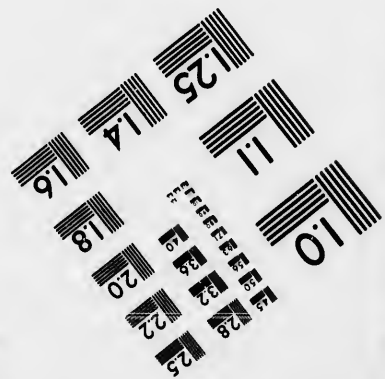
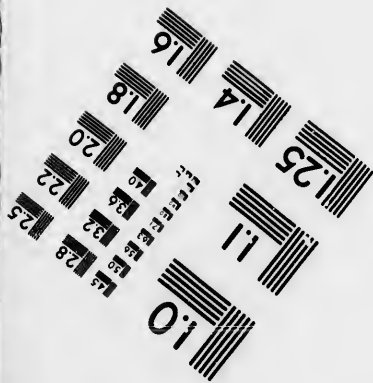
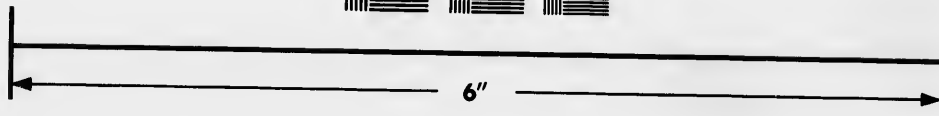
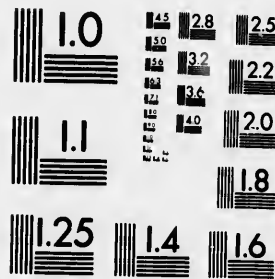


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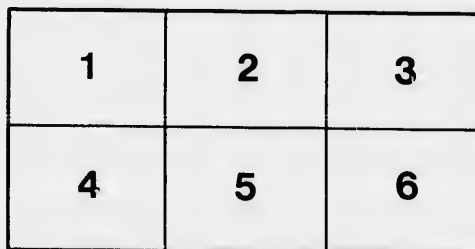
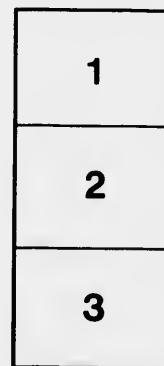
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The following questions were given by a "Post-Millennialist under my present light" at the close of meetings held under the auspices of "The Parkdale Berean Circle," in the Town Hall, at Parkdale, Ont., on the following subjects:—"Coming of the Lord, Personal and Pre-Millennial,"—"The Two Resurrections,"—"The Judgments,"—"The Millernium,"—These meetings were held the four Friday nights of June 1886.

The papers read on these subjects were by Pastor Joshua Denovan, Rev. John Mutch, W. H. Howland, Esq., (Mayor of Toronto,) and Rev. H. M. Parsons.

The answers to the first series of questions were given by Rev. H. M. Parsons, at a meeting in the same place, Friday Evening, July 9th, 1886. The series on "Two Resurrections," are answered by Rev. John Mutch, who read on that subject. The series on "The Judgments," are answered by Rev. H. M. Parsons.

They are printed at the earnest request of many who heard the reading of Scripture on these themes, and with the sincere hope, that they may be attended by the Divine blessing in aiding many Christians who are earnestly Searching the Word of God, for light on these most Vital Truths.

PRE-MILLENNIAL COMING OF CHRIST.

Questions and Answers.

1 Q. What is the meaning of 2nd Timothy iv. 1?

1 A. The Revised Version shows from the great weight of authority, a different rendering from our version, viz:—

I charge *thee* therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His Kingdom:

I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His kingdom.

It is on this rendering, simply an adjuration. But taking our version, the rendering is, He shall judge the "quick" (the living) at His appearing, and the dead at His Kingdom. This agrees with the teaching of other scriptures—the judgment of the nations—the "quick" or living, when He comes with His saints. Matt. 25: 32:

And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

And the dead "at the giving up of" of the kingdom to the Father. Rev. 20: 12.

And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which written in the books according to their works.

1 Cor. 15: 24.—Then *cometh* the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

2. Q. Will Christians and sinners see the Lord when He comes?

2. A. Yes, certainly (1st) Christians as, and when He comes for them,

1 John 3: 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.

And in the upper air,

1 Thess. 4: 7.—Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

And (2nd) all sinners when He comes to judge them

Rev. 1: 7.—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.

3. Q. If some of the early Christians made a mistake in supposing that Christ would come again at any hour, why should we after 1800 years have elapsed make the same mistake?

3. A. They made no mistake, because they obeyed the very words of the Lord.

Mark 13: 32-36.—But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Take ye heed, watch and pray: for ye know not when the time is.

For the Son of man is as a man taking a far journey, who left His house, and gave authority to His servants, and to every man his work, and commanded the porter to watch.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

Lest coming suddenly he find you sleeping,

And He said the same thing to us.

Mark 13: 37.—And what I say unto you I say unto all, Watch.

4. Q. If Anti-Christ is to sit on the restored temple at Jerusalem, where he will be destroyed at Christ's coming, how can we be expecting Christ's coming at any hour, when the temple is not built and Anti-Christ is not sitting there?

4. A. There is diversity of opinion among those who hold the Lord's second coming pre and post, as to the relation of the Anti-Christ to that event. The coming of Christ which is the hope of the church, is not the special feature of judgment in His coming, but that visible presence of the Lord and reunion with departed friends in Jesus,

5 Q. Where is the second advent spoken of in Rev. 20, or the context?

at the ascension to the upper air, when the Lord receives them.

1 Thess. 4: 15-17.—For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent 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 first:

Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

5 A. In the immediate context of the 19th chapter; the (heading of chap. 20 and contents, are not in the text.) The prophetic vision begins back at vs. 11 in chapter 19 and is a vision of the advent, from heaven to the earth. See Rev. 20: 4-6.—

And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

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.

This corresponds with the teaching of Christ:

Matt. 19: 28.—And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And of the prophet Daniel.

Dan. 7: 22.—Until the Ancient of days came, and judgment was given to the saints of the most High: and the time came that the saints possessed the kingdom.

It agrees too with

6 Q. If the literal interpretation be adopted, is it a literal sword "that proceedeth out of His mouth in 19: 21, and in 20: 1-3, is it a "key," a literal iron "chain" and a literal "pit" with a door to it &c.?

7 Q. Why is the book of life mentioned in the latter part of Rev. 20, as being used in the judgment at the close of the millennium to determine who are the good, and reward them if they have actually been raised up, judged and separated from the wicked a thousand years before?

2 Tim. 2: 2.—If we suffer, we shall also reign with *Him*, if we deny *Him*, he also will deny us.

And

Rev. 5: 10.—And has made us unto our God kings and priests: and we shall reign on the earth.

6 A. It is an admitted canon of interpretation by all expositors, that the literal meaning of words shall be adopted, unless involving an impossibility, or an incongruity. The "key," the "chain," the "sword" are figurative expressions; from the object to which they are applied, implying restraint, subjection and victory. But when figures are expressly explained by the writer in literal terms, it will be a gross perversion to insist that the explanation is figurative also—Thus in Rev. 5: 8. "Golden vials full of odours," "which are the prayers of the saints." Here is a figure and its explanation—the one figurative—the other literal. So in the passage in hand, it is said of the souls of the persons beheaded, "they lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished. "This is resurrection the first." Necessarily, this teaches a second resurrection of the dead at the end of the 1000 years. The vision is figurative, the explanation is literal. The figure as in the former passage of this prophecy is expressly explained.

7 A. The Book of Life is not used for that purpose, as only the wicked dead are raised and judged. It is simply a check-book for exactness and judicious accuracy as may be seen from

Rev. 20: 15.—And whosoever was not found written in the book of life was cast into the lake of fire.

8 Q. Will any righteous die during the millennium, and if so, when will they be resurrected, so as to separate them from the resurrection of the wicked at the close of the millennium?

9 Q. If as Christ teaches us in the parable of the tares and wheat, Mat. 13: 25-30, 36-43, the good and bad shall stay together until the end of the world, why do pre-millennialists revive the proposal of the servants, and suppose that the wheat, the good will be sorted out and lifted up from among the tares before the millennium; for Christ teaches that the tares or the wicked will be cast out first at the end of the world, and then the wheat, the good, will be garnered?

10 Q. If the world is to be transformed by fire before or during the millennium, how will saints or anyone live in a bodily state comfortably in such a hot place?

11 Q. If Paul and Peter and John expected Christ to come before they died, why did they speak of dying, PAUL, ii. Tim. 4: 6; PETER, Jno. xxi. 19; 2nd Peter 1: 14; JOHN, John xxi.: 23?

12 Q. If Christ said in John 18: 36, "My kingdom is not of this world", and if He refused Satan's tempting offer of the "kingdoms of the world and the glory of them," is it likely that He will come back and take an earthly kingdom?

8 A. We have no revelation on this subject.

9 A. This is a parable which reaches to the end of this age. The gathering of the wheat here does not refer to the rapture of the church—but rather to the scene of judgment in Matt. 25: 32.—Besides the *tares* are being "bundled" now—in the myriad associations, formed for lawless and secret purposes—and to increase in all forms of impious and daring methods for restoring the race, in defiance of Christ and His Holy Spirit. It does not say that the tares will be *burned* before the wheat is garnered nor "cast out"—but simply "bind them in bundles to burn them."—The actual burning will not be till after the judgment.

10 A. No view of this kind is held by those pre-millennialists, with whose writings we are familiar.

11 A. Because dying was a possibility to them, as well as the Lord's coming again. If they looked for Him as certainly to come before they died, then they would limit their hope. But the time was unknown, and the object of hope was imminent on that account. It is imminent to them now.

12 A. In John, Christ referred to the character of His Kingdom. He refused Satan because of the condition given. He will set up the Kingdom of the Heavens on this earth—when He comes back to reign with His saints—according to His promise.

Rev. 3: 21.—To him that overcometh will I grant to sit with me in my throne, even as I

13 Q. If as Peter says in Acts 2: 29-36, that Christ's promised Davidic Kingdom was set up at Christ's resurrection, why are we to look for it sometime in the near or even distant future?

14 Q. If, as we are taught in Daniel's prophecy, of the stone growing till it fills the whole earth, in the parable of the mustard tree growing till it fills the world, and the leaven working till it leavens the whole lump, that the Kingdom of heaven set up is to grow till it fills the whole earth, what is the use of looking for another kingdom to come and do this, and why is the world and Church spoken so often of by pre-millennialists as growing worse and worse?

also overcame, and am set down with my Father in his throne.

13 A. Peter does not say this, but the very opposite.

Acts 2: 34-36.—For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Because he was refused David's throne, The Lord has placed Him at His right hand, *until* His foes on this earth shall be His footstool. And now while He has all power given Him in heaven and earth, He tells us Himself that He is in the Father's throne, and not on His own which is David's.

14 A. The very opposite of these things are taught in the prophecy and parables quoted. Daniel's prophecy speaks of a stone cut out without hands falling sharply and suddenly on the feet of the image and utterly destroying it, as the Lord will blast the anti-christian governments, by the breath of His mouth at His appearing, and *then*, after this, it becomes a great mountain filling the whole earth and not before.

Dan. 2: 34, 35.—Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

The mustard tree, the christendom of to-day, "when it is grown" does not "fill the world," but the "birds of the air come and lodge in the branches thereof," these "birds of the air" are the same "fowls" that picked up the "way

side seed," and we cannot doubt who they are, because our Lord tells us, He says, they are the "wicked one," and as to "leaven" our Lord settles that too in:—

Matt. 16: 12.—"Then understood they how that he bade *them* beware, not of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."

This leaven is all pervasive to-day, when philosophy, formality and traditional teaching, are to so large an extent, perverting the meaning of God's Word, to a multitude of intellectual, cultured and worldly christians. The world in this sense has invaded the church. And the Lord declares the world the enemy of God.

15 Q. If the world is to be very bad at Christ's coming, and then very good after His coming, how will men be saved when Christ has renounced His office as Saviour and Mediator; see Heb. 10: 12, 13; Heb. 9: 28?

15 A. Christ does not renounce His office as Saviour and Mediator. The texts of the question simply declare the completion of His sacrifice for sins at His first advent. He will be the saviour of sinners during the Millennium, as much as before, and He is Mediator forever.

16 Q. Are there any cautions in the word of God against locating the coming of the Lord at too great a distance relatively, within the bounds of time? Or in other words, too near the end of time?

16 A. There are no cautions against locating the coming of the Lord. There is a direct and positive command, to expect Him and be ready for Him any moment.

Matthew 24: 42-44. Watch therefore: for ye know not what hour your Lord doth come.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. And a most solemn woe denounced against those who say "My Lord delayeth his coming."

17 Q. Are there any cautions against expecting Him too soon? If so why?

17 A. There are no cautions against expecting him too soon. The Thessalonians were excited as if the day of

18 Q. Why is the coming of Christ called the church's "blessed hope?" Is it because of something in the event itself, abstractly, or is it because of the issues involved? In other words, is it because of something in the nature of the event itself, or because the saints are then to receive some kind of regal ascendancy among men on earth, or because they are to receive the fullness of their reward in heaven, and be "forever with the Lord"?

19 Q. If for the latter reason wherein is the pre-millennial theory superior to the post-millennial, unless it be in the matter of a few years of time?

20 Q. If because of the regal ascendancy, then is not the postmillennial theory the *most* "blessed hope?" In other words will it not be better for the saints to be in heaven a thousand years than on the earth?

21 Q. If it be for something in the nature of the event itself is it not as blessed a hope to the post-millennialist?

Christ had already come, i. e., was then present; and so the hope promised in the preceding letter proved vain. So far this is a caution against the fallacy held by some that the day of the Lord is now spiritually come.

18 A. Because they will then meet their blessed Lord, and also of the personal deliverance they will then experience—and the entrance upon the promised inheritance.

Titus 2: 13. Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ;

Rev. 5: 10. And hast made us unto our God kings and priests: and we shall reign on the earth.

Rev 20: 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.

19 A. Reigning over the earth is a glory promised, and the time depends solely on the declarations of God's word, and not at all on the conjecture of men.

20 A. The word of God permits no alternative of this kind.

21 A. The event of the Lord's coming cannot be an object of hope as taking place at any moment if it is a thousand years distant. The practical power of the hope in the primitive church seems to have been under its imminence—All injunctions and exhortations in the N. T. find their motive power in the imminence of this uncertain event.

22 Q. On the presumption that inspired men in apostolic days knew that the advent would not take place for nearly two thousand years, as it certainly has not, would the effect of *their* "expectancy" on *their* minds be greater than upon the minds of a modern post-millennialist who looks for it within say, 1,500 years or less?

23 Q. On the supposition that they did not know how long it would be, are we to infer that they were deceived themselves, and by their own teachings deceived others?

24 Q. If so, were their teachings inspired? And was it consistent for the divine Spirit to mislead people in order to do them good?

25 Q. Have the teachings of pre-millennialists in the past commended themselves to the world for their truthfulness, more than those of post-millennialists?

26 Q. What will the effect of the Second Advent be upon the ungodly? And what is the nature of scripture admonitions to them in view of the Lord's coming?

27 Q. Will they be destroyed at the time, or judged finally? In other words, what is meant by Christ's being "revealed in flaming fire, taking vengeance" etc.?

22 A. The presumption is unwarranted. For the habit of the primitive church is asserted in:—

1 Thess. i: 10. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

23 A. They had nothing to do with the time of His coming, because not revealed.

Matthew 15: 13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

They were not deceived, and the Lord deceives no one who believes His word.

24 A. All scriptures were inspired. The Holy Spirit has deceived no one. Satan is the only deceiver, he has led many good men to believe a lie. He will even transform himself into an angel of light, and deceive the very elect were that possible.

25 A. Pre-millennialists do not seek to "commend themselves to the world." The teachings of pre-millennialists have the sanction and support of all the ablest expositors of ancient and modern times. Alford says— "The majority, both in number, learning and research adopt the pre-millennial advent, following the plain and undeniable sense of the sacred text." Bengel, Spener, Delitzsch, Auferlin.

26 A. They are to be judged, and the sentence executed. There are no admonitions to them, but "a certain fearful looking for of judgment and fiery indignation."

27 A. Those who are living at the time of His revelation in "flaming fire" will be judged and finally sentenced.

28 Q. If destroyed will they *all* be destroyed?

29 Q. If not all destroyed who will be saved, and by what scripture is the saving of any taught?

30 Q. If all are destroyed who will the wicked nations be that Satan is to gather for battle after the thousand years?

31 Q. If judged at the time of Christ's coming of whom will the judgment in Rev. xx. be, which is to come after the millennium?

32 Q. If not judged before the millennium, *when* the son of man shall come in His glory and all the holy angels with Him, Matt. 25: 31, according to Pre-millennialists, then what judgment is this?

33 Q. If a judgment of "nations, *as such*," as some teach, then are we to understand that "nations, *as such*" will be invited to inherit "eternal life," ver. 46, and to "depart into everlasting fire, prepared for the devil and his angels"? ver. 41. And will this include the children and otherwise irresponsible persons in those nations?

28 A. Destruction does not mean annihilation. All named in that judgment will be destroyed.

29 A. Scripture does not teach that any under condemnation and judged, will ever be saved.

30 A. Rev. 20: 8, tells us, that Satan when loosed will deceive the nations who have been saved, and in the end of the 1,000 years, are subjected to this last temptation.

31 A. At the time of Christ's coming only living persons are judged. "Nations" can be composed only of living people. At the end of "the day" of the Lord which lasts a thousand years, only the wicked dead will be judged, and they are raised up for that purpose.

Rev. 20: 5, 12, 15. But the rest of the dead lived not again until the thousand years were finished.

And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

And whosoever was not found written in the book of life was cast into the lake of fire.

32 A. Of the wicked dead only, raised for that purpose. Rev. 20: 5, 12,

33 A. Nations "as such" can only be living persons, comprising nations as we speak of the English, the French, the Germans. Judgment can only be of responsible persons individually. This is the universal view of the Church whether pre or post-millennial.

34 Q. And if "all nations are thus judged and disposed of" "*when* the son of man shall come in His glory," who are to remain on earth?

34 A. The persons saved then, and who will inherit the kingdom; the outlying nations who have never come under christian organization. The Jews having returned to their own land,

Amos 9: 15. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

And now missionaries to the nations,

Zech. 8: 23. Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that God is with you.*

35 Q. If some of the nations only, and not *all* of them are judged at this time, will there be two judgments, one pre and the other post-millennial?

35 A. This judgment of nations who are living, refers to such as have recognized Christ in many ways and yet have persecuted Him, throughout the great tribulation yet to come under Anti-Christ, persecuting and killing both Jews and Gentiles who believed on Him. The judgment of the White Throne is a judgment of the dead sinners of past ages, raised and judged in person for their rejection of Christ as Saviour and Son of God.

36 Q. Or will there be two comings of the Lord in the future, one pre and the other post-millennial?

36 A. Not two comings, but one, the second—beginning with judicial dealing upon the living—ruling and governing through the day of one thousand years, and closing with final judicial dealing with all the dead.

37 Q. If so, why do we not hear more about His third coming? what will it mean and when will it be?

37 A. There is no third coming.

38 Q. If Christ leaves His mediatorial throne to come to earth, will any be saved thereafter, and if so, in what way? Do the scriptures reveal two ways; if so, where? and if men can be saved in any other way, or on any other terms after His coming, why not now?

38 A. Christ has not left, and will never leave His mediatorial throne. There is but one way of salvation and that is, through Christ alone. After His coming—in the millennium—sinners will be saved in the same way as now, through His precious blood. But

and will those saved in some other way after His coming, be able to sing "Unto Him that hath loved us and washed us from our sins in His own blood" etc.?

39 Q. Will the spirit remain or be withdrawn after Christ's coming? If it remain, why could not the Comforter come till Christ went away? If it be withdrawn, how are the believers to be comforted, sanctified, sealed and quickened, etc., and be regenerated when they believe?

40 Q. On the supposition that people will be saved after Christ's coming, will they commemorate the supper, or will they walk by sight and not by faith? If the latter how can this be true of persons dwelling in the remote parts of the earth who in the nature of things cannot see Him without long pilgrimages?

41 Q. Will the society of earth after Christ's coming be composed entirely of risen and incorruptible saints or a mixture of such with mortal, corruptible, sinful men in the flesh?

those who are saved in the one thousand years will differ from the church, in not being the Body and Bride of Christ. They will be while on the earth subjects of the Messianic Kingdom, and not rulers with Christ as the church will be.

39 A. He will remain, as He has always been present in the dispensations of earth. But in what form we know not till it be revealed.

40 A. We know not, because as yet we have not the revelation for that age. From the analogy of past ages, when that day dawns, there will be a revelation of all the details of the age, needed to be known.

41 A. So far as we can gather from the scriptures, the society of earth in "that day" will be composed of human beings in mortal bodies, will be pure and holy under the government of Christ and His saints in their immortal bodies.

A respectful unevasive answer to the foregoing is respectfully and earnestly solicited by one who has hitherto been prevented from embracing what is extensively represented as the "church's blessed hope," and said to be a great spiritual benediction, viz., the pre-millennial coming of Christ. If it be true as described, and post-millennialists are being deprived of the comforts and blessings involved, you will surely regard as a "labor of love," which will be enriched by the master's smile to "cast up a highway" to these benefits for myself and others, and "gather out the stones." Or in other words to remove these stumbling blocks.

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The undersigned has endeavored to give a fair, calm, and respectful answer without evasion of a single point, to the foregoing questions, from the teachings of scripture, as he has been led to understand them. He humbly trusts that the labor thus freely bestowed may not be without some helpfulness to this friend, and to all others who are sincerely desiring to be satisfied from the Word of God, on this confessedly pressing and most important truth. With the fervent prayer that the Spirit, the Author and Interpreter of His own Word, may dispel whatever darkness or blindness attends these answers, either in the mind of the writer or readers. They are reverently committed to His gracious and enlightning care.

H. M. P.



The Two Resurrections.

Questions and Answers.

1 Q. Apart from Rev. 20 : 4, is there sufficient evidence in scripture of two resurrections, widely separated in time as well as distinct in character ?

2 Q. Is this passage to be literally and unequivocally understood as a resurrection of bodies ?

3 Q. If so, is it not a *literal prophecy* rather than a *prophetic vision*, as frequently understood ? Which view is preferable ?

4 Q. If the former, then is it not to be a resurrection of souls, and not bodies ? Observe, it is not the souls, (or persons) who were beheaded, but the "SOULS OF THEM" (of those persons) who were beheaded.

5 Q. If a *prophetic vision*, then are the souls not used as *symbols* of something to which they bear a resemblance, somewhat on the same principle as the chain, key, pit, binding, sealing, thrones, etc., are used in the immediate context ?

1 A. Yes. All the texts proving the personal and pre-millennial advent of our Lord, prove a first and literal resurrection, at least a thousand years before the last, when we compare them with such texts as Phil. 3: 20-21; 1 Thess. 4: 16. We find two resurrections taught in Dan. 12: 1-3; 1 Cor. 15: 22-24; Phil. 3: 11; Dan 7: 22-27.

2 A. Yes.

3 A. It is a prophetic vision.

4 A. It is not the former.

5 A. Not unless it would be an incongruity, to take the literal meaning. This is a law of Bible interpretation known to every student.

6 Q. If so, would it be consistent with the laws of Bible symbolism to use souls as symbols of bodies? Is not the symbol usually selected from what is most tangible, or familiar to represent what is less so? If so, then are we to regard this as an exception to the rule?

7 Q. Whether is it more consistent with the laws of Bible exegesis to interpret the symbolic in the light of the literal parts, or to interpret the literal in the light of the symbolic? If the former, then where are the literal portions of Scripture which harmonize with the idea of a physical resurrection of the righteous a thousand years or more before the wicked?

8 Q. What substantial objections can be offered to the view that "souls" in the passage quoted, are to be understood as *symbols* of a spirit like unto that of the persons described in this passage, a spirit which shall yet prevail upon the earth, and exert such a controlling influence among men that it will be as though the martyrs "lived" again with "Christ" among them, and "reigned," or held sway over the nations? And is not this in harmony with Zech 12 : 8 ; Dan. 7 : 14, 27 ; Luke 12 : 32 ; Rev. 2 : 26, 27, and many other scriptures?

9 Q. Does this view of the passage differ materially from your interpretation of the resurrection of dry bones, in Ezekiel, and the return of the "spirit and power" of Elijah in John the Baptist? If not, why *should a* different principle of interpretation be applied to the passage in Revelation? Is not the style and structure, especially of Ezekiel's prophecy and John's much the same?

6 A. No one takes souls to be a symbol of bodies.

7 A. The symbolic should be interpreted in light of the literal parts. The passage before us categorically teaches a literal and first resurrection, if language has any meaning and "if scripture is not to be wiped out as a definite testimony to any thing." For other passages, see answer to first question.

8 A. It is a law of interpretation, not to give symbolic meaning when the literal is not incongruous; besides, if you interpret as you suggest, then the sixth verse of this chapter has no meaning. The passages referred to require no interpretation of the kind for harmony.

9 A. The context determines the definite interpretation to be given. In the present case the interpretation is given by the Holy Spirit in *literal* words.

10 Q. On the supposition that the resurrection described in Rev. 20 : 4 is physical, *i. e.*, a literal resurrection of righteous persons, is there satisfactory evidence that it includes *all* the righteous? Three things characterized them:

1 They were beheaded for the witness of Jesus.

2 They did not worship the beast nor his image.

3 They did not receive his mark.

Now, for all that appears to the contrary, may not all these things be spoken of the same class of persons, *viz.*, the martyrs? If not, why not? Does the language most naturally describe all classes of righteous people throughout all ages, subject to all the varying conditions of time, or such classes only as were martyred by decapitation for their loyalty to God in opposition to the beast?

11 Q. If you could be convinced that only martyrs are here described, would you still think the vision should be interpreted as a physical resurrection?

12 Q. In Jno. 5 : 28, 29, the resurrection of the righteous and the wicked are described as transpiring in the same "hour," both classes being awakened by the same voice. Now, how do you harmonize this with the theory of two separate resurrections for these classes, a thousand years apart? Even admitting that the word "hour" may apply to an indefinite but continuous period of time, can it, or does it ever apply to two distinct events, separated by a thousand years or more? Does not the use of this term necessarily imply that the resurrection period, however long will be unbroken by any interval? And does not the fact that they are both

10 A. It does not include all the righteous; it is the last company of the righteous dead; it is the close of the first resurrection.

Rev. 6 : 9-11. 9 And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held :

10 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 ?

11 And white robes were given unto every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

11 A. We believe that martyrs only are described here, hence we have no difficulty.

12 A. The word "hour," in this passage, is a period of more than 1000 years, and applies to events distinct and widely separated in time. In the 25th verse of this chapter it can have no other meaning. "Hour," in verse 25 refers to this dispensation, and the events mentioned are the conversions taking place in it. The same voice is heard at the beginning and at the close.

to hear the same "voice" imply simultaneousness in the time of their resurrection? If not, what authority have we for supposing that the "voice" will sound at two different times? In 1 Thess. 4: 17, we are told that the "Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God," and "the dead in Christ" are then to rise and the living saints to be "changed," &c. Will the wicked hear *this* shout, or will He shout again a thousand years or more after He comes in order that they also may hear His voice? If so, where is the record?

13. Q. As all nations are to be judged "when the son of Man shall come in His glory," and the wicked sent into "everlasting fire prepared for the devil and his angels," Matt. 25: 41, how can it be possible that they will not be raised from the dead for more than a thousand years after this transaction? In other words, how can they be judged and driven away into "everlasting punishment," more than a thousand years before their resurrection?

14. Q. When the apostle Paul says in 1 Thess. 4: 16, "The dead in Christ shall rise first," does he mean or teach that the dead who are not in Christ shall rise second? In other words, does this passage teach the doctrine of a separate resurrection of the righteous? If not, is it not a "deceitful handling" of the word of God to so interpret it, as is frequently done?

15. Q. How do you reconcile the resurrection of the righteous a thousand years before the wicked with the parable of the tares and wheat in Matt. 13, where the tares or wicked—are *first* "gathered out" of the kingdom, with all

13. A. Nations here, mean living persons and have no reference to the dead.

14. A. We do not know of any intelligent pre-millennarian who makes any such use of the text.

15. A. The parable does not say that the tares were burnt before the wheat was gathered in. The tares were gathered into bundles and left on the field to be burned. We believe that God is *now* gathering the wicked into

things that offend, and "cast into the furnace of fire," before the wheat, or righteous—are gathered into the barn, or "shine forth as the sun in the kingdom of their Father?"

16 Q. Also state whether this furnace of fire is the same as the lake of fire in Revelation 20. If so, is this consignment of the wicked thereto, the same as that mentioned in the 25th of Matt. or that of Revelation 20? If the former, then is this also the casting of "nations, as such," into hell? If not, must not the righteous and the wicked, or "tares and wheat" "grow together" during the millennium? If so, how does this agree with pre-millennialism?

17 Q. Also, how do you harmonize the pre-millennial view of the two resurrections with the parable of the net in Matt. 13: 47-49, in which "the wicked are to be severed from among the just," and not the just from among the wicked?

18 Q. If the righteous are all raised and "changed," or transfigured before the thousand years, when will they be judged?

19 Q. If you say "never," as the Plymouth Brethren teach, then who are those found in the judgment described in the latter part of Revelation 20, whose names are by implication found written in the Book of Life? Are they the persons raised before the millennium or another group? And who are the "righteous" found in the judgment described in Matthew 25, "When the Son of Man shall come in his glory?" Are they not to be judged?

20 Q. If these are not the same group will there not need to be two, or more, resurrections of the righteous?

bundles, only He will not burn them until the righteous have been taken out of the earth.

16 A. It is the same furnace in every case; but not the same consignment. That in parable of tares and Matt. 25th are the same, taking place at the introduction of the day of the Lord, that in Rev. 20, takes place at the end of the world. Nations *as such* are not cast into hell, only the living wicked who have been separated from the righteous.

17 A. In this parable there is no reference to any resurrection; it only deals with living people on the earth.

18 A. Christ says they shall not come into judgment. See Jno. 5: 24.

19 A. No such persons are described in Rev. 20. By "implication" they are not in the book of life. The righteous in Matt. 25 are members of the nations and not of the Church. Their judgment is described, and the principle of the judgment is their treatment of Christ and His brethren and not rejection of Him as Son of God.

20 A. No, because these are living

21 Q. Will the "great conflagration" take place at the first resurrection or the second? And what will the effect be upon the earth? Will it be reduced to ashes, and so destroyed, utterly, or will it be simply purified, and made the future home of the saints?

22 Q. If at the first resurrection will the bodies of all the wicked slumber on the new earth for more than a thousand years, and then be raised up among the immortal company, Christ and His glorified saints, to disturb their peace?

23 Q. If at the second resurrection then will not the curse, as "thorns and briars," together with all the variations of climate, temperature, &c., still remain while the earth is being inhabited by Christ and the glorified saints? And is this a more "blessed hope" than post-millennialism offers, when it teaches that they will go to heaven and live forever in the presence of the Lord, where there is fulness of joy and pleasures forever more?

24 Q. Paul says in 1 Cor. 15: 23, &c., that "they that are Christ's" will be raised at His *coming*. And he immediately adds, "Then cometh the end when he shall have delivered up the

21 A. At the second resurrection the earth will then be purified. There is no scripture teaching that it will be utterly destroyed.

22 A. It is not at the first resurrection.

23 A. See Romans 8: 18-24—

For I reckon that the sufferings of this present time *are not worthy to be compared with the glory which shall be revealed in us.*

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Also Isaiah 65: 25—

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

Besides we do not say that Christ and His Saints will then inhabit the Earth.

24 A. "Then" here, refers to the last resurrection. The passage does not imply that they stay at His Father's right hand until this is done. The kingdom referred to is the Messianic kingdom.

kingdom to God, even the Father; when he shall have put down all rule, and all authority and power, For He must reign till He hath put all enemies beneath His feet. The last enemy that shall be destroyed is death." Will you please state what time is meant by the word "then," here? Does it mean the end of the gospel age or dispensation, when, according to pre-millennial teachings Christ comes, or the end of the world? If the end of the gospel age, can death be said to be destroyed at that time while countless millions of our race are still held in his cruel grasp? If at the general resurrection, or the end of the world, then does the passage not imply that Christ will come at the end of the world, or general resurrection? What kingdom is He then to deliver up to the Father? And will He set up another kingdom after this, or will He then be "subject unto Him that put all things under Him?"

25 Q. Is not the destruction of the wicked in Rev. 20 : 9, and the casting of Satan into the lake of fire, *ver.* 10 part of the process implied in putting all His enemies beneath His feet? If so, how can He come till after that is accomplished?

26 Q. We read in Rev. i : 7, that when He cometh "every eye shall see Him and they also which pierced Him." If they who "pierced" Him, see Him must they not be first raised from the dead? If so, are they to be counted among the righteous?

25 A. He comes to do this very thing; See

Rev. 19 : 11. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

20 : 15. And whosoever was not found written in the book of life was cast into the lake of fire.

26 A. They must be raised from the dead, and they are not to be counted among the righteous, because they are His enemies.

27 Q. Is the post-millennial theory cumbered with as great difficulties as the pre-millennial? To us the difficulties of pre-millennialists are insuperable.

28 Q. Would the doctrine of two resurrections a thousand years apart, ever, according to your judgment, have obtained among men, if pre-millennialism could have been maintained without it?

29 Q. Would you still adhere to the pre-millennial theory if you could be persuaded that Rev. 20 : 4, did not refer to a physical resurrection?

Trusting that I have not wearied you with my interrogations. The avowed object of your meetings being to learn God's will on this subject, and believing that such questions would elicit light, I respectfully submit them for your candid, prayerful replies. The difficulties involved in these questions, I have hitherto been unable to remove, hence they have stood in the way of my accepting the pre-millennial theory. I therefore remain

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27 A. To our minds, the difficulties of post-millennialism are insuperable, for it is a doctrine that contradicts many of the plainest texts in God's word. We would add further, that no man has any right to reject a doctrine because he finds it surrounded with difficulties. It is this principle that has led not a few to reject the doctrine of election.

28. A. Yes, because explicitly taught in the Word of God. See answer to first question.

29 A. Certainly, because taught by other scriptures. See texts given in answer to these questions.

J. M.



The Judgments.

Questions and Answers.

1 Q. Have you read and do you endorse the teachings of a small tract entitled "The Four Judgments" by T. W. Z.; that is, do you agree with the theory of judgments set forth in said tract?

2 Q. The writer of this tract in the very first sentence states that "It is a *very general opinion* that every one, good and bad, must appear before the great judgment throne, and that their good deeds are to be weighed in one scale and their bad deeds in another, and their fate decided accordingly." Never having met with this belief, to my knowledge, and knowing of no church that teaches it, would you be kind enough to state what Christian church or public teacher holds such a view of the question. Has the statement any foundation in fact, or is it a malicious slander?

3 Q. The writer uses the word "judgment" as applied to a general assize, in the sense of condemnation, and then proceeds to prove that believers shall never come into judgment. Do you so understand the term when a general judgment or assize is intended? If so, is it not as true that the judgment of the *world* is past, as that the

1 A. I have not read it, and therefore cannot say whether I agree to the statements of the writer or not. I look only to the Holy Scriptures for authority on this and other revealed truths.

2 A. In regard to the view here given, I have never seen it formulated before, but I have often met individuals, who in conversation have expressed a view similar to this, as being their notion of the final judgment.

3 A. The last verse, John 5: 24, says that the believer "shall not come into condemnation" or judgment, (for the same Greek word has both these renderings,) "but is passed from death unto life." In the other cases, the world is still under the judgment sentence.

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judgment of *believers* is? else how do you interpret Jno. 12: 31, "*Now* is the judgment of this world?" Also Jno. 3: 19, "And this is the condemnation that light is come into the world," &c. The same Greek word is used in both these cases, as in Jno. 5: 24.

4 Q. What is the principle and most important end of judgment, as unfolded in the Scriptures? Is it to determine character, decide destiny, ascertain the proportion of reward, or vindicate the wisdom, equity, and benevolence of the divine dealings with reference to man?

5 Q. If to determine character, is there not the same necessity for a judgment of believers as unbelievers? Is not the character of a sinner as well known to God without a judgment as the character of a saint?

6 Q. If to decide destiny, is not the same remark true? What greater uncertainty or indefiniteness is there as to where the sinner ought to go than where the saint ought to go?

7 Q. If a judgment is to ascertain the proportion of reward, is not the same thing equally true? Does not God understand the amount of punishment due to the sinner as well as He does the amount of happiness due to the saint?

4 A. In relation to the setting up of Messiah's kingdom on the earth, it is designed for separation, reward and punishment. In fulfilling this design, the divine character will be fully manifested, in holiness, equity and benevolence.

Matt. 25: 32, 34, 41.—And before Him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

Then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

5 A. God declares in Rom. 8: 1, that "there is now no judgment to those who are in Christ Jesus." And this because they "died in Him," or had their death sentence executed in Him." The judgment in every case is for the manifestation of God to His creatures and not for His information.

6 A. There is no decision of destiny in judgment; it is a declaration and execution of sentence.

7 A. It is not for determining proportions of reward, so much as the manifestation of His saints in presence of all holy beings, receiving their rewards of grace at the judgment seat, to the praise of His eternal glory.

8 Q. If to vindicate the divine administration with reference to our race, does not the same principle apply?

9 Q. Is it intended, therefore, that saints shall not be judged and sinners shall? If so, where is it taught?

8 A. All judgments do this.

9 A. Saints were judged in Christ and accepted.

Gal. 2: 16—Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

And Rom. 8: 1.—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Sinners are to be judged for rejecting Christ.

John 3: 18.—He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Rev. 20: 13.—And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

10 Q. When we read in Acts 17: 31, that, "God hath appointed a day in which He will judge *the world* in righteousness by that man whom He hath ordained," does He mean less than the whole world? Or have we any proof that He only means unbelievers?

11 Q. If you interpret the term "world," as the Plymouths do, to include unbelievers only, is it because the Greek word *oikoumene* so limits it? If not, why?

12 Q. And when the apostle adds in the above passage, "whereof he hath given assurance unto all men," does He merely mean that He hath given assurance to all men that the wicked will be judged, or that all men shall be judged.

10 A. This judgment refers to the whole *scrutiny* and *decision* of the affairs and character of all human beings upon the grounds elsewhere, and in their several connections, fully revealed.

11 A. I know not why this interpretation is given. The term *inhabited earth* must refer to the race.

12 A. That all will be judged who are under condemnation, and therefore subjects of judgment.

13 Q. In Rom. 2 : 6 etc.—Paul teaches that in the day of wrath and revelation of the righteous judgment of God, “He will render to *every man* according to his deeds.” Does not this judgment include both classes? “To them who by patient continuance in well doing, seek for glory and honor, and immortality, eternal life, and unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath”?

14 Q. And is not this judgment of both righteous and wicked, in verse 16, declared to be “In the day when God shall judge the secrets of men by Jesus Christ.” How then can it be true that the righteous shall not come into judgment, in this sense? And how can their judgment be of a different kind and at a different time from that of the wicked? In other words, what authority have we for saying that the judgment relating to the righteous will differ from that of the wicked in any sense except in the issue?

13 A. It does.

14 A. The best authority in the world, is the word of God. The Scriptures distinctly declare this difference and therefore we believe them against all human traditions. The passage quoted refers to a distinct judgment scene described in Matt. 25 : 31, 32., other passages speak of judgment in other conditions, thus :—2 Cor. 5 : 10., The righteous are judged in their glorified bodies, according to their deeds, for the purpose of honoring and glorifying Christ in them before the universe.

In Matt. 25 : 30-46.—We have the judgment of living persons in the nations—and not a single member of His body, which is the Bride is in that judgment, because before this, Rev. 19 : 7, the marriage of the Lamb to His wife has taken place in heaven, and she is with Him according to 1 Cor. 6 : 2, to judge the nations on the earth. This agrees with the Lord’s promise to the apostles, Matt. 19 : 28, also with the vision of John, in Rev. 20 : 4, f. c., and the prophecy of Dan. 7 : 22., when the Saints possess the kingdom.

This is at the *beginning* of the day of the Lord, which Peter in his 2nd Epistle 3 : 8., says, is “as a thousand years” and then the great white-throne judgment of the wicked dead only, is at the *end* of the same day.—Rev. 20 : 12.

15 Q. If the judgments of good and bad are not simultaneous, as you are understood to teach, how do you explain such passages as Matt. 16: 27; 25: 31, &c; 2 Cor. 5: 10; Rom. 14: 10-12; 2 Tim. 4: 1, etc.?

15 A. The context determines the interpretation. Matt. 16: 27; 25: 31, &c., refer to the same scene, the judgment of the nations, living persons, on the earth, by the Lord, and His church in their glorified bodies. 1 Cor. 6: 3; 2 Cor 5: 10, and Rom. 14: 12, are addressed to believers only, (See 2 Cor. : 1,) and can apply to them alone throughout the age, and only to the scrutiny of their works for rewards in glory. 2 Tim. 4: 1, refers to judgment of the living at His appearing in glory, and of the dead when the kingdom is delivered up to His Father. Rev. 20: 12; 1 Cor. 15: 24.

16 Q. Do you distinguish, as the Plymouth Brethren do, between the "coming of the Lord" and "the day of the Lord?" If so, on what ground? And how do you reconcile this with the teachings of Paul in 1 Thess. 4: 15 to 5: 2? In 4: 15, the apostle speaks of "the coming of the Lord" and the resurrection of the righteous, and in 5: 2, with only three verses between, he speaks of "the day of the Lord" and the destruction of the wicked. In the absence of any intimation to that effect, are we to understand that a period of more than a thousand years intervened?

16 A. No prophecy of scripture is of private interpretation, 2 Peter 1: 20. We learn from 2 Peter 3: 8, of "the day of the Lord" reckoned as a thousand years. We learn from Rev. 20: 5, that "resurrection the first," synchronizing 1 Thess. 4: 16, takes place in the morning of the day, and the judgment of the wicked who are alive follows the appearing of the Lord with His saints. Time will certainly be required for these events. And this calendar of Heaven provides a sufficient space. The evening of "the day of the Lord" is the closing scene of judgment of the wicked raised before the Great White Throne.

17 Q. If you say the "coming" and "day" are the same, how do you distinguish between "the day of the Lord" and the "day of judgment"?

17 A. Plainly, the "coming" may be in one part of the day, and the "judgment" in another part.

18 Q. If you do not distinguish between the "day of the Lord" and the "day of judgment," then how do you distinguish between the "coming of the Lord" and the "day of judgment"?

18 A. All scriptures speaking of the coming of the Lord for His own, distinguish between that act and the coming of the Lord to *judge*. Judicial acts are plainly described as taking

19 Q. The Apostle Paul in 2 Thess. 2: 1-2, plainly identifies the "Coming of the Lord" and the "day of Christ." Do you distinguish between the "day of Christ" and the "day of the Lord?" If so, on what ground? And if not, must not the "coming" and the "day of the Lord" be simultaneous?

20 Q. Is "the sudden destruction," mentioned in 1 Thess. 5: 3, as coming on the wicked, the same as the "everlasting destruction" mentioned in the next chapter (2 Thess. 1: 9.) If not, is it because the "sudden" destruction is not "everlasting," or because the "everlasting destruction" is not "sudden," or from what other reason?

21 Q. Observe, the "sudden destruction" is to take place in "the day of the Lord," and the "everlasting destruction" at the "coming of the Lord." If the destruction in both cases is the same, then, must not the "day of the Lord" and the "coming of the Lord" be the same thing?

place after He has taken His church to Himself. The context in connection with these terms is to determine their specific application.

19 A. No. The revised version translates the "day of the Lord," in this text, I think they mean the same event, viz, that described in Titus 2: 13 with some exactness and distinction. The idea of the anxious Thessalonians, seemed to be that in some way that *day was present*, and they had not realized the "*hope*" previously given. In Titus we find the distinction of the "blessed hope" and the "appearing in glory," made so that the one would be the "appearing" of the Lord in the "air" and the other "His appearing" in glory on the earth. And this latter idea in the "day of the Lord" or "of Christ," as well as in the "Coming" would not be developed, till the *man of sin* was revealed.

20 A. The "sudden destruction" refers to the surprise of the event upon the wicked. The "everlasting destruction" to its "duration."

21 A. The "coming of the Lord," as these several texts show, embraces several events successively in order of time. As the First Advent included in order, His recognition by the angels, by the Magi, His persecution by Herod, flight into Egypt, His marvellous youth, His subjection while at His trade, His manifestation in His ministry, His humiliation, trial, death, resurrection, ascension, gift of Holy Spirit, forma-

tion of Church, dispersion of Jews, present session at the right hand of His Father. So the Second Coming of the Lord embraces the "rapture of the Church," 1 Thess. 4: 14-18, the great tribulation, Matt. 24: 29; 2 Thess. 1: 7, revelation of the man of sin, 2 Thess. 2: 3-8; destruction of the wicked, 2 Thess. 1: 9; the glory of the saints, 2 Thess. 1: 10; the binding of Satan, Rev. 20: 2; the repentance of the Jews, Matt. 23: 39; the ingathering of the nations, Isa. 55: 5; the establishment of the Messianic kingdom in universal sway, Ps. 72: 11-17. These things cannot be done in a 24 hour day. They do not group and burst simultaneously on the earth any more than the successive events of the First Advent of our Lord.

22 Q. If the destruction in both cases is not the same, then will they both come upon the same individuals, or will each kind come upon a different class of individuals?

22 A. The destruction is the same in kind—the subjects are the wicked who come into judgment, both living and dead.

23 Q. Again, if the wicked, or "them that know not God and obey not the Gospel," are *everlastingly destroyed* "when the Lord cometh to be glorified in His saints," must they not be judged at this time? and if judged, must they not be raised? or will they be raised and judged more than a thousand years after they are everlastingly destroyed?

23 A. The living wicked are judged according to Matt. 25: 30; the wicked dead according to Rev. 20: 12.

24 Q. If it be said that this destruction "only embraces those who are alive at the Lord's coming, then, and in any case, by whom will the millennial earth be peopled, except by Christ and the immortal company? Can persons live in the flesh and propagate their species after being "punished with everlasting destruction from the presence of the Lord?"

24 A. Certainly not. It is evident from Scripture that the nations who are living on the earth at the time of the Lord's manifestation in Matthew 25: 30, include sheep and goats, and therefore in some sense are christianized, or conforming to the general requirements of christianity in outward form; as the expression "having the form of godliness, but not the power" shows. Again,

25 Q. Again, we read in Matt. 25 : 41, that the wicked during the judgment described in that chapter, are sent into "everlasting fire." This, too, is "*when* the Son of Man shall come in His glory," *v.* 31. Now, as this banishment into everlasting fire, in Matthew, and "being punished with everlasting destruction," in Thessalonians, both occur at the same time, will you be so kind as to state whether they are both the same thing? If not the same wherein do they differ? And are they both common to the same class of individuals? That is, can the same persons be punished with "everlasting destruction," and sent into "everlasting fire" also.

26 Q. And as these visitations must be pre-millennial, can the same persons be "punished with everlasting destruction again after the millennium? If not, can they be judged then?

27 Q. On the first evening of your meetings you were understood to say that the judgment of Matt. 25 : was a judgment of "nations, *as such*," including, of course, "all nations," (*v.* 32.) living on the earth at that time. The issue of this judgment is said to have

the Jews are a distinct people at that time, and have a special mission as is seen from Zech. 8 : 7, 8, 23. Beside there will be the outlying barbarous nations, from which God is now gathering the church, the bride of Christ, through the preaching of the gospel and the election of the Father and the calling of the Spirit. From these nations and the Jews, we may infer, that the millennial earth will be peopled, though we have no distinct revelation on this point in this age.

25 A. They do not differ, and certainly the same speech applies to both.

26 A. We have no evidence from Scripture, that they will be.

27 A. We find no evidence in Scripture, that the subjects of judicial dealing in the morning of the "day of the Lord" will appear again for judgment in the evening of that day.

THE JUDGMENTS.

been "everlasting punishment" to the one class and "life eternal" to the other *v.* 46. Now, will you please state whether these nations will ever be raised from the dead? *e. g.* will the wicked nations who are driven into "everlasting fire" without dying, be raised from the dead more than a thousand years afterwards, and judged again, as in *Rev.* 20 : 12 etc., and "cast into the lake of fire" again, *v.* 15? If so, what proof do you offer?

28 Q. Will you also be so kind as to indicate what particular sins the "living nations" of that day are charged with that they should be deserving of two judgments and being twice visited with "everlasting punishment," while sinners of other ages escape with but one?

29 Q. And will those "righteous" living nations who are judged at this time and go into "life eternal" ever die, or ever be raised, or what process will they undergo?

30 Q. Is not the ground of this judgment, *viz.*—The treatment of Jesus in the person of His ambassadors—a principle distinctly taught in the gospel, which will be necessarily recognized in *general* judgment? What necessity, therefore, exists for a *separate judgment* of a *particular* generation of men on this principle when all men during all generations, must needs be judged on the same principle? Would it not be a rational interpretation of this passage to regard it as an illustration of the fact that this principle would constitute an important element, not the only element, but an important one—in the general judgment, so as to afford an incentive on the one hand, and an admonition on the other, to a proper treatment of His servants, the Christian

28 A. No one ever said, to our knowledge, they would be judged twice.

29 A. We find no revelation on these questions. They belong to the age beyond this.

30 A. Opinions have differed with judicious expositors of both schools, pre and post, as to the object and subjects of the judgment in *Matt.* 25 : 30; But we think it plain from the words of the Holy Ghost, that no *dead persons* are raised for judgment at this time, because there is no reference to them nor to resurrection. The scene is upon the earth—the nations, are living persons in mortal bodies, because the dead are never referred to in this way. Equally true is it, that the great white-throne judgment in *Rev.* 20 : 12, makes mention of no living persons present in mortal bodies. The subjects of the two judgments, are therefore entirely different. A careful comparison of Scriptures concerning the Church, the Body and Bride of Christ, will show

Ministry? And when it is understood that this does not constitute the only ground of judgment, but only a conspicuous element therein, is there any incongruity in the reference to "these my brethren," as a part of the company that is being judged?

31 Q. You are understood to distinguish between the time of Christ's coming *for* His saints, and coming *with* His saints. The coming *for* His saints will, you believe, be secret, witnessed by no unbeliever's eye. At this time all living saints will be "changed" and taken away secretly. This judgment, therefore, cannot be when He comes *for* His saints, but when He comes *with* them. Now, if all the living saints are taken away from the earth, a few years (some say seven) before this judgment, how can there be whole "nations" of righteous persons on the earth when they return? Will people be converted so much faster during the rapture of the saints than before. If so, is it not a pity that they have been left on the earth so long? And how does this agree with Peter's statement in his second Epistle, 3 : 9, where he assigns as a reason of the apparent or alleged delay of Christ's coming that "God is long-suffering to us-ward not willing that

that she cannot be among the nations judged. It seems to us, that the subjects of this judgment, must be the nations of the earth who have organized Christian institutions, and are here called to account, for their treatment of Christ's brethren, both Jews and Christians, during the *great tribulation*, intervening between the first rapture of the Church, and the return of the Lord with His Bride; and it may be on the principle of Matt. 23 : 35, that this judicial dealing may also include settlement for the treatment of the Jews by the Gentiles during the Christian Era. God in the old Testament settled with the nations—who were the instruments of His judgments on the ancient people—by special judgments upon those nations.

31 A. 1 Thess. 4 : 16, 17, must make it plain to any one, that the Lord comes *for* His saints. 2 Thess 2 : 3, 8, 9, makes plain the revelation, and increasing manifestation of the *Man of Sin*. His character is well known from history and from Rev. 13 : 6, 7, 14-18. The Martyr period according to Rev. 7 : 14, lies in this tribulation and Rev. 6 : 10, 11, synchronizes 2 Peter 3 : 9, and is completed at Rev. 20 : 4.

any should perish, but that all should come to repentance?"

32 Q. Besides, do you not regard it as somewhat remarkable that the work of conversion during the rapture should run altogether on *national* lines? Whole "nations, *as such*," being converted and other whole "nations *as such*" remaining in their sins? Can you explain this?

33 Q. When all the righteous are taken away in the rapture, of course there will be none but sinners left. By what agencies and instrumentalities are these "nations *as such*," to be converted so soon? Please give a scriptural answer?

34 Q. If you say by the Jews, who will be restored by this time, (according to the Brethren,) and sent out to preach "the gospel of the kingdom," how are they to be so suddenly converted? If the rapture is secret, what will there be to convert them any more than others? and on what different principle can they be saved?

32 A. I have never heard of this view before. The judgment of nations cannot take place without falling on the individuals composing the nations. The details of this judgment show that two classes of persons are found in the nations, called sheep and goats. And they are specified by individual acts, and personal character.

33 A. "Nations *as such*" will not be converted at this time. The great tribulation follows the rapture, when Anti-Christ exalts himself. But a great multitude out of the nations will be converted and martyred, according to Rev. 6:9, and 7:14. The agency of this work will be the same as now. The prayers and testimonies of the raptured saints, will be used by the Spirit, revealing Christ in the Word, to convert sinners right after the rapture of their friends. And though persecution and martyrdom will be the fate of the witnesses, the history of the past will be repeated—"The blood of martyrs will be the seed of the Church." The Spirit, John 16:8-9; The Word, Heb. 4:12, and the uplifted Christ, Acts 4:12, will be honored in the completion of the Pentecostal harvest, the Church the Bride of Christ as never before.

34 A. The principle upon which sinners are saved will be the same, as before the rapture. Converted men will be more faithful than now, and the persecution of the "faithful unto death," will multiply the instruments, God will then need, to secure the whole number of His elect.

35 Q. Moreover, in Rom. 11: 25, we are taught that "blindness in part is happened unto Israel until the fulness of the Gentiles be come in." Now, supposing that the secret coming of the Lord for His saints should take place to-night, and the Jews be sent out to preach the gospel of the kingdom to-morrow, can it be said that "the fulness of the Gentiles" is now brought in?

36 Q. Would not the conversion of several whole nations of Gentiles be their "fulness" in a much more appropriate sense than what is at present true of them?

37 Q. Is it definitely known how long it will be after the Lord comes for His saints, until He comes with His saints? Are the Plymouth Brethren right in fixing it at seven years? If so, will the "nations" not know just that length of time beforehand when the coming of the Son of Man and their judgment will be? and how does this agree with other scriptures, such as Matt. 24: 36, 42, 44; Mark 13: 32 &c.?

38 Q. Again it is declared in Matt. 24: 30, 31, that when the Son of Man comes visibly in the clouds of heaven with power and great glory, that then He "shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Presumably this will be His premillennial coming at the close of the secret rapture. Now, if He came seven years before and gathered His elect together, and took them away into the air, who will the elect be that are gathered together at this time? will they be the "nations" which were converted during the rapture, or some that were missed at the first gathering?

35 A. The word rendered "fulness" in Rom. 11: 25, means also the "complement," the "set number" and refers to the ingathering of the Church, the "called out" of God from the nations during this present age. This will not be finished until the close of the great tribulation.

36 A. No, because "fulness" does not mean "wholeness," but the "election" promised to Christ for His Bride.

37 A. Scriptures distinctly state that the time is not known, the limit of seven years, or of more or less time, is wholly of conjecture.

38 A. It is difficult to answer this with satisfaction, whatever view is held of the millennium, because of the differing and confused views held concerning the elections mentioned in the Bible. The presumption of the question, I think is right. This gathering from the four points of compass, takes place at the Lord's return with His bride. Matt. 24: 30, 31 is in connection with His words to the Jews, as the *fig tree* is their symbol. We think therefore, that this is the gathering of that *elect* nation. All students of the Bible must have noticed, that the *Jewish election* is of a nation, and the *Christian election*, of individuals out of all nations, including the Jews, and called

the Church. The fact of the defection of the elect nation from their covenant position as the heavenly people, Matt. 21: 43, (compared with Ex. 19: 5, 6,) by disobedience, does not prevent the future fulfillment of covenant promises to them as the *holy nation* of earth, at the head of all the other nations.

39 A. We find no revelation in Scripture on this point.

39 Q. Will the righteous, living nations who are present at the judgment in Matt. 25, and "go away into life eternal" "live and reign with Christ" on the earth during the thousand years?

40 Q. If so, will they also be "changed" the same as those who are alive and remain at the time of His *secret* coming some seven years before? If so, does not this involve two transformations of living saints?

40 A. They cannot be of the bride, because the bride is completed and comes with her Husband. Rev. 19: 7.

41 Q. Again, if the righteous nations who are alive on the earth at the time of Christ's coming *with* His saints, can "go away into life eternal, v. 46, and still remain on the earth, cannot the wicked nations "go away into everlasting punishment" and still remain on the earth? if not, wherein is the difference?

41 A. They cannot "go away" and "still remain."

42 Q. In Jude, vs. 14, 15, we are told that the Lord "cometh with ten thousand of His saints to *execute judgment upon all*, and to convince all that are ungodly among them of all their ungodly deeds," &c. Is this the same judgment as that in Matthew 25? Also the same as the "everlasting destruction" of Thessalonians? All are "when the Lord cometh," hence pre-millennial, according to your teachings, hence they must all be the judgment of "nations, *as such*," or else there are two pre-millennial judgments, one of "na-

42 A. The text in Jude is comprehensive of all judgment periods, it may include the judgment in the morning and the evening of "the day of the Lord," and violate no laws of language, nor rules of interpretation.

tions *as such*" and one of individuals, or the teachings of pre-millennialists need amending. Will you kindly say which of the three positions is the correct one?

43 Q. The judgment described in Jude is, apparently a judgment including the persons referred to in the context. vs. 4-14, who "crept in unawares," "turned the grace of God into lasciviousness, and denied the only Lord God, and our Lord Jesus Christ," men who "like brute beasts corrupted themselves," &c, in the days of this apostle. If so, must they not have subsequently died? Or have they been living ever since? And if they died must they not be raised before judgment can be executed upon them? If so, how can this take place "when the Lord cometh with ten thousands of His saints," if that event is pre-millennial, and the judgment of the ungodly post-millennial?

44 Q. If these wicked persons are raised and judged before the millennium will they also be raised and judged after the millennium? And in any case does not this involve two resurrections and two judgments of wicked persons?

45 Q. Please state whether the "day of wrath and revelation of the righteous judgment of God," mentioned in Rom. 2: 5, when God will render to *every man* according to his deeds," is the same as the day of "vengeance" mentioned in 2 Thess. 1: 8? The language is similar in both passages and so are the characters described. In Romans it is "the day of wrath and revelation of the righteous judgment of God." In Thessalonians, the "Lord Jesus is revealed from heaven in flaming fire, taking vengeance," and "recompensing

43 A. If we accept the word of the Holy Spirit by the Apostle Peter as to the calendar of Heaven, there is no difficulty. The day of the Lord, as a thousand years is a season of righteous government. It will open, as the Scriptures declare, with the judicial treatment of living foes, and close with a grand and solemn judgment of all who died previously under condemnation, and have had no public judicial manifestation.

44 A. There is no resurrection of the wicked before the millennium. But distinctly God says, Rev. 20: 5, they do not rise from the dead, till the end of the thousand years.

45 A. No. Paul refers to different events

tribulation." In Romans the characters who are visited with "indignation and wrath, tribulation and anguish" are "those who do not obey the truth, but obey unrighteousness." In Thessalonians they are such as "know not God and obey not the gospel." Have you any doubt that Paul in these two passages describes the same characters and the same event?

46 Q. The judgment in Romans is said to be "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." In Thessalonians it is "when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on those that *obey not the gospel*." Now, if these events and characters are not the same, what event involving the "taking vengeance on the disobedient," and their "everlasting destruction," will take place before the millennium, so nearly akin to that of the judgment of Romans 2, on the supposition that *it* is after the millennium? Do you hold to a *pre* and *post*-millennial judgment of wicked persons, apart from the judgment of nations, "*as such*" described in Matt. 25? If not, is the judgment of 2 Thess. 1: 7-9, and Jude vs. 14, 15, the same thing as the judgment of Matthew? They are all said to be at the Lord's coming?

47 Q. Mr. Parsons in his Tract on the "TWO RESURRECTIONS," represents the judgment of 2 Cor. 5: 10, as a judgment of believers only, to take place in "the air" during the rapture of the saints, "for the purpose of bestowing the promised rewards and honors of grace." So, also, the author of "The Four Judgments." If this be so, why should the apostle immediately add, in v. 11, "Knowing therefore the

46 A. This is repetition of the same thing, several times already answered. The judgment of nations in their individual characters is pre-millennial, and includes only persons alive in the flesh. Matt. 25: 32. The judgment of all the wicked dead is post-millennial, and includes none alive in the flesh, so far as the word of God speaks concerning it. Rev. 20: 5, f.c., 12, 13.

47 A. The word "terror" here does not mean *fright*, but anxiety. This anxiety was not respecting his *person*, but his *works*. This judgment of his and of all believer's works—was subjecting them to a standard or test—in the decision. His anxiety was, as ours should be—that when he had preached to others, and laboured to present them in completeness before the Lord—lest he should fail to meet the *test* applied in

terror of the Lord we persuade Men?" And why should he state in the preceding verse 9, "Wherefore we labor that, whether present or absent, we may be *accepted* of him?" Is it not the "terror" of being *rejected* in the judgment of which he speaks? And if none but believers are admitted to that judgment, how can this be true of them?

48 Q. Again, may I ask, if this judgment of believers is to take place before Christ's coming, and to consist only of persons previously "raised," and "changed," and taken up "to meet the Lord in the air," how can those righteous "nations, as such," mentioned in Matt. 25 : and all whom Mr. Parsons says will be "saved" during the millennium "appear before this judgment seat of Christ to receive the things done in the body?" If not "possible *then* is it true even of *believers* that they "must all appear," etc.?

49 Q. When we read in Matt. 16 : 27, that "the Son of Man shall come in the glory of the Father with His angels, and *then* he shall reward *every man* according to his works," does He mean the same as the apostle Paul means in Rom. 2 : 6, "who will render to *every man* according to his deeds?" If so, then must not the general judgment take place at the time of Christ's coming? In the one passage it is when the Lord comes, and in the other "in *the day* when God shall judge the secrets of men by Jesus Christ."

50 Q. When Paul says, 2 Tim. 4 : 1, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing," &c., who does he mean? If the general judgment does not take place

the judicial scrutiny, to all he had done. The word in the Greek means "not approved"—which is rendered "castaway" in 1 Cor. 9 : 27, and the whole connection, in both cases, refers to the attainment of prize or reward in the life race for the crown. This is entirely different from *salvation*, which a believer has absolutely for nothing from Christ and that before he starts in the race.

48 A. The bride of Christ, the Church, will be manifested *with Him* when He appears in glory. Col. 3 : 4. 1 John 3 : 2. All after that will not be of the bride. We have no revelation concerning them, except of nations saved on the earth. We should ever remember that the ages past, and this age, have had revelations at the commencement specially referring to the details of the age.

49 A. Paul in Rom. 2 : 6 uses language which aptly applies to all the requirements of judgments revealed in the Bible, whether of works or of persons. It is true if used—of the scrutiny at the *judgment seat*—of the assize at the *throne of glory*, and at the *great white throne*. A *general* judgment no more requires a *simultaneous* judgment, than a general Resurrection—requires a simultaneous Resurrection.

50 A. He will do what the passage distinctly implies, in accord with the direct assertion of other scriptures. He will judge the "quick" or living, at His manifestation in glory, and the "dead" at the completion of His Kingdom,

at the time of "His appearing" it cannot be that. If the wicked dead are not then raised it cannot include them. If the "quick" or living righteous, and the righteous dead are all taken away to the air beforehand, and pass their only judgment that of "deeds," before their return, then who will Christ judge at His "appearing?"

51 Q. If the righteous receive glory, honor, peace, and eternal life, "in the day when God shall judge the secrets of men by Jesus Christ," (Rom. 2: 7-16,) and the wicked receive "indignation and wrath, tribulation and anguish," in the same day, how can it be possible that there will be two separate judgments of the righteous and wicked, more than a thousand years apart, and how can it be possible that the righteous "shall not come into judgment?"

52 Q. When Jesus says in John 6: 39, 40, 44 and 54 concerning His own people, "I will raise them up at the *last day*," to what day does He refer? Is it the last day before the millennium or the last day after the millennium?

53 Q. And when He says concerning the wicked, John 12: 48, "The word that I have spoken the same shall judge him in the *last day*," which does He mean, the *first* last day, or the *last* last day?

54 Q. And when Martha says of her brother, Jno. 11: 24, "I know that he shall rise again in the resurrection at the *last day*," does she mean the *first* last day, or the *last* last day? In other words, did the Jews believe in the two resurrection theory before this time?

when He shall deliver it up to the Father, after His triumph over the last enemy Death.

51 A. Because God says His day, is as one thousand years—2 Peter 3: 8—and God says the Believer shall not come into judgment. John 5: 24 (Revision). The word "condemnation in the Greek is the same rendered in our version "judgment" in vs. 22, 27, 30 of same chapter.

52 A. To the day of His manifestation—which opens at His coming for His saints to manifest them in glory—and closes with the public manifestation and judgment of the *wicked dead*.

53 A. He means the one day of the Lord—which is the one last day—which is as one thousand years—which is the millennium.

54 A. They did not. Like most christians now, they deemed it to be at the end of the world, a winding up of the affairs of the earth—and a desertion of the globe left as a floating cinder in space. Jesus corrected Martha's view—by telling her that He was the Resurrection, and the Life, of the *body*. In other words expanding the state-

55 Q. In Isa. 45 : 23, God is represented as having sworn by Himself, that "unto Him every knee should bow, and every tongue swear." Does this apply to all men, or to believers only?

56 Q. If to all men, then in what sense does the apostle use it when he quotes it, Rom. 14: 11, to prove that "we shall all stand before the judgment seat of Christ," and "every one of us give an account of himself to God?" Does he use it in the broad sense in which the prophet seems to use it, to include *all* men, or does he narrow it to include believers only?

57 Q. If to believers only, or in any case, does it not prove that believers are to give an account of *themselves* to God as unbelievers?

58 Q. If he uses it in the broad sense to include *all men*, then on what principle of interpretation can the parallel passage,

2 Cor. 5 : 10.—For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

be limited to believers only?

59 Q. Does not 1 Cor. 4 : 3-5 teach that *all men*, even believers, will be judged at the coming of the Lord? It reads as follows: "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge

ment in 1 Cor. 15: 23, 51, and in 1 Thess. 4: 13-18, He gave the present hope of the church—Resurrection and translation at His call from the upper air.

55 A. To all men.

56 A. To believers only, because He was writing to them only, Rom. 1: 7. Condemned sinners have no more right to appropriate letters written to saints than to appropriate letters written on earth to other persons than themselves.

57 A. No. Because it is expressly stated to be an account of that which he hath done, good or bad, 2 Cor. 5: 10, and this harmonizes with 1 Cor. 3: 14, 15.

58 A. There is no broad sense here including all men. "WE"—does not mean any others than those addressed, 2 Cor. 1 : 1—*i.e.*—all of this character throughout the age.

59 A. This is simply a judgment of actions, as to their character, from the motive producing them. There is no determination concerning the character of the person, because that is settled in his being a saint, but whether his deeds are done for the Glory of God or otherwise, is a matter for Christ to judge at the judgment seat.

nothing before the time, *until the Lord come*, who both will bring to life the hidden things of darkness and will make manifest the counsels of the hearts; and then shall *every man* have praise of God." Please explain this?

60 Q. Is there any authoritative distinction to be drawn between this passage and Rom. 2 : 16? In other words, When the Apostle in this place speaks of the Lord as "bringing to light the hidden things of darkness, and making manifest the counsels of the hearts," and in Rom. 2 : 16, about His "judging the secrets of man according to the gospel," does he mean the same thing, or different things? If the same, must not the judgment of every man either be pre-millennial, or the Advent post-millennial?

61 Q. In 2nd Peter, 3rd chapter, the Apostle is discussing the allegations of certain scoffers, to the effect that the Lord delayed His coming; and he incidentally introduces the destruction of the world by water in the past, and in the future by fire. In the midst of this discussion he avers that "the Lord is *not* slack concerning His promise as some men count slackness," by which he evidently means concerning His coming. He, then, immediately adds, "But the day of the Lord *will come* as a thief in the night, in which the heavens shall pass away with a great noise and the elements melt with fervent heat" etc. Does he here mean the same thing in point of time, as the Coming of the Lord, or does he introduce with a disjunctive conjunction, a second event more than a thousand years, distant?

60 A. Rom. 2 : 16 refers to judgment by Jesus Christ, according to the gospel preached by Paul, which has been quoted many times, as showing distinctly the order and method of judgment. There is *first*, a judgment of believers in their glorified bodies, as to their deeds done on earth professedly for Christ, and under His promise of gracious reward. Of this alone 1 Cor. 4 : 3-5 treats.

No—the Advent is pre-millennial—opening with the judgment of the living on the earth, and closing with judgment of the dead in resurrection.

61 A. In verse 8 of that chapter the apostle gives the time of that day. With the Lord the one day is as a thousand years with us. The scoffer says He will not come, and assigns v. 4, the permanence of all things since creation as a reason. In answer, the Lord shows the reason of His delay v. 9—and then confutes their reasoning, by declaring the change the purgation of fire will make. The disjunctive "but" of the verse 8, is against the sneer of the scoffer concerning God's promise in v. 4, and the disjunctive "but" of v. 10 is against their false security in v. 4. There is no suggestion as to the time of the day when the dissolution shall take place, except an analysis of verse 10, shows, that the day of the Lord will *begin suddenly* on the earth—"In the which," must indicate a continuance of time, and other passages in Rev. 20, instruct us that the event is final—and immediately pre-

62 Q. If he means the same period then does not this passage imply that the destruction of the earth will take place at Christ's Coming? If so, on what will He and His Saints, together with the Jews and others dwell during the thousand years? And will the nations whom Satan goes out to deceive after the millennium, be dwelling on a planet that was destroyed more than a thousand years before? And will the wicked dead slumber on in such a planet for more than a thousand years after its destruction?

The gravity and importance of the subject, together with the difficulties with which it is encumbered, will I trust, be a sufficient justification for submitting such a number of questions. Though it is exceedingly difficult to disentangle, altogether the Advent, judgments and resurrections, yet, I trust that none of the questions will be considered altogether irrelevant or unimportant. A dispassionate and Scriptural reply to each, as far as possible, will be exceedingly gratifying to

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62 A. No, because the Day of the Lord, is so defined in 7. 9. as to give room for all things assigned to it, in the order stated by many other scriptures, and in entire harmony. The close of the 1,000 years is as much the Day of the Lord, as the beginning: The reverent believer in God's word, must endeavor to search as the ancient prophets did (1 Pet. 1: 11) the Scriptures of both Testaments, knowing that the Spirit is given expressly to enlighten us, and reveal the things of God. 1. Cor. 2: 12. And as against the cry of "mystery" and "presumption" let us fearlessly, yet humbly hold to 1. Cor. 2: 10.

The undersigned has endeavored prayerfully to consider and give such answers, as in his judgment, the word of God warrants, to the foregoing questions, with the hope that some degree of light may come to all who may review these most solemn and important themes—and with the prayer that whatever is not in accordance with the mind of the Spirit as revealed in the Word, may be discerned, avoided, and set aside—and that whatever is seen from the Word, to bear His authoritative approval may be received into good and honest hearts. These words are committed to the thoughtful consideration of all who are interested in the coming of our Lord.

H. M. P.

ADDENDA. The answer to Question 45 should be "Yes" to the former part, and "No" to the latter. H. M. P.

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