of such an advent.

We have a score of huge blunders arising from false interpretations of days, times and seasons when He was to come, each, in turn, followed by a large harvest of infidel doubt and uncertainty, but no visible coming. John, James, Peter, Paul, and their immediate successors, were terribly deceived if they believed in a visible descent as near at hand. We have no evidence of any such belief, or of any such deception. Not one hint anywhere of any deceptive teaching.

They were of the Jewish religion, and were taught that Judaism was to pale away into that which was more perfect—the moon disappears when the sun rises on our hemisphere.

Their system was to become old and vanish away, when the new covenant came into force. It was to die into a brighter and a better. They knew that the Church in all ages was a unity, with a dissimilarity of dispensation. The same motives urging to diligence in business, fervency of spirit, and the service of the Lord, that were given to the Church before the coming of Christ, were still the divinely sanctioned motives to fidelity and service, and these would continue in the Church until His coming as Judge. These motives may be summed up as follows: 1 Supreme love to God; 2 Man's accountability to God; 3 The brevity of life!

The injunction to prepare for death was constantly pressed upon the Old Testament saints. Death to them was a dreary aspect. Job called it "the king of terrors." Their minds were accustomed to it. Death

was the ever-present terminating object, inciting them to a life of zeal and piety. "Prepare to meet thy God." In the New Testament, it is quite different. Death to the believer is only a sleep. The New Testament does not urge us to prepare for death as did the Old Testament. We are urged to prepare to meet the bridegroom. To have our loins girt, our lamps trimmed and our lights burning, in constant preparation for the bridegroom, who may come for us any moment. Our Lord and Saviour Jesus Christ has the keys of death and Hades, and he has a place prepared for us. We are urged to prepare for life rather than death. Death was the terminating object to the Hebrew. Eternity is to us. They were urged to diligence because they had to die. We are urged to diligence because we have to live—to live eternally. They were to watch for death; we for the coming of the Lord as Judge. There was but a "step between them and death." To us the Judge is at the door. The Old Testament speaks much of death, and but little of the resurrection; the New Testament speaks much of the resurrection, and represents death as a sleep, as going to Jesus, as the coming of the Lord for us. They might, at any moment meet death; we may at any moment meet Him who for us has conquered death, and has the keys in His own hand. The language of the Old Testament was the voice of the law; the language of the New Testament is the voice of the Gospel. The one comes from Sinai; the other from Calvary.

To the Hebrew the Lord had not come as the Redeemer, and as a Jew he could not have understood

the commands given to us to prepare to meet the bridegroom, and to watch for the coming of the Lord. To him the command was "Whatsoever thy hand findeth to do, do it with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." To him, as well as to us, the step out of time was the first step to the judgment. The instant we close our eyes on time, we open them upon eternity. The moment we cease to see Christ personally, by faith here, we see Him by sight there. He is with us in the valley. His *parousia*, presence, goes with us, and as we cross the narrow boundary, faith is lost in sight. When we close our eyes on this world, we open them on the unseen and the eternal. Oh, that men understood this! False and incorrect views of these passages, and a dead, stereotyped way of explaining them, is depriving the Church of God of one of the most powerful incentives to self-denial and practical holiness. Falsehood is taught instead of truth, the whims and fancies of pessimistic theorists are circulated and taught, instead of the grand verities of the Gospel of Jesus Christ.

## THIRD OBJECTION.

I object to this visible bodily presence of Christ being brought to this earth during the millennium, because it involves the gross absurdity of bringing Christ again into personal contact with Satan and his wicked agencies, after He had finished the work He came to perform, and had been absent in bodily form for two thousand years.

The fog of uncertainty thickens around our pre-millenarian brethren, when they approach the subject of the descent to this earth of the Lord and of His bride in their glorified bodies. They seem to be much more united and happy while they keep up in the pavilion-cloud, talking of the marriage of the Lamb with those "who are looking for His appearing and coming." But now comes the descent, and the earth state, and the remnant of the Jews and Gentiles who are to inherit the earth, and the tribulation of saints, etc. According to most of their writers, the Jews and Gentiles are now to have a hard time of it. Mr. Blackstone intimates that the incoming period is a long day of judgment to the Jews and Gentiles, and to the living nations, who are now to be judged. We



are also informed that the ten lost tribes of Israel are to be purified and restored to their own land soon after the descent. Gog and Magog and their armies are to come up to battle against Jesus and His bride. And this mixed condition of things is to last for a thousand years, when Satan is in person again to come into contact with Christ, and to seduce men from their allegiance to the truth, and actually, for a time, to win the day among the subjects of King Jesus—He, the King, being visibly present all the time. We are also told that Satan is to gather his forces against Jesus and the bride, and all the saints, and the beloved city, and Jesus in His glorified body, and the bride—the New Testament Church—in their glorified bodies, are to be associated with the inhabitants of the earth who are yet in their earth state. Satan is to come up in all his wrath until his final overthrow. I need hardly say that there is not a single passage of Scripture, rightly interpreted, to support all this materialistic arrangement, or to show that Jesus and His bride will come at all to this earth in their glorified bodies to mingle with earth's inhabitants, or to come in any way into contact with the earthly or the devilish.

There is not a single verse to show that Jesus comes in visible form to this earth to be humiliated by coming again in contact with sin and sinners, Jews or Gentiles, or with Satan. It is only when you dislocate the precious Word of God, and take a part of a verse here and another part there, that you have any scrap of the Scriptures to support a thing so gross and so absurd.

There are some of our pre-millenarian writers who do not like this part of the programme, and they have changed the scene somewhat; and think they find evidence at that early day for a new heaven and a new earth, to which they bring Jesus and His bride. There are, however, a number of passages of the divine Word that must be dislocated and wrested in order to place the new heaven and the new earth state at the commencement of the millennium; but to all logical minds this change of base only makes their position worse and worse, if worse could be. Will the remnant of the Jews and Gentiles, and Gog and Magog and their armies, and the enemies of the Lord be admitted at all to a place on the new earth, or among the children of God in the new earth state? Peter spake of a "new earth wherein dwelleth righteousness," but our theorists have a new heaven and new earth for the unconverted Jews and Gentiles, and Gog and Magog, and where the ten tribes of Israel are to dwell. Will Satan be permitted to come up upon the new earth, and among the inhabitants who are in their glorified bodies, who have been up in cloud-land, and have been married to Christ, and will he come again into the actual presence of the Lamb of God in His glorified body? and will Satan actually succeed on that new earth in instigating rebellion, after Christ has been reigning here for a thousand years? Are the saints who have enjoyed the resurrection and the rapture, and who have been literally married to Christ, to be again placed upon trial, and again liable to temptation and defection, on the occasion of Satan being loosed?

Can any one seriously believe that Jesus and His saints will again come into personal contact with sin or Satan ?

Mr. Mede once threw out as a conjecture of what more modern Pre-millenarians have fully believed and taught. I will quote his own words. He says: "What if this rapture of the saints be, that they may be preserved during the conflagration of the earth and the works thereof (2 Pet. iii. 10); that as Noah and his family were preserved from the deluge by being lifted up above the waters in the ark, so should the saints at the conflagration be lifted up in the clouds unto their ark, Christ, to be preserved from the deluge of fire, wherein the wicked shall be consumed" (p. 776). This, to Mr. Mede, was only a suggestion, a modest hint at a theory that might be made to fit in with other conjectures, and thus construct a new programme. He never attempted to prove it from Scripture. Now, if as our pre-millennial writers say, that "the ungodly will all be cut off in the tribulation, and the new earth state is to be enjoyed by Christ and His bride only," then why bind Satan, if there are none left upon the earth to be tempted; none to be led astray? Where is the use of binding him? Why limit his power or prevent him from doing his worst? John says, Rev. xx. 2: "The angel laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." This act on the part of the angel would have no meaning, if there were no nations or peoples to be deceived.

All Pre-millenarians agree that the resurrection of

the wicked dead will not take place until after the 1,000 years' reign of Christ. If that reign is upon the new earth, then the bodies of the wicked will be in the renewed earth during the period of its purification by fire, and those bodies are to come forth at the sixth resurrection from the renewed earth. Can that new earth be made a graveyard for the wicked dead who have died before the earth's renewal, and for those saints or sinners who die after the earth is made new. Neither Jews nor Gentiles as such, neither Gog nor Magog, Satan or sinner, will ever set foot upon the renewed earth. A glorified body cannot dwell on the earth till the earth is made new; and the renewal of the earth and the glorification of the body are expressly declared to synchronize (Rom. viii. 17-25; 1 John iii. 2; Rev. 21). If the renewal of the earth do not take place till after the millennium, then the Lord's glorified body cannot be on the earth during that time. But if the earth be renewed before the millennium, or at the commencement, then no unglorified, or unspiritual, or unholy body, can remain in it during that time.

Now, because there is no Scripture warrant for this part of our pre-millenarian teaching, we will rule the whole out of court. Amen.

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## FOURTH OBJECTION.

I object to the whole theory that teaches that Christ Jesus our Lord will leave the mediatorial throne, and take up a position in His pavilion-cloud with any portion of His Church, and there celebrate their bridal nuptials, while poor sinners are here, on the earth, under the terrible lash of sin, and in conflict with self, infidelity, and the prince of darkness.

For the sinners of that day and age Jesus Christ died, as surely as He died for Moses, Isaiah, John, Paul, Calvin, Wesley, Brooks, or Darby. Those sinners cannot be saved without the mediation and intercession of Christ. The Holy Spirit is a grand necessity always, and everywhere in the salvation of men. If Jesus should cease His mediatorial work in behalf of our race, and, as pre-millennial teachers assure us, the Holy Spirit will be withdrawn from the earth, then, it is extreme folly for men to talk of sinners being converted and saved.

The crowning glory of the Gospel age is the millennium, and the crowning glory of the millennium is the wonderful outpouring of the Spirit, leading sinners

everywhere to the knowledge of the Lord. There is no proof that Jesus will, at that point in the history of His redemptive scheme, leave His office and work as our great high priest to introduce His marriage, and call a portion of saints to meet Him in the land of cloud. This part of the theory must be ruled out of our faith. It is not in the Scripture. Mr. Brooks says: "We must distinguish between the coming of the Lord for His people and with them, or between the coming of the Lord and the appearing of the Lord. . . . Immediately after they are caught up in the air the judgment of the saints will follow, and the distribution of reward. After the judgment of the saints the marriage supper of the Lamb is to be held, while on the earth a most thrilling scene takes place; the Holy Spirit is taken out of the way, and then that wicked one, anticrist, is to be revealed, and an infernal trinity of evil is to be worshipped and Satan to ape the Godhead, and Satan's triumph to be complete. As the antichrist has special relation to the Jews, they will be restored to their own land. This will be at the beginning of the seven years of rapture, and they will rebuild the temple and form a covenant with anticrist, and restore the Roman Empire." This is Mr. Brook's opinion. It is not Paul's or John's. One is grieved to think men with an open Bible can be so far misled as "to put darkness for light."

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## FIFTH OBJECTION.

This theory charges upon Christ a supreme indifference to the wants and woes of this world of humanity, in asserting that it is his purpose to take all the living saints out of it, during a long period of tribulation, and that He Himself will pause in mid-air to administer rapture to part of those saved; while, for an indefinite period, the inhabitants of the earth are left to struggle, without help and without hope.

Mr. Blackstone says: "We term this whole period the 'tribulation.' It is certain that there will be a period of unequalled trial, sorrow and calamity, spiritual darkness and open wickedness; it is the night of the world; but the Church will escape by the rapture, while a third part of Israel will be brought through it, and for the elect's sake the days will be shortened."

There are several points of interest in that quotation, but I must not occupy time or space. The elect are the bride, and they are up in the air with Christ. Why shorten the days on earth for their sakes? If they are in the "pavilion cloud" with Jesus, they care but little about the days here, whether long or short, so long as they are away in the air with Jesus. Who that hath read the story of Christ's love for our race, that will not say in his heart, such a representation of Him is a libel upon His character, and a misrepresentation of His work, and of His Word?

## SIXTH OBJECTION.

"I object to all those weak and mischievous theories which teach that there are several resurrections with long intervals of time between them."

Some of those writers affirm that there are to be two resurrections, others four, others seven, each at different times and for different classes. The resurrection of the dead is one of those truths of so much importance to the Christian faith, that Jesus Christ and His Apostles rested upon it the entire claim of Christ as the world's Redeemer. 1 Cor. xv. 16: "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Against this doctrine of the resurrection infidelity in all ages of the world has employed its heaviest artillery, and yet, the efforts of infidelity all combined, has never done as much to bring this doctrine into disrepute as has been done by the Second Adventists. The Christians of the early ages suffered death in the most frightful forms because they would not renounce their belief in the resurrection of the dead. This doctrine comes to us as a revealed truth, and is, perhaps, more purely within the province of



revelation alone, than almost any other doctrine of the Holy Scriptures; a doctrine so entirely above and beyond the reach of unaided reason, that in her own name, she is unable to say one word for or against it. I have quoted above from several pre-millenarian authors, their views affirming several resurrections. Jesus said of Himself: "I am the resurrection and the life," and He taught most clearly and distinctly a moral or spiritual resurrection, and also, a physical or bodily resurrection. He taught a resurrection from the first death which was a spiritual death, and also a resurrection of the body; but nowhere did He, or His Apostles, teach more than one period of time, or one event known as *the* resurrection. We will first direct our attention to what is called the "first resurrection," that is a resurrection from "the death of sin unto a life of righteousness." "In Adam all died," "through the offence of one many be dead," "sin reigned unto death," "death passed upon all men, for that all have sinned." In death we see the penalty inflicted on account of sin. Spiritual death by the guilt and power of sin; separated us from God. Temporal death, or the death of the body; and eternal death, the final separation of soul and body from God. The first death was soul-death, the separation of the soul from its spiritual life; and the first resurrection is soul-resurrection, the bringing back that life which was lost by sin. Jesus said, John v. 25: "Verily, verily, (truly, truly,) I say unto you, the hour is coming, and now is, when the dead (spiritually), shall hear the voice of the Son of God, and they that hear (believingly) shall

live." Here is a spiritual awakening ; by the Word of God, men hear, and hearing, they live. They were dead until they heard, they had a pledge of their life in the life of Christ. "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." "As Thou has given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him, and this is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." "God hath given to us, who were dead, eternal life ; and this life is in His son." "He that hath the Son, hath life." "Believing, ye may have life through His name." "To be carnally minded is death, to be spiritually minded is life and peace." "Death worketh in us ; but life in you." "Your life is hid with Christ in God." "Being heirs together of the grace of life." "It is God who quickeneth the dead." "And you hath He quickened who were dead." Even when ye were dead in sin, hath quickened us together with Christ." "And hath *raised* us up together and made us sit together in the heavenlies." "And you, being dead in your sins, hath he quickened together with Him having forgiven you all your trespasses." "If ye then be risen with Christ, seek those things which are above."

"The *quickenings*," and "*making alive*," and "*raising up*," here so often alluded to, is the resurrection called "the first resurrection." It is the first, because it counteracts the consequences of the first death, and because it is first in order. The dead soul is made alive unto God through Jesus Christ, "raised up into newness of life," raised up together with Him. A

regenerate man is a living man. Paul speaks of the restoration and reconciliation of the Jews as "life from the dead." This first death is counteracted by this first resurrection, "the second death has no power." The first death was separation from God, which, if not delayed and counteracted and neutralized, would result in the second death. Now, see the force and beauty of the declaration of John, Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a thousand years." John here shows us the true nature of that soul-life, that spiritual life, that resurrection from the sin-death into a new and divine life. Dr. Whedon says: "By the first resurrection we are raised from beneath the power of the second death to above the power of the second death. . . . This is initiated at our earthly regeneration, but is not completed until the glorification of our spirits. . . . It is by its own *first resurrection* that the blessed soul brings the raised body to a fitting unity with itself." It is by the spiritual resurrection that men are made blessed and holy, and being thus holy, they cannot in any sense be under the power of the second death. This same blessedness and holiness prepares them for the resurrection of the body, which Jesus also taught in the same discourse in which He introduced the spiritual resurrection. John v. 27, He says, that connected with this power "of giving life to men, is also the authority to execute judgment also because He is the Son of man." For this purpose He was appointed our

judge. "The Father hath committed all judgment unto the Son." The judgment which He shall execute is connected with the resurrection of the body from the grave, the body and soul make the person, and must go together. "Marvel not at this, for the hour is coming." He is speaking of the future judgment and resurrection day, and he does not say, "and now is," "in the which all that are in their graves shall hear His voice—" not a part now and another part years after—"and shall come forth" from their burial places "they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Luke xiv. 14, calls this "resurrection of life," the resurrection of the just. "Jesus said unto Martha, Thy brother shall rise again." Martha, like all well-instructed Jewish Christians, was a believer in the resurrection, and she said, "I know that he shall rise again in the resurrection at the last day." Why did not Jesus correct her, and inform her that there were several resurrections with a thousand years between them, and that Lazarus would rise at the rapture, or the revelation, or with Old Testament saints, or with the tribulation saints? It is unreasonable to suppose that He would have permitted her to be deceived by post-millennium doctrine in that way. Jesus said, vi. 40, "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life," the life of faith, or life of the spirit, which He had spoken of a few moments before, constituting the first resurrection: "And I will raise him up in the *last* day." "No man

can come unto Me except the Father which hath sent me draw him ; and I will raise him up at the *last day*."

"Whoso eateth my flesh and drinketh my blood, hath eternal life ; and I will raise him at the *last day* ;"

xii. 48 "the same shall judge him in the *last day*."

This, we see, was the uniform teaching of Jesus, and in all His discourses there is not one line to show that he believed in *seven* resurrections. Certainly such teachers do err, not knowing the Scriptures."

I cannot here enter upon an exegesis of the parables of our Lord, though sure I am that in them he taught no pre-millennialism. Take only one or two ; the parable of the tares and the wheat ; the field was not a field of tares, it was wheat with tares among the wheat. The owner said, "Let both grow together until the harvest," the harvest is the end of the world. "And in the time of the harvest I will say to the reapers (angels), Gather ye together, first"—What ? the saints to their rapture and marriage in cloud-land ? "No ; first, the tares, and bind them in bundles to burn them ; then, 'the wheat into my barn.'" Our pre-millenarian friends reverse the order of things in order to suit their programme. They take part of the wheat now, and leave more of it until another time, and leave the tares last of all. "The Son of Man shall send 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." "As therefore the tares are gathered and burned in the fire ; so shall it be at the end of this world." Our theorists say, the good are to be gathered one thousand

years before the end of the world. Note here another parable without note or comment: "Again, the kingdom is like unto a net, that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away; so shall it be at the end of the world; the angels shall come forth and sever the wicked from the among just, and shall cast them into the furnace of fire." It will require a good share of dislocation of the word to evade the force of these words from the lips of Jesus—"the end of the world" cannot mean one thousand years before the end; the last day cannot mean one thousand years before. What straits men are driven to in order to hide the inconsistency of their theories.

The apostles, as might be expected, after they had received the needed baptism, and the kingdom of God came to them in power, began to preach, not a "coming kingdom," but a kingdom in the heart. "Christ in you, the hope of glory." Their great theme was the death and resurrection of Christ. "They preached, through Jesus, the resurrection of the dead." "And with great power gave the apostles witness of the resurrection of the dead." The Epicureans and the Stoics then, as now, found fault with Paul, the Babblor, "because he preached unto them Jesus and the resurrection," and boldly "did he declare that there shall be a resurrection both of the just and the unjust." In Paul's day there were some whose words cut like canker; they had erred in saying that the resurrection was passed, and overthrew the faith of some. And

when Paul found that the Thessalonian Church had been led by some means to think that the coming of Christ to judge the world was near at hand—for there were many in that day that made the same mistake that our Second Adventists have made, and are now making—when they placed His coming as judge before the millennium. He (Paul), full of holy zeal for the doctrine of the resurrection, corrected their misapprehension, which he did very decidedly, and with great earnestness, with great kindness, and with consummate wisdom. He was very guarded. He avowed his faith in the coming and appearing of the Lord as a doctrine very dear to him, and yet he was very decided and emphatic in repudiating erroneous impressions, expectations, or theories, which they had received. Hear him, 2 Thes. ii. 1: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." There are still errors abroad on that subject, beware of them—There were deceivers and false teachers, who had misunderstood and misinterpreted Paul's first letter to them, and greatly troubled the Thessalonians about the near approach of the judgment seat; be on your guard for such, and do not be shaken in mind, or troubled by any of these. Let no man deceive you on any

account, by any means; and then Paul gave them an apocalypse of his own. They had been troubled about their dear departed friends, who had fallen asleep in Jesus. They feared that the coming of the day of judgment would call the living away before their loved ones would be raised (chap. iv. 13-18); that they would be cut off from the hopes they had been led to entertain, and that they would leave their friends in their graves. He removes this apprehension by reminding them of the faith they had in Christ, and in his relation to those who died in Him. "For this I say unto you, by the word of the Lord,"—he speaks under divine inspiration—"that we which are alive and remain until the coming of the Lord shall not go before, or go to meet the Lord before those do who have died, or before them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise before the living shall be changed. "Rise first." "The dead in Christ." What is there in that phrase to exclude Abraham and Moses, and all the Old Testament saints from that resurrection? And yet our Pre-millenarians say, "Oh, no! only those who have become believers since the Pentecost can be included in that resurrection." "The dead in Christ shall rise first"—all who are in Christ; "ALL who are in their graves shall hear His voice and come forth," before we, who are alive, are changed, they shall come forth. "Then we which are alive and remain shall be caught up together with them in the

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clouds, to meet the Lord in the air." Wherefore comfort one another with these words. There is not, you see, a word about two resurrections in that passage, the one preceding another by a term of years; nor a word about distinctions of class, or dispensation. The apostle does not say in that passage that the dead in Christ shall rise first, as compared with the rest of the dead; but, first, before the changing of the living. Some writer says, "it is a gross impertinence to drag in here a version from the twenty-second chapter of Revelation; that belongs to an entirely different class of subjects." There is not in the whole book a good reason for affirming two resurrections, with a thousand years between them, much less six or seven partial resurrections during that time. Daniel does not say a word about a thousand years intervening. He says, 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." Paul says that he, in common with all the Jews, "had hope toward God that there should be a resurrection of the dead, both of the just and of the unjust." Not two resurrections, with a thousand years between them; or five or six, with long intervals between. Such teaching is not in the Bible.

## SEVENTH OBJECTION.

I object to the selfish and unauthorized views Pre-millenarians entertain of the composition of the Church, the bride so often alluded to in their writings.

It is not generally known by many who are friendly to this theory, who are meant when they speak of the rapture of the Church and the marriage of the Church. The word "church" comes, we are told, from the Greek *ekklesia*, which means an assembly; it is derived from *ekkaleo*, to call out. Some say it comes from the Scotch *kirk*. Others say from *kuriakon*, which means the house of the Lord. When we speak of the Church in a general sense, as "the bride," "the Lamb's wife," we mean all the children of God of every age and nation. "Feed the Church of God, which He has purchased with His own blood." But our Pre-millenarians have, in order to prop up their theory, limited the meaning of the word "church" to those who have believed on Christ "from the descent of the Holy Ghost until the time when the rapture of the saints shall take place." I give a few more quotations on this point. Read Kelly, Trotter and Darby, and be astonished.

"It was not till after the death and resurrection of Jesus Christ that the Church began." . . . "In the purpose of God, it existed before all worlds, but as to its actual existence on earth, the Church was formed by the descent of the Holy Ghost on the day of Pentecost." . . . "The Church has its existence on earth between the day of Pentecost and the ascent of the Lord into the air." . . . "Christ was not born of the Church, nor is it the Church who has to say 'unto us a son is born.'" . . . "Another special result will follow for the Church, the marriage of the Lamb. But this is not the completion of individual grace." . . . "The Church and the godly remnant cannot be on earth at the same time." . . . "The Church of this dispensation is the elect spouse, their calling and standing are distinct and peculiar from all that precedes or that follows it." . . . "There are three separate classes or parties among the saved. The Church, Israel, and Gentile believers." . . . "The Church is something altogether distinct from both Jews and Gentiles who believe. The Church, as the bride, reigns with Christ over the believing Jew and Gentile."

Here, then, we have all the patriarchs, and prophets ruled out of that happy relationship with Christ. Moses, David and Isaiah, and all those illustrious worthies, do not belong to the Church of God!! David sang, "In the Church I will sing praise to Thee"; but he was greatly mistaken, if Plymouthism be true, for he never belonged to the Church!! Again he sang, "I will praise the Lord in the Church and in

the congregation." The words *adah* and *kahal* are the common appellations for the assembly, or Church, in the Old Testament, as the word *ecclesia* is for the Church in the New Testament. How extraordinary that men can be so far led astray that, in their fancied humility, they, the Pre-millenarians, will be on the throne with the Lord Jesus Christ, and Enoch, Abraham, Moses, Isaiah, and all the patriarchs and prophets, excluded from that honor! How very humble those Second Adventists are! They, only, understand the Scriptures; they, only, preach the Gospel. They, only, who are looking for the appearing and coming, are to constitute the bride. Wonderful humility!! Amazing charity!!

Jesus assured the penitent thief that he would be with Him that day in Paradise; but pre-millenarianism says that not even he, nor the sainted John, can be included in those called the bride, for "there was no such thing as a Church until after the day of Pentecost." Monstrous teaching!!

## EIGHTH OBJECTION.

I object to the extreme literalism as taught by the Pre-millenarians as unreasonable and false, and as tending in a great degree to shake the faith of the very elect.

In the addresses made at the "Prophetic Conference" in New York, there were many sharp thrusts made at those "spiritualizers," and "figurative expounders," and "philosophical glossers." And yet, while there was a fanciful combination of many passages of Scripture under the guise of an absolute literalism, and a profession of a literal interpretation, there are many passages interpreted figuratively in order to accommodate the system.

I can only here direct attention to the fact clearly seen in all their writings. The Scriptures, when thus treated, become a book without a meaning, an instrument which gives no certain sound, uttering any tune the player pleases, and consequently it ceases to be, to very many, the standard guide to truth.

Under this carnal, sensuous method of interpretation, men adopt the hope of the second coming of the bodily, visible presence of an earthly king—a carnal Messiah, material bodies; a literal marriage, to a literal

bridegroom; and a spiritual church, a literal angel, a literal key, (Rev. xx.) a literal chain to bind a spirit; a literal army of risen saints in their glorified bodies, on white horses, forming a brigade of cavalry, led on to a fierce and terrible charge by the Captain of our Salvation, the Lord Jesus, who appears literally, with a sharp sword coming out of His mouth. What nonsense this extreme literalism makes of the Word of the Lord! What food for unbelief and scepticism! This method of interpretation led the Jews to expect a literal deliverer, a temporal prince; and completely blinded their eyes, so that they could not see their own Messiah Jesus, and it still keeps them blinded.

Were they right in expecting a temporal kingdom instead of a spiritual one? History proves that they were wrong, and their mode of interpreting Scripture was wrong, and it is wrong still. What would we say of the man who would undertake to expound and apply the eighteenth Psalm according to this literal method? "The Lord is my rock and my fortress." Or who would explain the twentieth chapter of Revelations on this principle?

The angel is said to be visible. No one can seriously think of a metallic chain, or a visible binding of the devil. The binding simply means, limiting his power for evil, as a murderer's hands are bound so that he is restrained from deeds of blood. Satan can only be seized upon in an invisible way and by an invisible conqueror. It was by principles and elements of falsehood that Satan triumphed; and he will be bound by the truth of the Gospel and the power of the Holy Ghost. His power will be limited.

Where does the Lord come down to, then, to accomplish this work? He comes down to men's hearts in great power, in the promised pentecostal power, "upon sons and daughters, old men and hand-maidens, upon all flesh." He comes upon all the church and upon all the nations. Who are to reign? The souls of the martyred dead come into power. The anti-Christian spiritual beings have been dethroned and their influence taken from them; and now the Christ-like spiritual beings are enthroned. The devil and his angels did rule; now Christ and His saints shall rule. In both cases the rulers were invisible, were spiritual, and the subjects ruled were men. The inhabitants of the earth.

Where were these souls during the Pagan, Papal and anti-Christian reigns? They were under the altar—chap. vi. 9: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

Under the altar. Where is that? Without the veil, that is, the Church. They are still part of the Church, and as such are praying and sympathizing with the Church. In the twentieth chapter they have their prayers answered. God will surely answer prayer. The prayer finds its answer in the Church, in her triumphs and glory. In proportion as the power of Satan and his throne and dominion has gone down, the power of Christ and His saints have come up. In

both cases without the veil. During the long, sad time of cross-bearing, and witness-bearing, they were slain; their blood cried for vengeance upon their persecutors. "The voice of thy brother's blood cried unto me." Now the Church, in the person of her martyred dead, who all along these centuries belonged to her, and were a part of her, begins the happy and long-promised reign. With whom do they reign? They reign with Christ; *meta tou Christou*, they believed in Christ, walked with Christ, were crucified with Christ, dead with Christ, risen with Christ, to live with Christ, heirs with Christ, to be with Christ, and here to reign with Christ.

"Once they were mourners here below,  
And poured out cries and tears;  
They wrestled hard, as we do now,  
With sins, and doubts, and fears."

But they are now kings; they have won the day, and "are kings and priests unto God."

I would like to pause here, to answer sundry little criticisms, about a Greek article or particle, but I have not space at my disposal.

It is said these souls lived and reigned with Christ. They are now among the host of God on Mount Zion (Rev. xix. 1).

You will note here, please, that there is nothing said in this twentieth chapter about *bodies*; there were no *bodies* raised. The martyrs lived again in their honored successors—in the glorious era of the reproduction of men of martyr mould, men of zeal, and



faith, and noble daring for God, men who count not their lives dear unto them. It means a reviviscence of men and women, like those who had gone before. This idea prevails in the Scriptures. Jesus said of John, "This is Elias which was for to come." Elijah had gone from earth six hundred years before, but in John we have a man like Elijah, a man of mighty faith, of undaunted courage, of holy zeal—a reproduction of Elijah. In Rev. xiii. we read of the beast receiving a deadly wound, and yet he "lived again" in the person of antichrist. In the eleventh chapter we read of the "two witnesses" who were killed, and whose dead bodies were unburied for a time, and the spirit of life from God entered into them, and they "lived again." Pope Adrian well knew that Jerome and John Huss were dead; yet he sent a letter to the Diet of Nuremberg, A.D. 1523, saying, "They were 'alive again' in the person of Luther." So those martyred ones "lived again" because there came up a succession of noble men of the same faith, and of the same sterling virtues.

There is here a twofold resurrection taught; not a second resurrection of the body, or of different bodies. The first and the second in the case of each redeemed sinner, in the case of a redeemed Church, and in the case of a redeemed world. The death which is to be counteracted by redemption is a twofold death—the death of the soul, and the death of the body. The separation of a spiritual being from him who is its life, and of the animal being from that which is the principle of its life. The re-union of the soul and body

does not imply a spiritual life, any more than their present union of them does; and, therefore, the resurrection of the body is not a deliverance from the second death. The restitution of the spiritual life only secures against the second death. When believers in Christ are raised from spiritual death, they have an assurance, most dear, of a deliverance from the second death.

As I have shown above, that quickening of soul from spiritual death is the first resurrection. What that great change is to the one believer in Christ in our day, and in past days in the Church of God, it will, in the millennium, be to the many, to the multitude. The Apocalypse does not speak of individuals, but to the whole Church. It speaks not of a man, but of a world of men.

Therefore, the first resurrection here refers to the whole Millennial Church, and that includes the whole earth for which David prayed, "And let the whole earth be filled with His glory." To see this glorious event in its true light, we must see it in connection with the first promise of a coming Jesus. The heel of Christ was bruised when, in His humanity, He went into the "abyss," the "sheol," the "earth's abyss," or the grave, and they rolled a stone upon it, and set a seal upon it, that He should deceive the people no more. It was only the heel that was bruised. The time has come for the bruising of the head of the old serpent. The *head* was as surely to be bruised as the *heel*. We can have no millennium on this earth until the head is bruised—until that power be broken. There comes one who has the keys of hades, and of "sheol," "the

keys of Hades and of death." He comes "to lay hold of the dragon, that old serpent, the devil," "to bind him, and cast him into the bottomless abyss, and shut him up, and set a seal upon him, that he should deceive the people no more." Satan and his children once had it all their own way; now Christ and His children have it all their own way. The martyrs, and those who had the worst of it then, have the best of it now.

God honors those most who honor Him most, and that should impress us as ministers of the Gospel—the triumph of Satan and his children was short. The triumph of Christ and His children is to be a millennial triumph. I do not now say how long. Whether a thousand of our years, or three hundred and sixty times that many. It is to be here, according to promise, according to the method of the divine government, according to the analogy of the Holy Scriptures, according to the law of compensation, the whole conflict will be ended where it was begun, on this earth in its present state. Physically, here, on this earth, the war began, here our race, in its federal head, was tempted; here the heel of Christ, His earthly nature, was bruised; and here His children, in His name, were bruised; and here the head of their enemy must be bruised. The war between sin and holiness must be fought out on this probationary ground, and all the conditions must remain as they are until Christ's final triumph and the final triumph of His Church. This spiritual triumph becomes general, becomes universal. This is the first resurrection. The Church, long

crushed, now triumphs gloriously. Christ's cause was long at a low ebb, now it comes up from the wilderness, leaning upon the arm of her beloved. The inhabitants of this earth felt the mighty inspiration of the Spirit's quickening power, and arise from their death of sin, unto a life of righteousness. What was seen all through the Gospel age, as "the dead heard the voice of the Son of man, and they that hear shall live" (John v. 25), is now seen on a scale as wide as the world, and as universal as the race. Two armies are here seen. The one is the Church and its Head; the other is the world and its head. As Satan and his allies sink into the abyss, Christ and His members come up to the full blessedness of the Gospel. To some the opening of this millennial vision seems sudden and abrupt; but if we connect the eleventh chapter with the nineteenth, which speaks of the same events, we shall see that there was due preparation made for the twentieth. During the death of the witnesses in the eleventh chapter, there was great joy in the army of Satan. The time expires, and the Church rises into a new existence, the same hour the enemy perishes. In the midst of the tumult the cry is heard, "Babylon is fallen"; antichrist dies, and the Church receives another new impulse of life. And she, endued with a new existence, impelled by a new life, and inspired with a nobler devotion, raises her old battle cry, "Alleluia!" Rev. xix.: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God." This revived Church, clothed

in the true spirit of holiness, the fine linen, which all God's children ought to wear, comes up with Him who is seen upon the white horse, whose name is "Faithful and True, and in righteousness He doth judge and make war." This revived Church, with garments holy and clean, having been raised from the death of the eleventh chapter, and having seen the fall of antichrist, the binding of Satan, and the glorious campaign of the "word of God," and His army, and the triumph of the truth. For they overcame "by the blood of the Lamb and by the word of their testimony," they are now prepared for the spiritual triumph of the twentieth chapter. The death is counteracted, and they are partakers of the first resurrection. While antichrist and the harlot reigned, the Church was under humiliation, now the enemies of Christ and His Church are triumphant. Dr. Whedon says: "The world is cleared of rebels and devils; the imparadised souls are enthroned with Christ in exaltation, and rule over its broad area; and for a symbolic thousand years, not a traitor dares to lift his warlike head." The souls of the martyrs are said to "live again." This is not affirmed of any who are not inheritors of that eternal life. Jesus said, "Whosoever liveth and believeth in Me shall never die." They cease to live a visible life in the Church of God, but they live on, and live on more intimate relations with the Church than before. "The rest of the dead lived not again until the thousand years were finished." There will be no reproduction or re-animation of wicked men; none to bear the banner of Satan. No Neros, or Lauds, or Bonners; no avowed

enemies of Christ during that long period of happiness and peace.

Dr. Whedon says: "The life of souls is the first resurrection, the added life of bodies is the second resurrection." On such the second death has no power. There is not such a thing even hinted at anywhere as a resurrection from the second death.

This pre-plain teaching of general judgment several successive and one for t

If there be Scriptures, it is the judgment time, and that connected with the coming

I have required given to the last manner of expectation about to assume the first promise made by the promise of Christ as head of the second promise and a blessing to the world. The Epistle of Jude: "And Enoch prophesied of the coming with ten thousand

## NINTH OBJECTION.

This pre-millenarian teaching mystifies the plain teaching of Scripture, on the doctrine of a general judgment at the last day, by introducing several successive judgments of the human family, and one for the angels.

If there be any doctrine taught clearly in the Holy Scriptures, it is that the resurrection of the dead and the judgment day stand closely related in point of time, and that both of those events are closely connected with each other, and are also connected with the coming of Christ to judge the world.

I have requested above that special attention be given to the language made use of, and to the precise manner of expression when Jesus is spoken of as about to assume His office and work as Judge. The first promise made to our race after the fall was a promise of Christ, to redeem man and to bruise the head of the serpent. The second promise was a promise and a prophecy of Christ coming to judge the world. This announcement may be found in Jude: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment

of the holy angels." Matt. x. 32: "Whosoever, therefore, shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Confessing and denying on that occasion imply the presence there of those who had been faithful witnesses of Him on earth. "Then every one shall give account of himself to God." "We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." 2 Thes. i. 7: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power: when He shall come to be glorified in His saints, and to be admired in all them that believe." The punishment of the wicked here is connected with the coming of Christ, and with the final separation of the goats, or wicked, from the righteous, who are called sheep.

As to the time when this judgment will take place. We are informed that God "hath appointed a day, in which He will judge the world in righteousness by that man whom he hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." That day is called, "the day of the



upon all." It is worthy of note here, that at that early day His coming was connected with judgment. In those two promises, we have the two greatest events in our world's history alluded to. Inspiration spans the long era between the coming of Christ to redeem our race and His coming to judge that race. In the work of creation there were six days occupied; the seventh day was the Sabbath, or day of rest. So after six thousand years of preparation, by means and agencies of divine appointment, we will have the thousand years of rest and blessedness. We have had two thousand years without law, two thousand years under law, and two thousand under a Gospel. Then the Sabbatic thousand shall be enjoyed when grasping avarice, mad ambition, blind superstition, and cruel war shall cease, and (Isa. xi. 9) "they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." At the close of this seventh thousand years, the promise by Enoch will be fulfilled. It may seem long to us, we are such poor, weak mortals. Four thousand years was for some a long time to wait for Christ to come to redeem us. "One day with the Lord is as a thousand years, and a thousand years as one day."

Daniel, too, caught a view of this coming judge. Dan. vii. 9: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream

issued and came forth from before Him : thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him : the judgment was set, and the books were opened. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven." Jesus quoted this passage from Daniel in Matt. xxvi. 64 : "Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Also Matt. xxiv. 30 : "And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." John also saw the Judge coming, and said (Rev. i. 5) : "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him : and all kindreds of the earth shall wail because of Him. Even so. Amen " This is an event spoken of down the ages, and it is a visible coming, not figurative, not spiritual. He shall come suddenly, appearing clearly to all as the very same Jesus who was once so humiliated and put to shame. He now comes in glory, and He comes in clouds, symbols of sublimity and glory. "In like manner as He went up." This event is connected with retribution. "For the Son of man shall come in the glory of His Father with His angels : and then He shall reward every man according to his works." Luke ix. 26 : "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

trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This one passage seems to me to settle for ever two things—when the living will be changed, and when the dead will be raised. "At the last trump," that, certainly cannot mean at a thousand years before the last day, and the sounding of the last trump. It is difficult to see how language could be more definite and conclusive than we have here from the lips of Jesus and of Paul. What an array of Scripture truth is on hand clearly showing that "at the last day" Christ shall come to judge the world, and that the dead shall be raised, and come forth to reward on the just principle, "according to their works." Rev. xx. 15: "And whosoever was not found written in the book of life was cast into the lake of fire." This is the day of judgment. But six or seven periods of judgment have no foundation in the Book, is there anything said there about a judgment seat in heaven, or a marriage there? "The day of the Lord," "the judgment day," and "the last day," are one day; the other five or six judgments are only fancies of men who have a theory to construct at all hazards.

Lord," "the day of judgment," "the day of wrath," "the great and terrible day," "the judgment of the great day," "the day of God." It is, perhaps, still more impressive when called "the last day." Jesus Himself connected the resurrection of the dead with the last day. "All that the Father hath given Me I should lose nothing but should raise it up at the *last day*." Four times in the same chapter Jesus repeats the same phrase, "*the last day*." Why this fourfold repetition of that thought? Only the more fully, and the more firmly to connect the resurrection of His saints with the coming of His throne of judgment, and with the rewards connected with that judgment. If there was in the mind of Jesus the idea of a rapture of His saints one thousand years before this resurrection and this judgment day, would He have mentioned "the last day," as the period of time when His saints would be raised? We have once more to hear from Paul on the time of this event. Paul knew that it might naturally have occurred to some to whom he wrote about the great change that death was to work upon the natural body, that there would be those living at the time of "the last day," or time of the resurrection, who would, in the nature of things be exempt from death. Would they carry their present bodies with them into the future state? the apostle says no. 1 Cor. xv. 50: "Now this I say, brethren that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last

## TENTH OBJECTION:

This System is inconsistent with the Scriptural doctrine of the nature, progress, and growth of Christ's kingdom in the world.

They affirm, "that this dispensation would go on with continuous and uninterrupted evil to its close." Dr. West says: "Your favoured millennium kingdom of universal holiness, righteousness, peace, victory, and glory before Christ comes, is a delusion." But he has no proof to offer, not a line. Mr. Brooks says: "That the universal prevalence of religion hereafter to be enjoyed, is not to be effected by any means of evangelizing the nations; but by a stupendous display of divine wrath upon all the apostate and ungodly." Mr. Tyso: "The Scriptures do state the design of the Gospel, and what it is to affect; but the Scriptures never state the Gospel will be the means of converting the world." He says again: "That the world is to be converted, is evident from many Scriptures; but they ascribed it other causes, and not to the preaching of the Gospel." These bold assertions can do little harm where persons will closely investigate the Sacred Word for themselves, and note what the Word of the Lord has said; but there are so many who are glad to

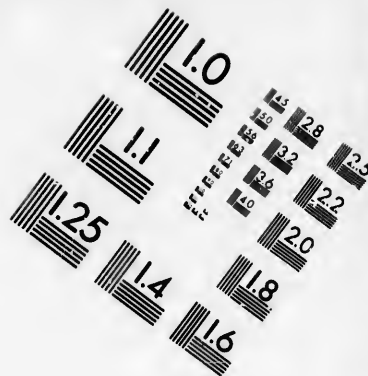
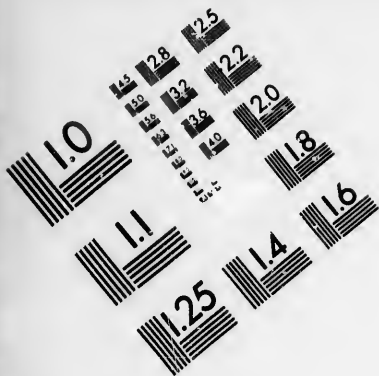
have any faint reason for relaxing their efforts in the cause of a world's conversion, that it is sad and painful to see such sentiments sent out broadcast upon a people cold and lukewarm enough in the Master's cause.

Was Christ mocking the Church when He said: "Go ye and disciple all nations, teaching them," etc. "All power is given unto Me in heaven and in earth." and "Lo, I am with you alway, even unto the end of the world." Christ claimed that His kingdom was not of this world; it was unseen, it was internal and spiritual. It came not with observation; its growth was illustrated by the mustard seed and the leaven. That leaven was to leaven the whole lump of humanity, the whole family of man. "The stone cut out of the mountain, without hands, is to fill the whole earth." "The earth is to be filled with the knowledge of the glory of the Lord," and "the kingdoms of this world are to become the kingdoms of our Lord and of His Christ." "And the Lord shall be King over all the the earth." "To Him every knee shall bow, and every tongue confess that He is Lord of all." "He must reign until all His enemies are put under His feet." "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations (that I am Christ), and then shall the end come." The grand commission to the Church to disciple all nations knew no limitation. "And the angel was seen flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people." "And

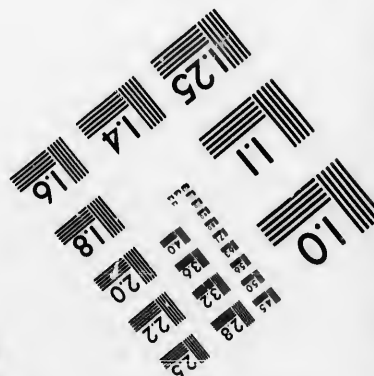
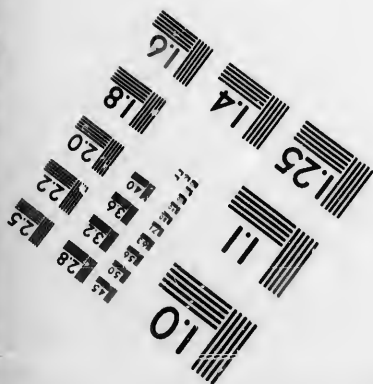
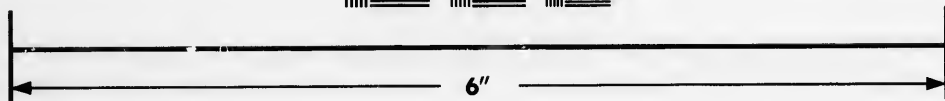
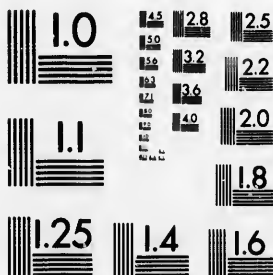
the whole earth shall be filled with His glory." "And all flesh shall bless His holy name. "All flesh shall know that I am thy Saviour." "I will pour out My spirit upon all flesh." And "all flesh shall see the salvation of God." "But as truly as I live, all the earth shall be filled with the glory of the Lord." "It shall come, that I will gather all nations and tongues; and they shall come, and see my glory." "And he shall speak peace unto the heathen; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth." "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "For from the rising of the sun, even until the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith the Lord of hosts." "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword







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against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it."

The reader will please note the fact that this last promise is to be fulfilled in the last days. That term, last days, is often used to mean this last dispensation. of grace and of the Spirit. While Satan is bound, this will be the reign of peace, when wars will be no more. This is a prophecy of the good time coming, when "all thy children shall be taught of the Lord, and great shall be the peace of thy children." This knowledge of the Lord must not be so construed as to mean a mere intellectual acquaintance with Him. It is a sensible, experimental knowledge of Him in the inward man. It is connected with pardon of sin and peace with God. This passage is quoted in Heb. viii. 10: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest."

The knowledge of the Lord is also spoken of as promised to all the heathen. "I will give thine inheritance the heathen." "And the heathen shall know the Lord." "God shall be known among the heathen." "The heathen are come into thine inheritance." "The heathen shall know that I am the Lord." "All the

ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before the Lord." "All nations shall call Him blessed." "All flesh shall come to worship before Him."

But now we are told by our Plymouth brethren that the divinely appointed agency of truth, and love, and the Holy Spirit, will not succeed in reclaiming our race to honor and allegiance to God. The Gospel of Christ and the accompanying influence of the Holy Spirit is pronounced to be incompetent to evangelize the world, or it is suggested in order to save the programme of our friends that it was never intended to save the race. If the race was included in the sacrifice of Christ provided, and in the gift of the Holy Spirit communicated, and in the general commission to the Church, and in the promises given, then the divine plan has failed, completely failed, as our Pre-millennarians teach. Christ began in the Spirit; but we are told His Gospel will end in the flesh. He began in love; but He will end "in a stupendous display of wrath." The appointed agency and means to which the King and Saviour promised His "I am with you," has failed. The growth of the mustard tree has been arrested, the enemy has blasted it with the foul breath of unbelief and ruin. The leaven has been frozen solid and chilled by the cold incredulity of its professed friends. The stone that was to fill the whole earth has ceased, or is about to cease the conquest so long promised. The wisdom of the choice of the Gospel plan and all its agencies is seriously questioned, and that wisdom is called foolishness, and the whole

plan an abortion. The work of redemption ceases to be the joy of angels and of men ; and instead of laying by the sword forever, Jesus the Prince of Peace is going to take the sword Himself, and win by hate what love could not win, and He who came once not to destroy men, but to save them, now comes, not to save men, but to destroy them. Alas ! for us, if such teaching be true ! Jesus said, when ye shall see such and such signs, " your redemption draweth near." Mr. Brooks says : " Our destruction then is near. Sin and Satan are to be triumphant. The kingdoms of this world will not become the kingdom of our Lord Jesus Christ." It is no wonder, with such doctrine, even half believed, that so many of our pulpits have lost their power, and multitudes of men keep away from our churches.

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## ELEVENTH OBJECTION.

This theory practically asserts that the Apostles and early Christians mocked themselves with false hopes, and believed and taught as true, what proved to be untrue, inasmuch as they looked for the speedy, personal, visible coming of Christ, whereas eighteen hundred years have passed by without that expected coming.

We are often presented with a long array of names of the Christian fathers and early writers, who believed in the speedy second coming of Christ. What is the erroneous doctrine to which you cannot affix quotations from the early fathers? It is undoubtedly true that the fathers, or early writers of the Church, expected a millennium; and that some of them did really expect a second carnal, or visible, coming is also true. It is also true, as Scott says, "that many of them yielding to the impulse of imagination, speculation, and carnal passions, advanced sentiments on the subject so extravagant, ridiculous and even licentious, that sober, yet injudicious, men became ashamed of the general doctrine. Thus it was disgraced, and almost forgotten for centuries."

The erroneous teachings of another visible coming of Christ had much to do, in those early times, in breaking down the axles of the chariot of a preached Gospel, and introducing the long dark night of error and superstition. Was it not enough that this expectation of a carnal, temporal Messiah blinded the Jewish Church, and extinguished her last ray of hope; and then clipped the wings and put out the eyes of the early Christian Church? Must the same carnal hope of a visible, temporal king palsy the right arm of the Church of our day, in retarding our missionary operations, in enfeebling our prayers for a world's conversion, and destroying the confidence of people in the glorious promises of the Gospel? That same doctrine of a carnal, temporal reign of Christ is now at work, accomplishing the same work of destruction in our churches at home and abroad.

Awake! Awake! put on thy strength, O Zion; put on thy beautiful garments; shake thyself from the dust of all those subtle, sensuous interpretations, and stand forth in the cause of the truth, as terrible as an army with banners.

## TWELFTH OBJECTION.

This Teaching not only destroys the true idea of the kingdom of Christ on earth, but also the Scriptural hope of the Christian's home in heaven.

The anxiety of Pre-millenarians to establish their doctrine of an earth-inheritance, and to maintain their theory at any and all sacrifices, has led them to exclude the idea of heaven as the future home of God's children from the Old and New Testaments altogether. They tell us, "the idea of good people dying and going to heaven is not found at all in the Bible. It is a remarkable thing that the fact of a people talking about heaven, and going to heaven, is not found in the New Testament at all." "I never heard of the phrase going to heaven, at all in the New Testament." How any person could give utterance to such language as that is an astonishment. Those brethren are so full of the theory of "the rapture," the voyage of the bride in the air, the agility of the bridegroom sweeping round the earth, of the marriage in cloud-land, of several resurrections and several judgments, that heaven itself is only secondary in its attractions and influences, and is now denied its place in the New Testament, and in the eyes of the good as they pass down the



valley. " Good people dying and going to heaven not found in the Bible ! " Let us examine that statement a moment or two. Enoch was taken from earth to heaven. Elijah was taken to heaven. The disciples saw Jesus ascending up into heaven. Jesus said : " In My Father's house are many mansions, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you to Myself, that where I am there ye may be also." Jesus taught His disciples to say, " Our Father who art in heaven ; " and we read of the children of your Father who is in heaven, " of whom the family in heaven and earth is named." I need not multiply quotations. Notwithstanding the many mischievous errors taught on those lines, our conquering Jesus will ride on until the kingdoms of this world have become the kingdoms of our God and of His Christ.

"TORONTO, CANADA,  
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